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THE MISSIONARY HERALD.

VOL. LXXXIX. — JANUARY, 1893. — NO. I.

THE receipts for November from donations were about $5,600 in advance of those of the corresponding month last year; from legacies about $2,900 less, so that the gain for the month was about $2,700. For the first three months of the fiscal year the gain from donations has been less than $5,000 and the loss from legacies nearly $30,000, so that our total receipts are about $25,000 less than they were during the first quarter of the preceding year. The call, therefore, for a large increase of donations is most urgent. Shall our Christmas and New Year's thank-offering flow generously toward giving cheer to our missionaries abroad?

ONCE more we present to the friends of missions *The American Board Almanac*, the issue for 1893 being a little ahead in every respect, so some of our friends say, of its predecessors. It is beautifully illustrated, and packed with missionary information done up in small parcels and ready for instant and effective service. Its list of stations and out-stations of the American Board with their location and pronunciation, also its roll of the names of missionaries with their postal addresses, makes it indispensable for the use of those who bear the missionaries and their work continuously in their sympathies and prayers. The young people of our Sunday-schools and Christian Endeavor Societies should see to it that this beautiful Almanac is widely circulated among young people and has its rightful place in every family for reference throughout the year. Ten cents sent to Charles E. Swett, No. 1 Somerset Street, Boston, will secure a copy by return mail. See our advertising pages for terms by the quantity.

THE year 1892 will be memorable in the history of our Mexican Mission as the year of church building. We have already reported the completion of the church edifice at Guadalajara. On the twelfth of November the new church at Chihuahua was occupied for the first time. Mr. Eaton writes of it: "Our church dedication on the 12th inst. was a magnificent success, surpassing our highest anticipations. Think of an audience of 700 people, mostly invited guests, and nearly three fourths of them Roman Catholics. Think of them, again, as following closely the large printed program, and most of them joining in the responses. The entire body rose at the 'Act of Dedication,' and remained standing during the chant and prayer that followed. We had policemen at the gates to keep back the eager crowd. A member of the legislature said to me: 'By your dedication you have taken a very long step in advance, in this city, in your work.' New hearers are at all our services."

Our readers will bear witness that the *Missionary Herald* uses very little space in praising itself, or in pleading for the support of its friends. Perhaps we have said too little in this direction. It certainly is of prime importance for the interests of our missions that information in regard to the work they are doing should be constantly brought to the attention of Christians at home. This is the most precious as well as the most interesting work in which the church of Christ is engaged. Every Christian who fails to keep himself informed in regard to the progress of the kingdom loses thereby one of the best aids to his own spiritual growth and he also wrongs the Master in whose work he should be engaged. It is therefore with no eye to business other than what is the Master's business that we urge our friends, and especially the pastors of churches, who have great influence in this matter, to aid us in efforts to extend the circulation of the *Missionary Herald.* We have abundant testimony that the magazine is adapted to interest and instruct its readers. Should it not be more widely taken?

The New Year Messages from our missions, which fill so many of our pages this month, make this a unique number of the *Missionary Herald.* Our readers will not find them statistical reports, but rather living utterances from our brethren who are in the forefront of the battle. They are words of cheer and hope. They will quicken the faith and stimulate the zeal of all who read them. Do not overlook these messages from abroad. Messages from two or three of our missions have failed to reach us in season for use this month.

Let us not fail to remember continually in our prayers those who are persecuted for Christ's sake. Read the letter of Dr. Barnum, on another page, in regard to the oppression by Turkish begs in villages not far from Harpoot, and while thanking God for the liberty under which we live, let us pray for those who are in bonds as bound with them.

Respect for law should be encouraged by all good citizens, yet we opine that multitudes of good citizens in the United States will laugh in their sleeves at the way the Chinese in this country have set at naught the requirement recently put on our statute books, that they should furnish photographs of themselves and registration papers, the latter to be carried always on their person, under penalty of being exiled from the country. Five Chinamen, it is reported, have obeyed the iniquitous requirement, leaving somewhat over 100,000 who have totally disregarded it, and who have been so far wholly unmolested. We trust we shall hear of no attempt to enforce the absurd statute.

Our readers will recall an account given by us last summer from Mr. Hartwell, of Foochow, of a reform movement among the opium-smokers of that city. A large number of people joined a praying circle for the express purpose of asking God to deliver them from the bondage of their appetite. The opium habit once formed has a fearful hold upon its victims, and time alone can test the genuineness of the professed deliverance and conversion of these men. In a letter recently received from Mr. Hartwell, he says: "Whatever may be the final result, we must rejoice that, during this year, some 800 men have kneeled down in church and chapel and asked God to help them to get rid of the evil habit."

Several gifts and pledges have already been received to be entered upon the proposed special account of "Advanced Contributions for 1893." As we write this, we are informed of a gentleman of very moderate means who has just made a pledge of $500 advance upon his regular contribution. Should not every member of our churches, and especially the thousands to whom God has entrusted far more of earthly goods than he has to this friend, resolve to make some advance, even if it must necessarily be small, upon previous contributions? Are there any investments that would yield such a return as those that are mentioned on another page? May we not look for many gifts and pledges for the special account of "Advanced Contributions for 1893"?

One of our most esteemed missionaries in Japan sends us a vigorous protest against the use of the term heathen, as applied to the non-Christian peoples of Asia. The *Missionary Herald* accepts meekly the reproof administered, so far as it is open to the charge. The word does undoubtedly savor of reproach, and for this reason is to be avoided, though we may be forced to use as a substitute such negative terms as unevangelized or non-Christian. Our brother in Japan says: "The Japanese are very sensitive over this word. It seems to them an offensive and rude term, a word of inferiority or even of contempt. It was from our English Bible, doubtless, that it came so widely into use. Yes; but go to the Revised Version and not one single passage in the New Testament can be found with this word in it. Christ and his disciples never used it. They spoke of *nations* with respect and hope; never of *heathen*, *pagans*, *outsiders*. The revised Old Testament, too, has largely done the same. Our new Bible is pretty well cleared up, so far as the word *heathen* is concerned. The worst people in our so-called Christian civilization use this word most freely. Gamblers, hard drinkers, pharisaical moralists, and low politicians cannot ring changes enough on it. 'The heathen Chinese,' 'the heathen Jap,' are the words of human beings who never had a noble thought toward the people of another nation, nor a spark of true patriotism. So that I would raise the question: Is n't it time that we missionaries part company with those who roll the word *heathen* under their tongues as a sweet morsel of contempt? Shall we Christians at home or in mission fields be courteous in preaching the gladdest tidings on earth, or not?" The editor of the *Missionary Herald* will accordingly take a little more liberty than he has hitherto done in revising the manuscripts that are sent him. Yet there are instances where the word is more appropriate than any other, as expressing the true condition of the people. Certainly it should never be used as a term of contempt. Our brother in Japan relates an incident which happened at Northfield, when he was moved, after a remark of Mr. Moody, "Don't let 's call them heathen," to rise and ask that a resolution be passed discouraging the use of the word. To which Mr. Moody replied, "Oh, no; don't let 's have any resolution; let 's act it." To all which we say, Amen!

Our readers must not overlook the brief report, to be found among the Letters from the Missions, from the expedition to Gazaland. Some of the replies made by the African chiefs to our missionary brethren as to their condition and needs were most pathetic.

JUST as this report of the exploring party in Gazaland reaches us, in which they speak of the sparseness of the population, there comes to us an account, from the *Journal Religieux* of Neufchâtel, of a visit made in the same general region by Mr. Grandjean, of the Swiss Mission at Delagoa Bay. He gives sad accounts of the ravages wrought by King Gungunyana in Gazaland. The country he describes as beautiful, but an unnatural and awful stillness reigned wherever he went. The villages were deserted and only a few old or sick men remained to tell the story of the raids in which Gungunyana's followers had killed the men and carried off the women and children of the region. The few who were spared fled from the villages to the neighboring hills on hearing that a boat had come up their river, the Nkomati, fearing some new enemy. On one occasion an old man in his terror tried to flee, but on discovering that Mr. Grandjean was not one of Gungunyana's men, he cried out to the others: "Come back; he is a missionary! He will not catch you. He will tell us the words of God." About fifteen persons returned and gathered about Mr. Grandjean, who says: "Surprise and joy and incredulity were depicted by turns upon their faces when I told them their country also should have the gospel and that peace should reign there. The simple statement that the inhabitants would one day labor with the assurance that they should themselves eat the harvest appeared to them extraordinary." This account singularly corroborates the statement made by our brethren who have visited the northern section of Gazaland. It is distressing to think of the desolation and woe which King Gungunyana has caused throughout one of the fairest regions of Africa. The poor people who are spared certainly need the consolations of the gospel, yet in view of the smallness of the present population compared with that of other regions, it becomes a serious question what missionary societies should do.

"FAITH MISSIONS," technically so called, are specially attractive to many persons who affirm that the apostolic type of missionary labor is that which sets forth in dependence on no human aid and accepts direction from the Lord alone. What need, it is said, is there of human guidance and support when the Lord has promised to be the portion of his people? It is instructive to notice the history of one such faith mission, undertaken by that most sensible and devoted Scotchman, Mr. F. S. Arnot, who plunged into the heart of Africa and opened his mission among the Garenganze, now called the Katanga Country. Mr. Arnot commenced and carried forward his work for some years independently of all societies as to aid and direction, though he was constrained to employ the agencies of other Boards in doing much of his business. But now Mr. Arnot has an agency in England to care for supplies, and one at the African coast to transmit them, and he finds himself obliged to found two intermediate stations between the coast and the interior. Enthusiasm, self-renunciation, and dependence on God are the best missionary qualifications, but they do not preclude the necessity of careful preparation or of wise, because experienced, direction. Faith in God and utmost reliance upon his care are entirely consistent with organization and a mutual coöperation and responsibility between missionary laborers abroad and those who support them at home.

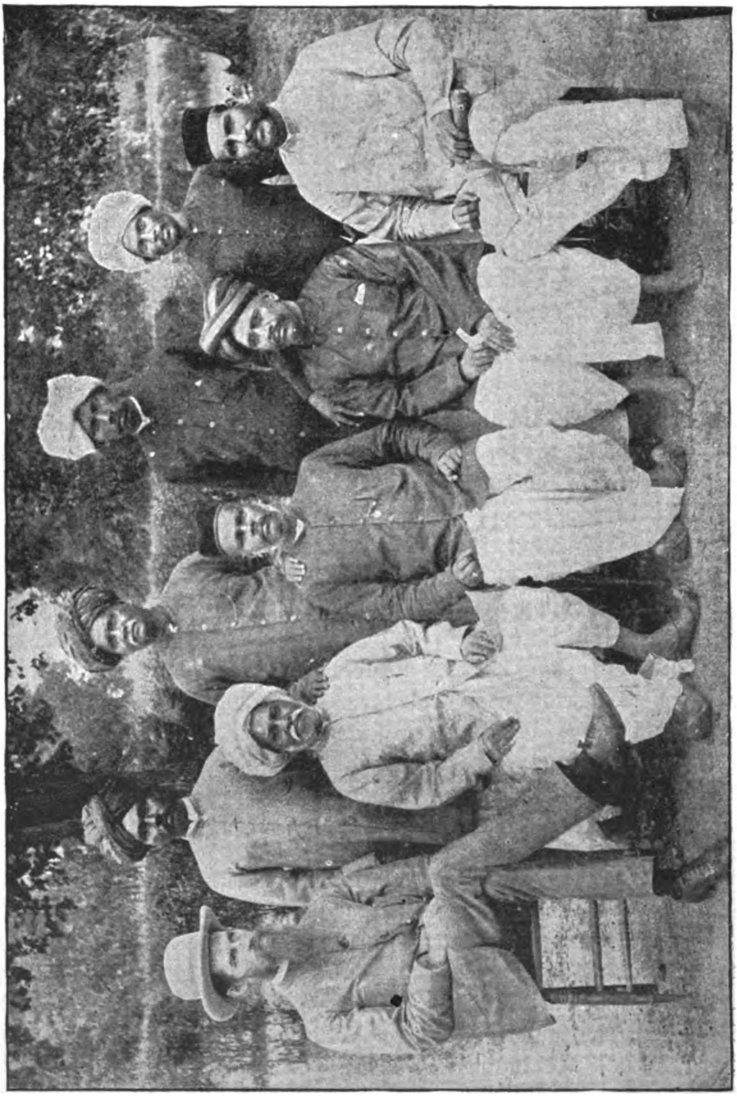
On October 20 a deputation from the British and Foreign Anti-Slavery Society waited on Lord Rosebery, Secretary of State for Foreign Affairs, to present a remonstrance against the abandonment of Uganda by the British government. Sir Richard Temple, Rev. Horace Waller, Mr. Boswell Smith, and others addressed Lord Rosebery, who in his reply referred to the commercial possibilities of Uganda, and spoke of it also "as a field of heroic enterprise, as a land that has been watered by the blood of our saints and martyrs." "I, for one," he continued, "as a Scotchman can never be indifferent to a land which witnessed the heroic exploits of Alexander Mackay, that Christian Bayard, whose reputation will always be dear, not only in his own immediate northern country, but throughout the empire at large." The praise of men was not what Mackay sought, but it is something to be remembered that a young man, who for Christ's sake put behind him all thoughts of fame and buried himself in the depths of the Dark Continent to labor in lowliest ways for an uncivilized people, should call forth, from one of England's highest officials, on a public occasion, such a spontaneous tribute of admiration and praise. He that loseth his life shall find it.

We have received from Natal a printed report, filling forty large quarto pages made by the Inspector of Native Education for the year ending June last, in which we find very pleasant allusions to most of the schools maintained in connection with our Zulu Mission. What the inspector says of the Inanda Seminary we will quote here: "Inanda Seminary still keeps its place at the head of our native industrial institutions. Very good work has been done in every department, the map-drawing and arithmetic in the school work, and the laundry work in the industrial, deserving special notice. The general intelligence manifested throughout the school, on the occasion of my last inspection, was particularly pleasing. There is no idle time here; from early morn till dark every one is kept busy, each girl taking her turn at the various branches taught, school work, sewing, fancy needlework, plain and advanced cookery, laundry work, etc., and any tendency to self-conceit is effectually counteracted by each having to take her turn at the more menial classes of work — sweeping the rooms, cleaning the windows, making the beds, chopping wood, or carrying water, together with the agricultural work necessary in the cultivation of from ten to twelve acres of land."

The fall term of the Doshisha at Kyōto opened prosperously in September last. There were 144 in the preparatory department, 215 in the college department, 56 in the theological department, 63 in the scientific, and 16 in the law department, making 494 in all. Dr. Davis says: "I never began the school year before with a braver or happier heart, or one more at rest and peace." Mr. Morita and Mr. Kanemaki have returned from their studies in the United States, and are now working happily in the Doshisha.

"No great cause, no great work or great enterprise was ever successful without perfect faith that it was worthy of unwearying effort and strenuous striving." So wrote Mr. Stanley in the heart of Africa when he saw some of the fruits of Christian missions in Uganda. This is another form of expression, but with the same underlying idea that the Apostle John had when he said: "This is the victory that overcometh the world, even our faith."

WE are glad to give on this page a photo-engraving of a group composed of the official members of the "East Gate Church," in the city of Madura. Since this photograph was taken, the pastor, who sits at the extreme right, has been called from earth. The missionary in charge, Rev. John S. Chandler, is also included in the picture. Since the pastor's death a "Workers' Committee" has been formed in this church, of those who spend their Sabbaths in conducting meetings, visiting the sick, looking after strangers, and in Sunday-schools. A year ago, on the first morning of the Week of Prayer, Mr. Chandler reported that he found the large edifice of this East Gate Church filled with a great congregation, and the meeting which followed was one of most excellent spirit. Let these congregations of Christians in distant parts of the world be remembered most earnestly during the Week of Prayer.



OFFICIAL MEMBERS OF THE EAST GATE CHURCH, MADURA.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1891–92.

MISSIONS.	When Begun.	Stations.	Out-stations.	AMERICAN LABORERS.						NATIVE LABORERS.					Total American and Native.	PREACHING.				CHURCHES.			EDUCATION.											Native Contributions for all purposes.
																									College, High, and Boarding Schools.								
				Ordained.	Medical Men not Ordained.	Other Men.	Wives.	Other Women.	Total.	Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.		Places for stated Preaching.	Average Congregations	Sabbath-school Membership.	Adherents.	No. of Churches.	Members.	Received on Confession	Theological Schools.	Students.	For Boys.	Pupils.	For Girls.	Pupils.	Common Schools.	Pupils.	Total under Instruction.[5]	
East Central Africa	1883	2	. .	4	1	.	4	1	10	. .	. .	2	. .	2	12	. . .	. . .	. . .	. . . .	. .	. . .	. . .	.	. .	.	. . .	.	. . .	1	. . .	25	. . . .
Zulu	1835	9	19	10	1	.	11	9	31	1	19	40	108	168	199	81	5,154	1,755	5,783	16	1,261	240	1	16	1	78	2	130	35	1,622	1,873	$3,303
West Central Africa	1880	3	2	7	. . .	.	5	3	15	. .	5	1	7	13	28	15	528	158	295	2	39	7	.	. .	.	. . .	.	. . .	6	249	249	23
European Turkey	1858	4	33	12	. . .	.	10	5	27	7	12	31	19	69	96	38	1,956	1,584	2,002	12	942	117	1	17	1	45	2	105	15	427	652	7,881
Western Turkey	1819	7	113	24	. . .	1	21	31	77	31	44	200	24	299	376	124	10,983	7,255	13,996	35	3,538	289	1	6	9	444	7	542	128	4,897	5,791	28,062
Central Turkey	1847	2	48	6	. . .	1	6	12	25	18	26	100	4	148	173	53	9,199	8,196	15,596	34	5,091	143	1	6	8	311	4	215	100	3,939	4,562	9,202
Eastern Turkey	1836	5	132	17	1	.	18	13	49	22	63	186	41	312	361	133	11,611	8,717	16,545	43	2,879	183	2	11	15	522	5	183	150	6,122	7,767	477
Marathi	1813	8	118	12	. . .	.	10	10	32	24	57	164	51	296	328	167	4,931	3,887	4,641	35	2,354	122	1	14	7	651	5	303	118	2,600	3,574	5,197
Madura	1834	12	283	14	. . .	.	11	8	33	21	158	276	43	498	531	283	8,690	5,222	13,607	37	3,707	159	1	10	7	512	5	90	163	5,798	6,410	6,173
Ceylon	1816	7	25	3	. . .	.	3	1	7	14	27	245	42	328	335	38	1,378	2,466	2,737	18	1,521	56	1	7	3	399	2	141	134	8,132[6]	8,840	4,741
South China	1883	1	7	3	. . .	.	2	. .	5	. .	3	9	3	15	20	7	. . .	. . .	420	2	46	2	.	. .	.	. . .	.	. . .	9	. . .	361	1
North China	1854	7	24	15	5	1	18	12	51	3	37	20	11	71	122	34	1,198	643	1,628	8	1,270	208	1	. .	3	96	3	69	17	228	574	366
Foochow	1847	3	22	7	3	.	8	4	22	2	18	32	11	63	85	28	1,098	646	1,700	14	581	46	1	9	2	68	2	67	24	412	571	1,327
Shansi	1882	3	4	7	1	.	5	2	15	. .	3	1	. .	4	19	5	100	30	73	1	10	10	.	. .	.	. . .	.	. . .	3	43	73	. . . .
Japan	1869	10	195	25	1	2	27	31	86	28	101	. . .	22	151	237	195	7,473	6,587	30,000	92[7]	10,760	1,096	1	85	13	1,107	11	755	. .	. . .	1,947	17,994
Micronesia[3]	1852	3	44	6	. . .	.	5	10	21	20[4]	34	43	2	99	120	84	5,350	2,547	20,701	54	4,973	620	3	46	1	26	3	74	58	2,326	2,933	1,515
Mexico	1872	7	10	7	. . .	.	7	4	18	1	10	8	1	20	38	20	603	638	1,200	11	488	68	1	15	.	. . .	3	98	8	252	380	2,202
Spain	1872	1	14	1	. . .	.	1	3	5	5	. .	20	4	29	34	15	495	474	1,361	15	362	40	.	. .	.	. . .	1	60	13	688	748	2,790
Austria	1872	1	33	2	. . .	.	1	. .	3	3	7	2	3	15	18	34	1,137	. . .	1,449	5	511	110	.	. .	.	. . .	.	. . .	. .	. . .	. . .	1,469
Sandwich Islands	1872	. .	. .	1	. . .	.	1	. .	2	. .	. .	. . .	. .	. . .	2	. . .	. . .	. . .	. . . .	. .	. . .	. . .	1	10	.	. . .	.	. . .	. .	. . .	. . .	. . . .
Totals		95	1126	183[1]	13	5	174	159[2]	534	200	624	1,380	396	2,600	3,134	1,347	71,884	50,805	133,734	434	40,333	3,516	16	252	70	4,259	55	2,832	982	37,735	47,330	$92,723

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[1] Of whom eleven are also physicians.
[2] Of whom four are also physicians.
[3] The statistics from a portion of Micronesia are based on those of the preceding year.
[4] Including Hawaiian missionaries.
[5] Including some not reported in schools.
[6] The common schools of Jaffna are connected with the mission, although under a Board of Education. Their teachers are not enumerated here.
[7] Fully organized, though some are termed "provisional."

A RARE OPPORTUNITY FOR INVESTMENT.

THE insufficiency of the regular appropriations for the current year leaves a large number of imperative needs upon the mission fields of the Board unprovided for. These needs call for sums, additional to regular offerings of donors, ranging from twelve dollars upward, which, whenever received, will be immediately appropriated by the Prudential Committee, and forwarded to meet the special necessities for which such contributions are made.

A few of these interesting special objects we mention, with the amounts required to provide for them, hoping that many generous givers will delight to respond to the call Some donors may prefer to make no selection themselves, but to contribute toward those objects which seem to the Committee and the missionaries most important. If so, their contributions will be appropriated as desired.

This is a rare opportunity for remunerative investment. Remember the old motto, *Bis dat qui cito dat,* "He gives twice who gives quickly." All donations and pledges should be sent promptly to L. S. Ward, Treasurer, 1 Somerset Street, Boston.

SPECIAL IMMEDIATE NEEDS NOT YET PROVIDED FOR.

ZULU MISSION.

1. For Native Agency	$875
2. For Printing	250

WESTERN TURKEY MISSION.

1. For General Work	$4,230
2. For Native Agency	3,300
3. For Colportage	550
4. For Touring	630

CENTRAL TURKEY.

1. For General Work	$1,300

EASTERN TURKEY.

1. For General Work	$3,000

EUROPEAN TURKEY.

1. For Students, Samokov Collegiate and Theological Institute	$675
$36 will provide for each new student for the year.	
2. An Albanian Evangelist for 800,000 people	220
3. For Bulgarian Bible Commentary by Dr. Elias Riggs	880
4. Two Church Buildings	3,000

MARATHI, WESTERN INDIA.

1. Boys in Bombay Boarding School, each	$30
2. Pupils in Ahmednagar Normal School, each	12
3. Native Preachers, each	75
4. General Work	4,000

MADURA.

1. Native Preachers, each	$50
2. Native Schools, each	30
3. Theological Pupils, each	30
4. General Work	5,000

JAPAN.

1. For the Doshisha School	$300
2. For Theological Students, each	35
3. For Evangelistic Work	4,000

AUSTRIA.

1. Theological Students, each	$100
2. Native Evangelists, each	300

MEXICO.

1. For Religious Newspaper	$200

These are only a few of the items which constitute the urgent necessity of a part of the missions, and these make an aggregate of over $35,000. A full statement of pressing requests from the missions would call immediately for at least $100,000, in addition to the limited $624,000 already appropriated by the Prudential Committee for the year 1893. And yet another $100,000 will be needed during the year. Even then the receipts and expenditures would be $20,000 less than those of the last fiscal year.

It is plain, therefore, that the time for greatly enlarged contributions from churches and individuals has arrived, and that there is an immediate imperative call for special pledges and offerings additional to regular donations.

Who will be one of ten to pledge for this important purpose $1,000 or upward? Who will be one of twenty-five or more to pledge $500? May we not look for several scores whose offering shall not be less than $100 each? And why should not the great body of givers, old and young, gladly respond to this missionary appeal with the gift of smaller sums if unable to bestow the larger? May God put it into the heart of every reader of this article to send some special offering anointed with prayer to meet in part this urgent opportunity of the hour!

NEW YEAR'S MESSAGES FROM THE MISSIONS. — LOOKING BACKWARD AND FORWARD.

WHAT of the night? Is the day coming? A Christian poet sings: —

> "And even now, amid the gray,
> The east is reddening fast,
> And kindling to the perfect day,
> Which never shall be past."

This is beautiful poetry. Is it anything more? Most joyfully do we believe that there are clear tokens of advance in the work of evangelizing the world. In face of the appalling facts that confront us concerning the sin and degradation of men, and the myriads of our race who do not so much as know the name of the world's Redeemer, we are cheered by evidences of steady advance upon the kingdom of darkness. God, who gives us promises, graciously gives us signs also, and he would stimulate our faith as to what may yet be done by the sight of what he is now doing. Shall we shut our eyes to the movements of divine Providence leading on to the redemption of the world?

A few weeks since a request was sent to a member of each of our missions asking him to forward, for use in the first number of the *Missionary Herald* for 1893, a brief message, giving the salient points in the story of his mission during the past year, especially such as bear upon the work for the year to come. The replies received are given in the following pages. The story told by these men who are in the front of the battle is one of mingled light and shade, yet the tone is eminently hopeful. Those who have seen the most of the sin and degradation of mankind have lost no whit of faith in the power of the gospel to renew individual hearts and society. Satan in his strongholds is not so strong as is the Word of Jehovah. These messages from our brethren on the outposts should be read and pondered prayerfully.

Were it true that they or we could discover no signs of progress, fidelity to Christ should yet constrain us, in disregard of apparent results, to obey his supreme and final command to go into all the world and preach his gospel to every creature. But when to his divine imperative he adds the cheering tokens of his presence and blessing, and shows us by manifold illustrations that he has not called his people to go out as a forlorn hope, but as a conquering host, shall we not be quickened with new energy and devotion, and spring to the work to which our Master has called us? In this spirit let us hear the following messages from our missions: —

From the Western Turkey Mission.

MISSIONARY effort in its very nature brings contumely upon all concerned. It is said to be unwise, as offering to disturb people who are already satisfied with their own system of belief and practice. It is called wasteful, as lavishing upon unappreciative blocks of stolidity precious culture which might have been bestowed upon the needy of the homeland. It is deemed dangerous, exciting fanatical passions among those already hard enough to govern. It is pronounced illusive, since four or five missionaries to the million of hostile bigots must remain miscalculating missionaries to the end. To all these familiar reasons for discrediting missionaries, unite in this Turkish empire, suspicion of their motives, with a supposed necessity for suppressing them found in the political need to wall out from the minds of the people every suggestion that Islam is less beneficently fruitful than Christianity, and an idea is obtained of the present environment of our missionaries.

But do not imagine this mission to be tottering before the floods of opposition, like a house built on the sand. We may say, as one of the results of studying the lessons of the year, that the evangelistic movement in Western Turkey is rooted in the soil at last, and is as safe from destruction as the tree which bears fruit after its kind. There are obstacles and discouragements aside from the external ones named above. The common people are not moved in mass by the gospel message; individual Christians often lack aggressive energy for Christ; young men are not coming forward for the Christian ministry as they should; new agencies for evangelization are paralyzed for want of means. But with all this another year has added new evidence that, both within and without the evangelical circles, the Bible has a lodgment from which it cannot be displaced. If the missionaries were eliminated to-day, no combination of Satan's forces could extirpate evangelical religion in this region.

What can you do for the more rapid advance of the work in 1893? Give money? Yes; without more money you make the dispatch of more missionaries a calamity, closing enterprises which natives alone can carry on, but which cannot yet be carried on without money aid. Give us money for carrying the bread of life to those who are as yet unfed in our field. Give us money for the adequate working of the great metropolis of Constantinople, whose seething population receives the undivided attention of but *one* male missionary.

Give us also your active sympathy as American citizens; that no chicanery deprive the missionaries of that civil protection which would be ostentatiously accorded them if they were running gin-mills instead of preaching stations, or circuses instead of schools.

But these needs are as nothing before the great need of your prayers. The crying need of both missionaries and native churches is an overpowering visitation of the Holy Ghost. The Word of God has been scattered far and wide. Sixty years — sixty long, weary years — have elapsed since the seedsowing commenced. In out-of-the-way nooks and crannies the seed has fallen. It shows signs of life, but it awaits the early and the latter rain. An outpouring of the Holy Spirit in every station of our mission would fill Western Turkey with light and joy. Indeed, on looking the matter over, the earnest, persistent, believing

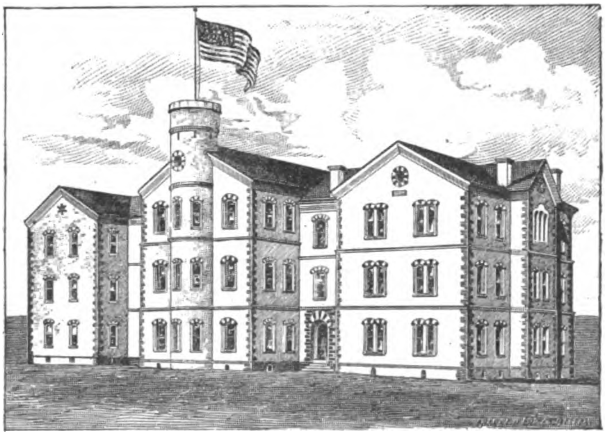
prayers of the churches at home seem to be the *only* need of our mission. If you give us such prayer as we need, you will first have so far made this mission a personal work of your own that all our lesser needs will find supply as a matter of course.
HENRY O. DWIGHT.

CONSTANTINOPLE.

From Central Turkey.

It is now forty-four years since mission work was opened in the Central Turkey field. Throughout all this period its growth has been, on the whole, well sustained and uniform. The special lines of progress have, however, varied according to the different stages through which it has passed and the changing conditions under which it has been carried on. In the earlier years progress was marked by new fields occupied, new churches formed, and church or school buildings erected. So far as this kind of work is concerned, the field has been pretty well covered,—and what may be called the *plant* for the larger future work is now going in. Advance is, therefore, now to be looked for and noted in the enlargement and increased efficiency of means already in use and in the number and rising spirit of consecration in the men and women raised up on the ground, qualified and willing to take up the work which foreigners must of necessity sooner or later transfer to their hands.

All along these lines the progress of the year has been good. The Theological Seminary at Marash has graduated five well-trained and promising young men, and the new year opens with a large entering class. The Central Turkey College, at Aintab, sends out ten graduates, all earnest Christian men, and now enters with great rejoicing its restored and enlarged building, with more comprehensive and maturer plans and with increased teaching force. Its medical department and hospital work welcome a most important reinforcement in the addition to its medical staff of an able and accomplished lady physician. The Central Turkey Girls' College, at Marash, graduates its usual class of well-trained teachers, joyfully welcomes its new teacher, and is pushing forward its plans for enlargement of its buildings. Preparatory schools for boys have been enlarged and better organized, and the Girls' Seminaries at Aintab, Hadjin, and Adana are keeping pace with the ever-increasing demands made upon them; while Oorfa is taking up with newly quickened interest its parish work for women and is struggling to bring its educational system into a higher state of efficiency.



CENTRAL TURKEY COLLEGE.

Very significant of the present situation is the increasing interest shown in Y. M. C. A. and home mission work in several of the more important centres. Notably at Aintab, the Association has come in possession of a commodious building of its own, the gift of a generous native Protestant. Most important of all, the effort to secure for and *get into* the work able and consecrated men is steadily progressing. Thus the field waits the larger baptism of the Spirit to make methods and men more effective. AMERICUS FULLER.

AINTAB.

From Eastern Turkey.

A DEFINITE boundary line between this mission and the Persian Mission of the Presbyterian Board has been agreed upon by the two missions and Boards, and Mosul, with its outlying district to the east, has been transferred to the Persian Mission.

We may classify the work of this mission into four departments: the governmental, the educational, the evangelical, and the foreign work. The governmental includes all that touches our relations with the government. The missionaries of Erzroom have not been permitted to visit the large Russian part of their field for many years. They can go there only as travelers. The book trade and colporter work have been much interfered with by Turkish officials in some of the stations. Books, legally authorized by the highest authority at Constantinople, and bearing on their titlepage the authorization with its number and date, have been seized; some have been confiscated, some destroyed, some mutilated and defaced before they were returned. This is more largely true in the northern parts of the field. At Van a school which has a legal right to exist has been closed and permission to enlarge a school building in the city refused. In some parts of the mission the local government has been friendly, while in others it has thrown many obstacles in the way of progress.

The educational work goes hand in hand with the evangelical. The mission Theological Seminary at Harpoot has more students than it has had for many years. The course of study has been recast and is now quite the equal of seminaries in the United States, although different in some particulars. Euphrates College, at Harpoot, has more students than last year. The college is unable to meet the demands upon it for teachers. Many calls have come from outside the mission to which it was unable to respond. Gregorians and Syrians, having learned the superiority of the throughly trained instructor, are calling and carrying off to their schools many of our experienced Christian teachers. The common parish school is fast becoming a prominent feature in the education of this field; but here too the work is hampered by the lack of teachers. We look for the foundation for the reformation of this people in the general education and evangelization of the masses.

The evangelical work moves on along the line of preaching, Sunday-school work, evangelistic work, the Young People's Society of Christian Endeavor, Bible work, colportage, and personal effort. The year marks an increase in church membership and attendance upon public worship, but the hope of the work is not based upon these figures. The desire for gospel preaching is entering more and more into the old church, and this is worth far more than increased numbers.

The foreign department has two branches. The first is among the thousands of young Armenian men who have emigrated to the United States. But this department is largely committed to the care of American churches, although some of their preachers are graduates of our Theological Seminary. We expect the churches of America will look after the spiritual welfare of these men whose very presence there illustrates the awakening power of the gospel. The second branch of the foreign work is the mission in Koordistan, which is supported and superintended by the Protestant Armenian churches. The Second Church of Koordistan was organized last summer, and many new members received, and a training school for preachers put upon a good basis. Within the bounds of the mission there are great opportunities for enlarged work.

HARPOOT, Turkey. JAMES L. BARTON.

From European Turkey.

DURING the past year one new church has been organized, in the city of Monastir. No new house of worship has been built, though three or four such are needed: one in Monastir, one in Dubnitza, an out-station of Samokov, one in Kortcha in Albania, and one specially needed in Philippopolis. This city itself is one of the largest and finest in Bulgaria, and the various buildings of the old national church are large and substantial, with fine deep-toned bells. But our little chapel is a mean wooden structure, with a low audience-room, utterly inadequate for present needs, not to speak of attractions for growth in the congregation. The need of these new buildings, which was not felt a few years ago, is an encouragement in our work.

It is too early for any statistics of the condition of our churches during the year 1892. In the previous year we had 117 additions to them as against 72 for the year before, and a total membership of 940 as against 827 at the end of 1890; a fair per cent. of increase.

The new missionaries who reached here in 1891 — Rev. W. P. Clarke in July, and Rev. E. B. Haskell and wife in December — have done excellent work. The first, who retained largely his knowledge of the language, took about half an older missionary's work in teaching, a year ago, and has taken full work this school year; while the second has recently begun to give communion addresses and take charge of prayer-meetings. Two of the graduates of 1892 from our Collegiate and Theological Institute have taken important preaching-places in our out-stations. The loss of our lamented Pastor Boyajieff of the Sophia church has been supplied better than we dared to hope by the coming to it of a native Bulgarian, who graduated at Auburn Seminary last May. While we have had fears of disaster to Christ's cause in Sophia from the establishment of a rival Protestant service, yet we trust the Lord will not permit this to be. One of the less educated preachers in Macedonia has left the work and apparently renounced evangelical religion. In general our preachers, Bible-women, and colporters have been doing effective work.

In September last the new school laws went into operation. These contain some changes affecting our schools, which look very much as though they were adapted for persecution, should the government think that desirable. One of these new sections says: "The ministry of education may close any private school in which are propagated tendencies against the State, religion, and morality." Whether religion in general, or the religion of the national church, is meant, is left uncertain. Another clause says: "Graduates of private schools cannot have the rights of graduates of the national schools (such as shortened military service, approval as teachers, etc.), unless they first pass an examination here" (in Sophia). Of course such examinations, by persons not familiar with many of the textbooks or studies of our schools, can hardly fail of being unfair. As government approval of our program of study and of our teachers is required, there is no good reason why our diplomas should not be honored.

There is no question that the ecclesiastical party is pressing the government to take measures against our work. This effort both shows their fears of our success and gives to us and our friends redoubled reason for fidelity and prayer.

In short, the progress of our work, though much less than we have desired, awakens in us both hopes and fears and calls for increased effort and outlay in the immediate future. H. C. HASKELL.

SAMOKOV, Bulgaria, November 11, 1892.

From Western India. Marathi Mission.

A WELL-INFORMED writer has recently declared his opinion, that the work of religious reformation now going on in India is, in its probable influence, the most momentous event in this century. Our Marathi Mission is bearing an important part in this great movement. Eleven men and fifteen women, occupying seven prominent centres and reaching a vast population, have been the leaders in our work the past year. We have in this field no aboriginal tribes that are but partially under the yoke of Hinduism, and hence there have been no very large ingatherings, as in some other parts of India. Yet the steady progress in every department of our work is a sure pledge of ultimate success, if we faint not.

Our general plan is pretty well matured. All our arrangements look to the development of a spiritual work in the hearts of men and the building up of Christian churches. We have no hope of any permanent results excepting upon these lines. But with such a foundation we already see great changes. Our village schools in the Deccan are becoming more popular as their influence is better understood. From these schools the most promising pupils are allowed to come to the station boarding schools, and from these again a few are selected for the Normal School, or the Girls' Boarding School, and the English High School at Ahmednagar. And lastly those who by their talents and influence prove their fitness for higher work are brought into the Theological Seminary, and thus prepared for pastors and evangelists.

Every year the sphere of our influence widens and deepens. The opposition from caste and priestly self-interest is still very strong; yet these are gradually and very perceptibly giving way, and the conviction is wellnigh universal that Christianity is the true religion. There is also an increasing number who are weary and impatient at the restraints of caste. It is quite possible, too, that Dr. Pentecost is right in supposing there may be many secret disciples, true believers in Christ, among the educated classes. At any rate one can say, with confidence, they are not far from the kingdom of heaven. Of some of the converts and churches we can speak as did Paul as we see the fruits of the Spirit's developing so beautifully. They are "our joy and crown." Yet discords often mingle with these harmonies, and the past year has had its full share of these trials. The contentions and immoralities and ingratitude seen in the apostolic churches find their parallel in modern missions; and our brethren at Ahmednagar, already overburdened with work, have been sorely tried the past year by such experiences.

Our mission greatly needs reinforcements. Not to speak of new centres that ought to be occupied, the older stations of Bombay and Ahmednagar must be strengthened at once or the work will suffer. And the laborers at Rahuri and Wadale must soon have a change to the homeland or incur serious risk of breaking down. The four or five Girls' Schools at Sholapur need more careful supervision, and many a family in that city would welcome the zenana visitor. There is an urgent call also for more lady workers at Ahmednagar and Bombay and Satara. Where are the reapers! It is a serious trial to see these providential openings for expansion and enlargement, while our working force is diminishing rather than increasing. We cannot for a moment believe that this state of things will long continue. There are consecrated hearts in the homeland that will come gladly to carry on the work and share in the joy of the harvest yet to be gathered to the glory of our King. C. HARDING.

SHOLAPUR, Western India.

From the Madura Mission.

THIS mission closes its fifty-eighth year with 14,000 members and 4,000 communicants. It has been a year of

DIFFICULTIES. — It is the last of three years of drought which have brought the people to the verge of famine. On my tours I have recently seen many respectable people dig wild and unnutritious roots in the field to relieve a gnawing hunger. The most thorough pounding and cooking can hardly make these roots edible. Most of their cattle have been sold for want of fodder; their lands and houses have been heavily mortgaged. Grain has been at nearly famine rates, but Christians have endured this patiently, and I doubt whether our annual contributions will even whisper of all this suffering. Good rains have just fallen and the prospects for a good harvest are the best for several years past. [Yet later reports are not so favorable. — ED.]

We have suffered from an inadequate missionary force. So long as one brother conducts the work of three stations of 2,000 square miles area, and of 400,000 souls; and another has two stations similar in extent and population, while the other members of the mission are equally overwhelmed with work, we must continue to cry out for more reinforcements. But this has been a year of substantial

RESULTS. — New congregations have sprung up at almost every station, and a quiet, steady growth has been witnessed in existing congregations. Where Christians are most numerous, family ties account for the largest number of accessions.

A number of young men from many villages and members of respectable castes and influential families have recently embraced our faith. Some of them are now undergoing training to prepare them to return to their people as Christian preachers. This is a result of the past years of seedsowing and is full of promise. Our Pasumalai Institution has, during this year, celebrated its Jubilee. From its small beginning it has developed into a large institution embracing several departments, including the Collegiate, Normal, and Theological, and instructing 400 youths, of whom 200 are boarders. An earnest endeavor is now made suitably to endow the institution, to which all mission agents have contributed a month's salary. These results are some of those which encourage us, notwithstanding the fact that the year has witnessed a revival of the barbarous rite of hook-swinging, among the Hindus, and that vast sums of money are being expended in the erection and restoration of heathen temples in the district. This last fact is not surprising when we remember that there are here over 6,000 heathen temples, enjoying a landed income equal to one fifth of government revenue in the district. The following are among the

SIGNS OF PROMISE. — (1) Our Christians are rapidly improving in intelligence and character. (2) Our agents are improving. We are now furnishing a higher class of men, with better training than formerly, and this process is to continue to the vast purification and uplifting of our native agency and the consequent growth of our community. What we need is more missionaries to superintend them. (3) For this end this year has seen the strengthening of our training schools. The Theological Seminary is now dignified as the sole permanent work of a missionary, and a Training School for Bible-women has been opened. (4) Christianity has a growing place in the esteem and affection of the people. All Hindus are learning to speak of Christ with respect, and many regard him as an "incarnation." Religious reforms of many kinds show the growing discontent of the people, and Hinduism itself is growing ashamed of its coarsest rites and teaching, and is putting on a more respectable garment in the presence of Christianity. JOHN P. JONES.

PASUMALAI, November, 1892.

From Ceylon.

"WHAT is the condition of your mission? What things, in view of the history of the past year, awaken hopes or fears for the year to come?" These are the questions calling for an answer.

If by mission is meant the foreign force, then we are in a sadly crippled state. Four missionary families at the beginning of the year, to be reduced within eight months to two! Four were few enough to occupy *seven* stations, but when in the spring one left to carry on the Lord's work in India, and, before the summer was over, another, for over forty-five years connected with the mission, entered the Master's service above, only two ordained men remained in charge of the mission. We rejoice that a medical missionary and wife (also a physician) will soon be on their way to take up work that has long been neglected, and also a young lady, to work wherever she is most needed — possibly to help Miss Howland in the Oodooville Boarding School. Another missionary family and another young lady are needed at once in order that the work may be properly carried on. God forbid that the mistake made at the Sandwich Islands of withdrawing the foreign force too soon should be repeated in Ceylon!

But the American missionaries are not all of the mission. We have a goodly force of native helpers at work. In December, 1891, a young man was ordained and installed as pastor of one of the island churches. Six months later a new church was organized, and another young man became its pastor. Four or five little chapels have been, or are about to be, erected, and soon there will be organized churches in these localities. The total number of churches in our mission so far is sixteen, with a membership (communicants only) of over 1,500. Ten of these pay all their expenses, including pastor's salary, contributions to benevolent societies, and running expenses; leaving but six which are more or less dependent upon the mission for aid. Our rule is to help the young and weak churches, and never more than to the extent of half of the pastor's salary. Our congregations are giving liberally, though the rate per communicant is less than it was a few years ago. A noteworthy feature of the year is the renewed interest awakened in the Native Evangelical Society, which is the American Board of Jaffna. At their annual meeting several native gentlemen came forward and subscribed a certain amount annually for five years to a fund for supporting boys and girls in our boarding schools from destitute localities. Beyond all this our Christians are realizing more and more their dependence on the Holy Spirit, and earnest prayers are being offered for Pentecostal showers.

The outlook for the coming year is hopeful. The medical department is to be reorganized, and if proper reinforcements come from America every department of mission work will receive a new impulse. A move all along the lines would bring a glorious victory in the near future.

One or two things, however, cannot but awaken apprehension. The money element often comes too prominently into the foreground. So much pecuniary help has been injudiciously given in the past few years that even those perfectly able to help themselves do not hesitate to ask help of missionaries and other foreigners. There is danger of pauperizing the people. There is danger of thinking too much of money.

Another evil has its origin in caste. Our Christians are not a persecuted people. It is no disgrace to be a follower of Christ, and so, unconsciously perhaps, a Christian caste is being formed. There is not so much done for the lower castes as there should be. And those who become Christians are not made to feel that all caste distinctions have been wiped away by the blood of Christ. There is danger that the poor and lowly will not be urged to enter our churches.

UDUPITTY, Ceylon. RICHARD C. HASTINGS.

From North China.

ANOTHER year of Christian light and life has battled with China's darkness and death. In the newer and interior stations much serious opposition has arisen, but our own missionaries seem to have been left in peace.

We are glad to record the cashiering of Chou Han, a government official, a fanatic, and the centre of the anti-foreign agitation in Hunan; also, the official burning of at least a part of the blocks of that devilish literature.

The annual reports of our seven stations were written in good courage. Members generally are growing in Christian experience, in stedfastness, and in witness-bearing. Much voluntary work is done "for Christ and the Church."

The meshes of the gospel net used in fishing for men are woven coarser each year, and yet the number taken increases, our last report indicating a gain of fifteen per cent. Every true convert is likewise a true miracle of divine power, for the forces pulling downward are as constant as gravitation. Where we find a new and uplifting force at work in the hearts of men, there we know God to be and thither is he calling more workers to go. For let nothing make us forget that the words of life have yet to be heard by the majority of China's millions. All about our seven stations are multitudes who have never heard them with the ear of the soul. Hence it has seemed wise to the mission to say no more about new stations but rather to strengthen those we now have. We long to see at least twelve young men and women giving themselves to the work. "Go ye!" and if after a year you decide that there is too small scope for your large talents the Board will quickly help you home.

Our North China College in Tung-cho is running over with pupils. We would like to see them run over into the big lot outside the city, but even Chinese boys need a roof over their heads. The elementary educational work of the several stations needs the stimulus of better facilities in the college. When shall they be secured?

Of our other wants only one shall be mentioned, but that one we all want and want urgently. It is national justice toward the Chinese nation. Once American missionaries were proud of their right to call themselves such. Is this term hereafter to be in China a disgrace? China to-day sorely needs our helpful sympathy; must she be made to feel that our answer is scorn? Christian churches will continue to labor to spread Christianity in China, but one of the pressing needs of the hour is that genuine Christianity have a real representation in our national Congress. HENRY P. PERKINS.

LIN-CHING, North China.

From Japan.

THE continued political excitement of the past year has so occupied the attention of those classes which formerly have been most receptive of Christian truth that it has been difficult to get them to consider religious matters. The conservative reaction, though less marked than before, is still a great hindrance, one of its most evident results being seen in the small number of students attending some of the Christian schools.

Though few of the churches have seen large additions to their membership, some progress has been made at almost all points. The wave of disturbance caused by the advocacy of ultra-liberal views has largely subsided, leaving some wrecks in its pathway; but for many churches there have been beneficial results, since they have been led to more confidence in those things that cannot be shaken. The Kumi-ai churches, at their annual meeting, adopted a statement of faith which, while dealing only with the outlines of great truths, is thoroughly evangelical.

Much of the attention of the churches of all denominations has been turned toward charitable work. The well-known orphanage in Okayama has been the pattern for several others which, like it, are on a firm Christian basis. The self-denying zeal of those in charge of these institutions shows the power of Christianity in their lives; and their work wins the admiration of those who do not believe in that which is its inspiration. The earthquake of October, 1891, and the disastrous floods of 1892 were new calls to charitable efforts. The careful and sympathetic way in which funds and supplies were administered gave additional reason for public approval.

Great benefit was received from the visit of Professor Ladd. By his lectures he was able not only to strengthen the foundations of faith in those who were already Christians, but also to drive from many others the idea so prevalent among Japanese students that faith in God is childish and inconsistent with scholarship. The influence of his words remains in the minds of those who heard them, and in their printed form it will be carried to many more. It is to be hoped that other leaders of Christian thought will come to do similar service among the educated men of Japan.

An important step in the securing of religious liberty has been taken by the bringing to the notice of the government an alleged violation of the rights guaranteed by the new Constitution. Though at the time of writing the facts involved are still under investigation, the Ministers of Education and of the Interior have by their words shown that a governor would not be justified in exhorting teachers to have nothing to do with Christianity, or a teacher in forbidding pupils to study the Bible.

The number of those engaged directly in Christian work has been increased by the graduation of twenty-three from the theological department of the Dōshisha and eight from the Women's Evangelistic School in Kōbe. Most of these are laboring zealously and effectively, while others like them are needed for other places desiring such help. Graduates of the Nurses' School and other institutions add to the good influences emanating from the educational work of the American Board.

No one of us has the gift of prophecy to see what the near future may have in store; but the present feeling among missionaries and Japanese pastors seems more hopeful and expectant than for some time past. Some special manifestations of the revival spirit are thought by many to be but the beginning of widespread movements. If in addition to the "expecting great things from God" we are consecrated to "attempt great things for God," we cannot believe that he will fail to answer our prayers and bless our efforts. OTIS CARY.

KYŌTO, Japan.

From Micronesia.

THE outlook for the progress of the missionary work in the Gilbert Islands is hopeful for several reasons: —

I. The entire group has lately come under the government of Great Britain, and so civil wars must soon cease; drunkenness, it is hoped, will thereby be also restrained; vessels seeking contract laborers there, for distant lands, will be held more responsible for keeping faith with the natives; and German interference with the prosecution of missionary work need no longer be dreaded.

II. A reinforcement of three Hawaiian missionaries and their wives, recent graduates of the North Pacific Missionary Institute, has been sent out in the *Morning Star* this year to the mission there, which has been languishing for want of men, and because of the failing strength of some who have been long in the field, and who must soon retire.

III. The effects of the hurricane of March, 1891, at Kusaie are passing away, and the Gilbert Islands Training School on that island, under the care of Mr. and Mrs. Channon (who have progressed in the knowledge of the language), is entering upon the new year with great hope that additional suitable native pastors will be raised up to care for the many churches already established, to some of which large additions have lately been made.

IV. The success which is attending Miss Hoppin's labors among the Gilbert Islands girls gathered about her in the Boarding School at Kusaie, gives promise of the speedy elevation of women in that group. She is developing a rare fitness for her work, thereby greatly diminishing the loss sustained in the withdrawal of Miss Smith, now Mrs. Captain Garland; but she should have more help.

V. The translation of the Gilbert Islands Bible has been completed, and nearly two thirds of it have passed through the press of the American Bible Society since June 11, 1892. We are very hopeful that the entire Bible will have been printed by April 11, 1893, and that the edition will be ready to be sent to the long-waiting Gilbert Islanders by the trip of the *Morning Star* in August next. Is it not a reason for expecting the speedy upbuilding of the kingdom of God, when the entire Bible is put into the hands of a people, many of whom have learned to read, and are desirous of purchasing it, and of studying *all* God's message to man?

VI. Rev. A. C. Walkup's earnest prayers for a small vessel to aid him in his work of superintendence have been answered, and he has gone forth with great joy, finely equipped, to resume this work, which has so long been hindered. By this vessel he will be able to circulate the Bible among the people.

VII. We are hoping for good results to follow the General Meeting of the Gilbert Islands Mission, which, after several years' intermission, is to be held, about this time, at Butaritari. At this meeting we trust the American and Hawaiian missionaries and the Gilbert Islands pastors and catechists will be encouraged by the outlook to hope that their campaign against the powers of darkness shall greatly prosper during the coming year.

Limited space compels me to close this sketch with only an allusion to the other fields in Micronesia, and I use the words of the Hawaiian Board of Missions in their last Annual Report: "On Ruk this has been mostly a year of foundation laying and of preparation; on Kusaie it has been a year of repair; on Ponape a year of forced inaction and waiting; among the Marshall Islands a year of testing to the native catechists and pastors who have been left to themselves; and to the Gilbert Islands Mission," they add, "largely a year of happy ingathering." "Our Hawaiian missionaries have done well. Hundreds [of the Gilbert Islanders] have been brought into covenant relations — the product of years of sowing and patient, toilsome waiting. There is an awakening thirst for knowledge among this people and a ready sale of books. Now is the time to press the work."

HIRAM BINGHAM.

HONOLULU.

From Mexico.

WITHIN the territory we occupy there is great diversity of conditions — in climate, soil, and in character of the people. From Guadalajara to Chihuahua the distance by rail is greater than that from New York to Chicago, and the time required is double. To reach Hermosillo, a farther stretch of about 700 miles must be covered, with a detour through parts of New Mexico and Arizona; while to visit Mr. Bissell, in Fuerte, a journey of a week more, chiefly by diligence, would be necessary. For Messrs. Howland and Bissell to communicate with each other requires twice the time occupied between this city and Boston. Portions of our field lie within the tropics, while in others men perished from the cold last winter. In some parts the rains were abundant and the crops good, while others suffer yet from drought, and a missionary writes: "Bitter want in the coming months is now assured." While in one region extreme religious fanaticism exists, in another the priests have lost much of their influence, and the people are comparatively accessible to our efforts. Here has been formed an association of evangelical churches; there the missionary is still a pioneer, and has but just gathered a catechetical class, with the hope of soon organizing a church.

The past year has been noteworthy for the number of buildings erected or acquired by purchase. In January was dedicated the sanctuary in Las Cuevas, in September the commodious building in El Paso was occupied jointly by the American Board and the New West Education Commission. In November occurred the opening of the fine new church in Chihuahua, and another in Guadalajara is ready to be consecrated. These edifices have already produced a marked effect in increasing public respect for us and attracting new hearers to our services. In Parral has been bought a centrally located property, which furnishes residence, schoolroom, and a chapel for present needs. In Cusihuiriachic similar provision has been made. Here also has been formed a new church of twenty-five members, some of whom have given proof of their faith for years past, and one of them is having remarkable success as a colporter.

As yet there is an almost total lack of men suited to be pastors of native churches. It is hoped that in time some will be supplied by the training school in El Paso. But to furnish material for this institution we must have Christian schools for boys in the different States. Without these our boys have to enter the public schools, where they are taught by freethinkers, and in many cases lose their evangelical earnestness, if not their faith.

Our semi-monthly illustrated paper, *El Testigo*, is growing in favor with the public, and has donned a new dress. It is especially valuable for developing the spiritual life of our churches, and is the only one among the eight or nine Protestant periodicals of this country that has a department devoted to the Society of Christian Endeavor. It has become an indispensable arm of the service, and we might better abandon one of our central stations than suspend its publication.

Three lady teachers, for as many different cities, have been added to our number; but more are imperatively demanded to enable us to do a reasonable share of the work of educating the youth of this advancing people. The number of ordained missionaries remains the same, with only one man each in three of the great States, and no more than one man in any single station, although in at least three of these the time of two men might be very fully employed to great advantage. Not only the needs and promise of this field, but the results already gained, abundantly justify the manifestly growing interest of American Christians in the material and spiritual welfare of their neighbors on the south.

CHIHUAHUA, Mexico, November 22, 1892. JAMES D. EATON.

From Spain.

DURING the current year the church in *Santander* has been able, with $2,000 that with infinite pains and with untiring faith it had collected during a period of ten years, to secure possession of a piece of property for which $4,000 must be paid, the pastor taking upon himself the responsibility of collecting from foreign friends the remaining $2,000. When the building, now our own, shall be repaired, it will provide the church and schools with a home that will give new heart to the devoted flock. There are over 200 children in the schools, to which the faithful and successful pastor gives much attention.

In *Bilbao* for four years the church was without a chapel — no landlord would let to us. In the year 1890 I therefore bought a lot in one of the most desirable parts of the city for our work, and built upon it a four-story house, the whole at a cost of $15,000. The money was loaned by the father of one of the girls in our San Sebastian Boarding School. The income from rents meets the interest on the mortgage. The iron mines of Bilbao present a fine field for evangelistic labor, which is diligently cultivated by the energetic pastor who has special gifts for interesting those hardy sons of toil in the gospel, among whom he has won many friends. The work in Bilbao is sustained financially by the Evangelical Continental Society of London.

In *Logroño*, early this year, on the occasion of opening a new chapel, all the powers of the dominant church seemed to be suddenly awakened and with the determination to destroy the congregation at one blow. The chapel was besieged at the hours of worship by a noisy and vicious mob, stirred up by influential neighbors. When forbearance ceased to be a virtue, the pastor cited one of these gentlemen before the courts, where the judge put him under promise to keep the peace. They are now subject only to the usual opposition of those who love darkness rather than light.

In *Zaragoza* is found one of the two or three largest Protestant congregations in Spain. The pastor is a man of fine talents and of attractive manner, in his own person and character recommending the gospel to those who know him — which also must be said of all the pastors mentioned. There are many small towns in the vicinity which he visits as frequently as his time and strength permit, but we lament that his hands cannot be strengthened with help to enter the many open doors in the surrounding province.

There is growth of feeling on the part of pastors throughout the country that more evangelistic work *proper* must be done. Several of the best educated and most able exponents of the gospel in Spain are now doing exclusively evangelistic work in different parts of the country.

Connected with each church is a vigorous school, in which the pastor is teacher as well as superintendent. They each provide the pastor daily congregations of from sixty to two hundred bright children and give them access to many families otherwise beyond their reach.

In *San Sebastián* the Boarding School is full. The first of October four of the girls who had won "premiums" and "honorable mention" in the competitive examinations of last June, in solemn and public assembly, together with the students of the Institute who had won the same, received the diplomas certifying to this honor from the hands of the director of the Institute, and accompanied with every mark of courtesy from the entire faculty.

SAN SEBASTIAN. WM. H. GULICK.

From the Zulu Mission.

THE prospects of the Zulu Mission are unusually bright. The existence, in an unorganized way, of what might be styled a "native" party among the more prominent members of the churches is a small cloud; but it is indicative of good also, for it denotes that some of our Christian natives are learning to think for themselves. If this mental activity can be diverted from other purposes into a single-hearted desire to further the cause of Christ, this cloud will be a token of health and vigorous prosecution of the work for which the mission stands. Much, however, depends upon the consecration of these leaders and the direction of their energies.

In other respects the horizon is unusually clear. The past year has seen few defections on the part of our Christian natives. Heathen customs are coming to have less hold upon many of the people. The practice of *selling* daughters to would-be husbands is slowly losing its hold upon our Christians, and recent changes in the colonial law are a help in that direction. Beer-drinking no longer finds favor among our Christians; a rising tide of spirituality will not tolerate it.

A new law was enacted three or four years ago by the government, providing that, in case of all natives married by Christian rites after that date, polygamy, adultery, etc., should be punishable as crimes. At that time most of the enemies and a few of the friends of mission work predicted that many of the natives in our Christian communities would not consent to cut themselves off from polygamy by being married in that way, but would be united by "*heathen* rites." Those predictions were not fulfilled that year; nor does the past year give the slightest hint that they ever will be.

As arrangements have just been made by which natives may buy land in severalty on our mission stations, it is expected that the idea of a Christian home will have still further development among the Christians the coming year.

The past year has been a time of ingathering. In some cases it is the planting of years long ago which is now bearing fruit. There has been a quickening on nearly every station, and in some places the revival has been remarkably broad and deep. In one case it was marked by a large number of conversions among the people from the heathen kraals.

At the boarding schools the spiritual interest has been maintained at a high level; especially at Inanda Seminary, where one of the native preachers has been acting as pastor for several years.

The establishment of a medical department of the mission within the past few months will have a powerful influence on breaking the force of superstition near our stations. It marks an era in the history of our mission.

The expedition to establish a mission in Gazaland (formerly Umzila's kingdom) is having a healthy influence upon our Christian natives. Recently the Committee of the Native Home Missionary Society recommended to the churches that they assume the support of a Zulu helper in connection with the new mission, and this will probably be done. Two young native men have left lucrative positions and bright prospects in order to go with the expedition and help carry the gospel to that country, which has long asked for it. They have gone not for money; nor for pleasure; nor for fame; but for the love of God. The prospects of the Zulu Mission are unusually bright.

MAPUMULO, Natal. CHARLES W. HOLBROOK.

From West Central Africa.

ANY review of the work must include a glance at the present condition of the people. Within a few years they were, judged by their standards, exceptionally prosperous. The rubber boom stirred them to feverish exertions after riches. They also thought themselves invincible. Rumor of the Portuguese expedition called out such expressions as: "The soldiers are coming to bring us coats and guns and shoes." The Boers of the expedition, coming with wives and children, were said to be bringing the Ovimbundu wives and little slaves. Such remarks were then esteemed very witty. Now, reduced to vassalage, overawed by a few soldiers, hearing of annexation by whites of places far inland, they have much foreboding of evil. Reverses have humbled them. This frame of mind varies in degree among the Ovimbundu, and though it is not conversion yet it affords a more favorable condition for Christian work than their former attitude.

The past year has not been free from disappointments. A few Christians have failed to show the best spirit. Some non-converts, who it was hoped would submit to Him who they know died for them, have not done so. Yet the year has afforded real encouragement. The Christians as a whole have grown in knowledge of the truth and in gracious character. When traveling, the changed taste of converts is interesting to note. Much of the conversation relished of old is now shunned. They drop out of the body of the caravan and go by themselves.

At all stations attendance at religious services has increased. It is gratifying to notice that the older people, both at the stations and also at places remote, are giving somewhat better attention. This is due in part to the medical work done, but also to increased evangelistic work among the kraals, and constitutes a call for more of it. In 1885, not many miles from the station, it was said: "Why do you come here? Has any one at Chilume believed? Convince those near you; then we will hear." There was not one baptized Christian then — perhaps not one avowed convert. So the fling had force. The word comes to them now with more convincing power. The converts are its manifest trophies.

The growing spirit of evangelism among the converts is hopeful, and makes it possible to increase the places of preaching. Beginners in this work have many discouragements. The elder listeners are quick to take offence. A manner of speech, conciliatory yet self-reliant, is acquired by most of them only through many unpleasant experiences. Attendance on schools has increased during the year. The schools for girls at all the stations have been especially encouraging. The future mothers must be Christianized. Hearing of sucessful zenana work creates enthusiasm because of the pitiful lives of those among whom this work is done. The freedom of African women is that of a slave. The faces of the old women, out of which the light has gone, and those of the younger, out of many of which it is fading, tell us plainly that they need help.

Finally it may be noted that a need more and more felt at each station is an industrial school. These should be established on a broader basis than is possible with any funds of which the mission has command. Such institutions have been found essential to the best development of the work in primitive communities.

KAMONDONGO, Bihé. WILLIAM H. SANDERS.

Letters from the Missions.

East Central African Mission.

THE GAZALAND EXPEDITION.

LETTERS have been received from Messrs. Wilder and Bunker, the latest date being Beira, October 12. Brief accounts are given of the various steps taken by the expedition, but it is impossible for us to trace the course here, since we have as yet no detailed maps of the region. Mr. Wilder writes: —

"We have been to the so-called Highlands, and crossed them four times in different directions. We have explored the Buzi to its source, and the sites on one of its most important northern branches; and have crossed the country from Mtema's on the northern Sabi to Sikuku's on the Sabi, twelve miles from the sea. The expedition has covered over 1,000 miles by canoe and by foot; it has made arrangements with fourteen leading chiefs to receive our missionaries, or any missionaries who may come recommended to them by us. These permissions have been granted by the chiefs on condition of the assent of Gungunyana, whom we found to be still the paramount ruler of all this country.

"Here are a few replies made by the chiefs: 'Will you protect us from Gungunyana?' 'If our worship is wrong, we look to you to be taught the true worship.' 'You are now leaving us,' said another: 'who will teach us the true religion?' Jobo said: 'I long to have you stay to teach all my people; but I am a married woman — my husbands are Gungunyana and the Portuguese. I have no will in this matter; I want you to come.' Mafuse said: 'When I kill my chicken to-morrow in sacrifice, to whom shall I pray?'"

Mr. Wilder reports that the people are all Mandaos, the Zulus and Sheetswas being all out of the country. He estimates that there are not more than 15,000 people in "the Highlands." The Kalanga tribes, west of the Sabi, who understand Zulu, have been recently visited by missionaries from the Zoutspanberg district of the Transvaal, who have commenced work among them. The expedition selected a site in the Highlands, on the northern slope of a mountain within the Chartered Company's territory. The name of the paramount chief of this region is given by Mr. Bunker as Mpungwana. Of the site selected Mr. Bunker says: —

"The elevation above the sea is about 4,000 feet. The valley is very fertile. The hills and mountains lend grandeur to the scenery and add healthfulness to the climate. The mountain streams furnish excellent water; the people are very hospitable and open to influence, and, last but not least, it is just within the English 'sphere of influence.' We pegged out a site for a mission station on a beautiful hillside, which includes the finest forest of trees which we have seen in Africa, and has the spring of one river and the course of a fine mountain stream within its limits. A strange coincidence is that the mark which Mr. Rhodes made on the map as the best site for a mission station, when making us his promise of 3,000 acres of land, corresponds exactly with the site which we chose above all others."

The expedition, after prosecuting its explorations, found itself so near to Beira that it returned to that port and concluded, inasmuch as it would be too late in the season to return to the Highlands and put up buildings, to return to Natal and take counsel with their brethren. The health of all the party had been good, and they speak gratefully of the many mercies attending their journey.

FROM KAMBINI.

Mr. Ousley reports an interesting service held on Sabbath, September 24, the special occasion being the baptism of a man and his wife, with their child, followed by the celebration of the Lord's Supper. Mr. Ousley says: —

"On Saturday afternoon we held a special meeting, more especially for those who still think they are Christians, that they might state their present religious experience. There were ten who bore testimony. There are several others who could have been induced to ask to be baptized, but we considered that it would be better for them to wait longer to test the sincerity of their faith.

"On the Sabbath our little chapel was crowded to its full capacity, more than 140 being present. After Sunday-school the sermon was preached by Mr. Agnew, of the Free Methodist Mission. Then the candidates for baptism, with four others who were baptized by Mr. Wilcox last year, were called forward, and stood in front of the audience, while I read to them a confession of faith which I have recently prepared, or translated into the native language. Having received the oral assent to the confession of faith from those who had been called forward, the rite of baptism, its significance having been explained, was administered to Tizora and his wife Paketi; after which their child was dedicated to the Lord, the significance of this act being also explained. Following the rite of baptism I read a covenant, which was prepared in the Sheetswa for the occasion.

"In the afternoon the Lord's Supper was observed. It was also necessary to explain the meaning of the communion. Besides the missionaries, six others (natives) partook of the supper. In the evening we had a song and praise meeting in our sitting and dining room, study, etc. The Lord's presence seemed to be with us throughout the day; and we pray and trust that he will own and bless that which we did in his name."

It was not deemed best to organize the six hopeful converts into a church, but a class was formed for special instruction of these converts and of inquirers, twelve names having been enrolled. At a later date, October 17, Mr. Ousley reports that this class was doing fairly well.

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West Central African Mission.

A "JESUS HOUSE" AT THE OMBALA.

Mr. and Mrs. Read reached Chisamba September 18, after a comfortable journey inland. Mr. Read writes that they had been greatly impressed with the character of some of the Christian boys whom they have watched on the road and at the stations, and they feel more than ever satisfied with the choice of their life-work in view of the possibilities of effecting such changes in the lives of others.

Mr. Woodside, under date of September 27, states the following interesting fact: —

"I spoke in one of my previous letters of our desire to build a house at the ombala. We went up the other day and spoke to the king about it. He very readily gave his consent, and said I should come the next day and he would show me where to build. I did so. He selected a spot in Muenekalia's enclosure, near where we have been holding our Sunday services. We could hardly have chosen a more desirable spot ourselves. As I was leaving the ombala that day one of the old men came out and called to me as I passed his place. He said he just wanted to greet me, and then asked me if I had been up to the king's, and if he had shown me where to build the *onjo ya Yesu* (the Jesus house). That is the name they have already given to the house we propose to build.

"We have again resumed our Sunday services at the ombala. We had a good attendance and good attention last Sunday. We have had our first showers. We are always glad to see the first rains. Just before the rains come seems to be the most trying season of the whole year."

Mr. Fay reports from Kamondongo that the lads who go out to the villages with the story of the gospel are having fair success, sometimes with good audiences and sometimes small. Of the work at the station he says: —

"The old men still attend with good regularity. I have had as high as thirty-five at these classes, and sometimes I think I see signs of a drawing near to God. Still the Spirit tarries, and I often fear it is a lack in me. Urge more prayer for these men who are so near the kingdom, and do not forget us who work in such great weakness, that we may do our work faithfully.

"It is hard sometimes to hold to the high standard the New Testament sets up. To these same old men I read the other day of the creation of man and God giving woman to man, a helpmeet for him. I said: 'God did not say two or more, but one, that they two might be one flesh.' One of the men said: 'But what can we do? We married more than one wife before we heard the Word. If now we put any of them away, they may kill themselves.' This is sometimes done by divorced women. I wonder if you at home can realize how hard it was for me on the next Sunday to take as a text Matt. 10: 37: 'He that loveth father or mother more than me is not worthy of me.' Just a little letting down from the high standard, and it would have been easy for these men to accept it. But we want true disciples, not a multitude."

Western Turkey Mission.

CESAREA AND OUT-STATIONS.

THE veteran missionary at Cesarea, Dr. Farnsworth, sends a long and interesting letter relating to visits at the out-stations. Part of the letter was written on the day when he reached the bound of threescore years and ten, yet he speaks of long journeys on horseback over rough mountainous roads, such as would try the strength of much younger men. The government is still using repressive measures in various quarters. Dr. Farnsworth reports that they are greatly delighted at receiving a firman permitting the building of the church at Zinjir Derre. This leads to the hope that firmans may be obtained for building at other places. At Everek, the place where the Protestant chapel had been burned, doubtless the work of their enemies, Dr. Farnsworth found a new and far better chapel, the sixth in size in all the Cesarea district. The place was filled with interested worshipers. A royal reception was given the missionary by the people of Istanose. Five hundred persons were in the congregation, and at the communion service seven children were baptized and nineteen persons were received to the church. Dr. Farnsworth speaks of a serious difficulty which had arisen in the church at Angora; for four days long sessions were held with the brethren, by the missionary, accompanied by some of the native pastors, who sought to heal the difficulties, and with some promise of success. Dr. Farnsworth also reports a systematic visitation of the families in Cesarea which were in sympathy with the Protestant movement. In company with the oldest Bible reader he has spent all the spare time he could find for six weeks in this pastoral work, of which he says: —

"We visited 130 Protestant families and seventy-nine others. Some of our most delightful calls, and some where we found the most intense interest in spiritual things, were where the people are not regarded as Protestant. We saw most gratifying proof that the 'leaven of the gospel' is working, and that too, in some cases, with a good deal of power, in families unknown by us. These visits showed what a broad and rich field is open for our Bible readers to cultivate. Perhaps there is no part of the great work in which we are engaged where we lag so far behind its demands as in this house-to-house visitation, and, very largely, this work must be done by women. May we not hope for the necessary means to enlarge, very greatly, this department of the work?"

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Eastern Turkey Mission.

A PATHETIC STORY OF PERSECUTION.

Miss Seymour and Miss Barnum, of Harpoot, have been engaged recently in evangelistic work in Arabkir and its villages. There being no missionary to go with them, they have been assisted by Pastor Kavmé, formerly of Redwan, but more recently the acting pastor of the church in Diarbekir. They visited six out-stations, calling upon every Protestant family in each place, besides holding meetings for the women. Dr. Barnum, in writing of this tour under date of October 20, says: —

"It was somewhat risky going among the Arabkir villages. Robberies were of almost daily occurrence, and the villagers were in a state of constant alarm at night on account of the raids of Koords. Every village had its nightly patrol. We are glad to have them safely at home, but they are planning to start out in another direction on Saturday.

"We reported to you last winter our great satisfaction at the interest which had sprung up in the village of Haresik, about twenty-five miles to the north of us, the other side of the Euphrates. It is in a district of perhaps thirty Armenian villages; but it is one of the most oppressed districts in the empire. A long time ago some Turkish feudal chiefs came from abroad and gradually gained possession of the whole district. They now claim to own all the land and even the houses which the people occupy and which the occupants built, and the gardens and vineyards which they planted. The Armenians in this district have been particularly open to the influences of the gospel.

"For a number of years the largest village of the district, Pashaunk, was occupied as an out-station, and a hopeful work was begun. The beg who lived there was the most powerful one of the region, and while professing great friendliness he had been persuaded that if the people were to become Protestants they would grow independent and not accept forced labor so readily, and especially that they would not work on Sunday. All the work of these lords is performed by these so-called tenants, and without pay; and fearing loss, the beg would not allow the Protestants to put up any building for chapel or school. Our brethren, however, were very earnest and faithful, and maintained meetings and school in their own houses.

"The beg finally determined that the Protestants should work on Sunday, for the Armenians said: 'If the Protestants do not work on Sunday, we will not.' So he sent an order to them one Sunday morning to go and help dig a watercourse. The brethren appealed to him, and said that if he would release them from work that day they would perform a double portion of work during the week. But he regarded this as rebellion and had the men terribly beaten on the spot. I saw the dark heavy ridges on their bodies two or three days later. He oppressed them so that every one who remained faithful to his convictions was obliged to leave the place.

"One of these brethren went to Haresik, the village named above, and through his faithful preaching a little company of believers was gathered there. Two years ago, without any communication with us, they began to build a little chapel. The beg of this village had shown himself friendly, but the beg of Pashaunk sent him word not to allow it, so he had it pulled down. Last year, however, finding that some of the brethren would not stay because they had no place of worship, he told them that they might build and he would give them a part of the timber. What joy they experienced! For several months the erection of this building was their great work. They did not ask us for any aid, only they told us what they were doing and asked us to give them a preacher when it should be finished. They worked upon it early and late and put into it a wonderful amount of self-denial, for there are several among them who, I think, truly love the Saviour. Instead of a simple chapel they put up a two-story building, the chapel above and schoolroom and rooms for the preacher below. Except the beg's house, it was the best building in the village. They were very proud of it. One of the theological students was there through the winter, and this summer we sent them a teacher from our Normal department, and everything was hopeful.

"A few weeks ago, while the brethren were at their early Sunday morning service, the beg sent for some of the brethren to come and work for him. The service was interrupted by the boisterous servant, but they promised to come as soon as they had finished their meeting. The servant gave some sort of a report that angered the beg, and he sent for two of the chief men and gave one of them a terrible beating. Since that time the brethren have been in great fear, for they noticed that the beg's manner was changed, and they had heard that he was intending to require work from them regularly on Sunday. The Armenians prefer to perform this forced labor on Sunday, for it interferes less with their own work. A week ago last Sunday morning the beg sent for one of the brethren to come and work in his house, to repair carpets, or something of the sort; but the man sent word that as it was his holy day his conscience would not allow him to work, and the beg must excuse him. Two or three days later the beg sent his servants, about twenty in number, with pickaxes, and they tore down the whole upper story of the building — the chapel part — and passed over the lower story to the family of one of his retainers as a dwelling-house. So the work in that village, in its external features, has come to a sad and sudden end.

"The teacher says that the poor brethren are almost heartbroken. They say that they cannot stay where they cannot come together to pray and where their children have no school, and they cannot endure the sight of their ruined chapel. There is no legal redress. The authority of the chiefs in that region is almost absolute. The brethren are poor, but they do not know how to get away with the little which they possess. The Lord will help them, I am sure. They are less to be pitied, after all, than the beg. The man who oppressed the Protestants in Pashaunk has not lived a peaceful life since that time. His own sons tried to take his life, and he was obliged to flee to another village. He is living in a constant quarrel with his sons. Yet our hearts ache for those poor oppressed disciples, and we pray that their faith fail not."

Japan Mission.

THE OUTLOOK.

Dr. DeForest writing from Sendai. November 9, reports that four laborers from the Kyoto region have recently come to the northern portion of Japan, and that he had been much pleased with the energetic manner in which these men, new to the north, were taking hold of the work. He writes: —

"While our work in this immediate vicinity is not flourishing, the Hokkaido work is very flourishing. And although the work that gathers in and around the churches is not very encouraging, that a wide Christian influence is coming in everywhere throughout the empire is a fact of no doubt whatever. It is safe to say that the thirty years of missions in Japan, together with contact with Christian nations, has resulted in a wider and deeper Christian spirit in the government, in education, in public opinion, in family life, in social standards, than could be found at the end of the third century in an empire that had become confessedly Christian. So we are not faint. Mission methods may change, but the growth of the real power of Christ in Japan cannot be disputed."

CONFERENCES.

Mr. Pettee, of Okayama, under date of November 7, writes: —

"The churches of this conference have just held their annual meeting at Onomichi, a town of 18,000 people, fifty miles west of here. It was the first gathering of that sort ever convened in Bingo province, and attracted much attention. The city is charmingly located on a bend in the shore, and lies hemmed in between the hills and the sea. As I have written you before, Onomichi has an unsavory reputation as to its morals. Its forty-eight Buddhist temples, with their curved roofs, hundreds of stone steps, and scores of bronze lanterns, add much to the natural scenery of the place, but apparently very little to the uplifting power for good in human creeds and conduct.

"Ten churches were represented by eleven evangelists, three Bible-women, and a few laymen. Among the evangelists were two from over the mountains in the Tottori field. The *Bukwai*, as now constituted, covers all of the main island west of the Kōbe field. Reports were, on the whole, slightly more encouraging than those of last year. This confirms what other signs indicate — that we are on the up grade once more, with a clearer and wider prospect ahead.

"The principal question of practical import up for discussion was 'Methods of Evangelistic Work.' Great emphasis was laid on Bible classes, even if they were very small. Another point elaborated was the wisdom of evangelists interesting themselves in town and neighborhood matters and thus increasing their influence. Priests are called on still by the common people for every conceivable object: writing family letters, arranging marriages, settling disputes, deciding school matters, etc. Some of these offices might well pass into Christian hands. Next year's meeting is to be held at Tottori, so the brethren on the 'shady side of the mountain' will have their first inning at an annual conference of this sort.

"Twelve of the older orphans from Mr. Ishii's asylum organized as a Salvation Army, attended the meetings and engaged at odd times in street preaching, tract distribution, bugle practice, and praying on the hillside. On their return trip they held a rousing theatre meeting at one of the hardest towns in this region, and succeeded in melting the audience to tears and eliciting warm expressions of interest. They and their 'Father' Ishii are the busiest evangelists in this field, this fall, in the matter of personal work. They have almost nothing to live on, but their faith and activity seem to thrive on what would be a starvation allowance for most of us.

"Another step forward taken was the organization of the Chugoku Domei Kwai, which means Christian Alliance, for this western fourth of the main island. Aside from our own men, the Presbyterians and Episcopalians were represented, there being twenty-four delegates in all. Methodists are the only other Protestant body in the field. They heartily favored the scheme, but were unable to send representatives. Little more than an organization was effected. The only point worth noting was the unanimous rejection, without discussion, of a simple creed that was proposed by the committee that drew up the rules, thus leaving the body without any theological statement of belief. This action is all the more surprising in view of the fact, so far as I am acquainted with the men, that all present were what would be termed in Japan conservatives. Next year's meeting is to be held at Hiroshima, where all the denominations interested have churches, and a fuller and more elaborate meeting is anticipated.

"Okayama church welcomed into its fellowship yesterday three women on confession of faith and two men by letter."

KOBE GIRLS' SCHOOL.

Miss Dudley, who practically has had charge of the evangelistic work of the Kōbe station, as well as of the Girls' School, reports that the Tamon church has recently celebrated its fifteenth anniversary with most interesting exercises. She speaks of a company of believers, eight miles from Kōbe, who had just dedicated a small building, the total cost of which had been contributed by themselves and a few native friends. Of the Girls' School, Miss Dudley writes: —

"We have just had our graduates of the first three years back for a special two weeks' class. We had a good program. Several of our best pastors spoke to them, and we feel that the women have been greatly helped and are better able to go on in their work for the few days' communion. Some of the subjects were: Prayer and Prayer-meetings; The Holy Spirit and its Relation to our Work; The Relation of Women Evangelists to the Church; Women and Christianity. I gave them several talks on the Psalms, and Miss Barrows on connective history of the Old and New Testaments. The best of all was the daily prayer-meetings and the real spiritual uplift which we all received. It is this we need, and in this land where education is made so prominent the danger of neglecting the spiritual is great."

LEAVING ECHIGO.

Miss Gertrude Cozad has been assigned by the mission to assist Miss Dudley and Miss Barrows in the Bible School at Kōbe. Just before leaving Niigata for her new field of labor, Miss Cozad made a farewell visit to the several out-stations in the province of Echigo. On her return from this tour she wrote as follows: —

"I reached home, Niigata, October 1, after a nine days' trip: slept in eight hotels, held fourteen meetings, ate only Japanese food, and reached home without knowing I was tired at all until after the excitement was over. This trip has been a very hard one for me on account of its being a farewell trip, but, like them all, it has been an exceedingly pleasant one too. I feel so badly that now, after these four years of preparation for this work, after I have learned to know and love the people, and after I believe I have gained a slight hold on their affections, that I must leave just when it seems as if I were ready to begin effective work. I yearn for my Echigo, my firstborn, my wayward child, the hardest field in all Japan. Still I am glad that I could have been here during these four years. As I have been comparing the work as it is now with what it was then, I can see that a great advance has been made. The foundation has been laid strong and deep. Before that only the cornerstone had been laid: now the foundation has been filled in, and the work is going on to great success for His sake. Four years ago, when we came, there were two evangelists in this work; now there are seven and two regular Bible-women, besides the helpers. Four years ago there were preaching-places in five towns; now there are sixteen places where preaching services are held regularly. There have been, and there still are, what seem to be serious setbacks, but nevertheless the work grows right on. There is a continual strong forward-moving current, and these troubles are only surface troubles."

Mexican Mission.

LOVE FOR THE BIBLE.

Mr. Crawford, of Hermosillo, under date of November 4, writes of the work of Mr. Blackly, the Bible agent: —

"He has had great success in the sale of Bibles in this State and in Lower California. The hand of the Lord has been with him in several instances, delivering him from plots to take his life as well as in opening the way for the acceptance of the Word. Numberless cases could be cited, showing the eagerness of the people for the Bible: one woman went out and pawned her flatiron to get one; another ran out and borrowed the money; another took the money for the daily bread of the children and self and said: 'We can eat beans [frijoles] to-day and will only eat once;' and with the money got the Bible, kissing it with eager delight as she took it into her hands. One day Mr. Blackly presented the Bible to a woman going for her supply of water, which she had to buy for the day, six cents' worth. She begged for a Bible and offered the half of the water-supply, saying she could save up and drink less to-day.

"There is such a hungering and thirsting for the Word of Life! During the past year I have ordered and delivered to him over 2,000 copies of the Scriptures, mostly Bibles, besides thousands of pages of tracts and many Tract Society books. This town of Hermosillo was the only place where he had no success. He had met no place in all his work so fanatical as this."

Notes from the Wide Field.

AFRICA.

UGANDA. — The English press still teems with communications and editorials upon the attitude of England in reference to Uganda. It is evident that public sentiment has reached a point in which it will not tolerate the withdrawal of the British Protectorate already established. Deputations from Chambers of Commerce and from philanthropic societies have waited upon the government, and it is clear that a sentiment has been aroused in favor of maintaining, in some way, British authority. Captain Lugard, now in England, speaks in his last report of the comparative ease with which the British authority may be maintained. He says the leaders of all three parties in Uganda are, in most cases, the very best of their party. It is impressive to note how he speaks of these men. "The head of the Catholics is the Pokino, one of the very best natives I have met in my life, a man for whom I have a personal affection. So also the two chiefs at the capital, together with several others. The Protestants have Zakariah, Molondo, and Sebwatu, three absolutely reliable loyal men; while the Mohammedans have men not one whit less loyal or less attached to us." Captain Lugard thinks also that Mwanga, the king, is convinced of the good faith of the British and is now deaf to all the old suspicions. After the captain left Uganda, and was far on the way to the coast, messengers overtook him with a letter from Mwanga addressed to Queen Victoria. The letter is so interesting that we give here the translation, premising that it will not be well to place too much faith in the honesty of this renegade king. The letter is dated Mengo, Buganda, June 17, 1892: —

"*To my friend the Queen, our great Sovereign,* — I and all my chiefs send you many greetings. I write this letter to thank you. Thank you exceedingly for sending the representatives of the Company in order to set my country to rights. When they reached Buganda, at first I did not like them; I did not think that they could set the country to rights. After we had fought, Captain Lugard wrote me a letter and invited me and restored me to my kingdom; then he went and invited the Mohammedans as well, with whom I had been at war, and brought them back, and gave them a part of the country. But now my country is at peace; the agents of the Company have arranged it excellently. Now I earnestly beseech you to help me; do not recall the Company from my country. I and my chiefs are under the English flag, as the people of India are under your flag; we desire very, very much that the English should arrange this country. Should you recall these agents of the Company, my friend, my country is sure to be ruined; war is sure to come. Captain Lugard has now brought to terms these three religions; he has returned to England; he will inform you of the state of affairs in Buganda. But I want you to send this same Captain Lugard back again to Buganda, that he may finish his work of arranging the country, for he is a man of very great ability, and all the Buganda like him very much; he is gentle; his judgments are just and true, and so I want you to send him back to Buganda. So, our friend, persevere in helping us, for we are your people. May God give you blessing and long life. I, MWANGA, king of Buganda, and my great chiefs."

Reports have been received in England stating that up to August 18 all was well in Uganda.

THE BASUTOS. — A recent statistical study reveals a progress in the work of the French Protestant Mission to the Basutos which is most encouraging. There are now 7,689 pupils in the schools and 12,460 communicants in the churches. The last ten years have seen the number of pupils quadrupled, and that of Christians doubled. "If the present rate of progress," says the *Journal des Missions*, "should be maintained, we should be able to count in 1902 from 35,000 to 40,000 Christians in Basutoland."

PERSIA.

CHOLERA AT TABRIZ. — Rev. Mr. Wilson, in the December number of *The Church at Home and Abroad*, gives an interesting account of the religious excitement which was witnessed during the recent prevalence of the cholera at Tabriz. It was twenty years since the cholera had visited Tabriz, but rumors of its approach prevailed during the springtime. The religious frenzy reached a high pitch, the mosques were crowded, and women marched through the streets with loud cryings, and religious ceremonies were prolonged far into the night. Copies of the Koran were hung over the streets as a protection. In one space a sheet containing forty-one Korans was suspended from one roof to another, but strange to say some one stole the sheet at night. Lithograph prayers by the thousands were pasted above the doors of the houses. All sorts of cabalistic methods were employed to secure protection, but nevertheless the cholera came and raged for about a month. Everything was at a standstill, business and pleasure were suspended. Mourning could be heard on every side. During the month of August from 8,000 to 10,000 persons died in Tabriz. These, with few exceptions, were Mussulmans. The Armenians tried their religious ceremonies and in one village sacrificed thirty sheep to the "Mother of God." Mr. Wilson says, that of the Armenians who remained in the city, one in eight or ten died. The Protestants were wonderfully preserved, only one church member having died. Mr. Wilson reports that on June 16 a placard was posted on the streets of Tabriz: "Aga Shirazi. This commands: The Protestants in this city must go forth from the city in twenty days. If they do not, we must make the jaheed (holy war) against them." The government tore down the proclamation, but the public mind was greatly excited, and it seemed impossible to predict what hot-headed fanatics might do. It would certainly seem as if the Mussulmans must admit that there was something in the practices of the Protestants, if not in their faith, which afforded them protection.

INDIA.

THE BIBLE IN INDIA. — At the late centenary missionary meeting in Exeter Hall commemorating the organization one hundred years ago of the Baptist Missionary Society, Sir C. U. Aitcheson, K.C.S.I., late Lieutenant-Governor of the Punjab, presided, and after commending in a hearty way the work of the missionaries, he spoke of the incalculable worth of the Bible which had been given to the pagan world. The testimony of this Indian statesman is most striking. "After all," said he, "is not the Bible the best of all missionaries? It was David Brown, I think, who called the Bible the great missionary that speaks the wonderful works of God. It is also the chiefest of missionaries. The missionaries die, the printed Bible remains forever. It finds it access through doors that are closed to the human foot, and into countries where missionaries have not yet ventured to go; and above all, it speaks to the consciences of men with a power that no human voice can carry. It is the living seed of God, and soon it springs up, men know not how, and bears fruit unto everlasting life. I can tell you, from my own personal knowledge, that there is no book that is more studied in India now by the native population of all parties than the Christian Bible. There is a fascination about it that, somehow or other, draws seekers after God to read it. An old Hindu servant of my own I used to see sitting hour after hour absorbed in a well-thumbed volume. I had the curiosity to take it up one day, and I found it was the Hindu New Testament. One of the ruling chiefs of India, when on a visit to me when I was Lieutenant-Governor of the Punjab, asked me for a private interview, and he told me, though he did not want his people to know it, that he read the Christian Bible every day of his life. To thousands who are not Christians, but who are seeking after God, the Bible in the vernaculars of India is an exceedingly precious book. The leader of the Brahmo Somaj, which represents the highest phase of educated Hindu thought, in a recent lecture to the students of the Punjab University, exhorted them seriously to study the Scriptures as the best guide to purity of heart and life."

THE CONVERSION OF FAKEERS. — The Church Missionary Society reports the baptism of two fakeers, one of whom had 3,860 disciples. This man is now under special instruction, preparing to be a catechist, and he is reported to be very anxious to be at work among those who have known him and have trusted him, believing that many of them will be glad to receive the gospel tidings.

Miscellany.

BIBLIOGRAPHICAL.

Henry Martyn, Saint and Scholar: First Modern Missionary to the Mohammedans. 1781–1812. By George Smith, C.I.E., LL.D. With portrait, map, and illustrations. Large 8vo, cloth, gilt top. New York and Chicago: Fleming H. Revell Co. Price, $3.00.

This volume, prepared by the well-known author of the Lives of Dr. Carey and Dr. Duff, contains all which is valuable in the first *Memoir of the Rev. Henry Martyn,* by Rev. John Sargent, published in 1819, — "a spiritual classic," as it has been called, — and also in the two volumes published in 1837, entitled *Journals and Letters of the Rev. Henry Martyn, B.D.,* edited by Bishop Wilberforce. In addition it contains considerable new matter never before given to the public, which is exceedingly interesting, especially in relation to Miss Lydia Grenfell. Indeed her name constitutes the title of the second chapter of the volume, and the volume itself might be properly entitled "The Pathetic Story of the Love of Henry Martyn and Lydia Grenfell." She outlived her missionary lover seventeen years, and extracts from her diary show how tenderly his memory was cherished to the end of her life. The book is as fascinating as any romance, and at the same time as full of devout spiritual thought as the writings of Fénelon or Madame Guyon. It is also one of the most valuable missionary volumes. We commend it most heartily to the young as well as to the old, particularly to Societies of Christian Endeavor. It deserves a large circulation.

The Butler Bible-Work. Eight royal octavo volumes, with about 650 double-column pages in each volume. Illustrated with nearly 200 engravings of maps, diagrams, scenes in Bible lands, character sketches, etc. $4.00 single volume, $24.00 for the set. Two volumes are soon to be printed to finish the Bible. New York: Butler Bible-Work Co., 85 Bible House.

This work is a suggestive and admirable commentary upon the Scriptures.

Dr. Butler has with clear discrimination gathered and condensed from more than 1,000 of our best sources of Biblical knowledge. The Bible as a whole and in its parts; the relation of the books to each other; its history and prophecy fulfilled, with the latest matter in regard to geography and topography, including new maps and diagrams,—this gives but a hint of the scope of the work. The expository and exegetical value of this work is attested by a large number of our well-known pastors and teachers. The writer of this notice has found it of especial value in the home, as a textbook for devotional reading. Already over one hundred of these volumes have been sent into our European Turkish Mission, for the use of our missionaries and native pastors, giving great satisfaction. Other volumes have been used by our missionaries in other fields. Dr. Butler is especially desirous of making it possible for all our missionaries, as well as the native pastors, to have these books. He therefore offers a generous donation himself, below the lowest wholesale price of the volumes, in case a considerable number are taken. If any generous donor, desirous to help our missionaries, will give 50 or 100 of these books, Dr. Butler will give an equal number of volumes, and deliver to any missionary Board that shall be named.

C. H. D.

Missionary Landscapes in the Dark Continent. By Rev. James Johnston. New York: A. D. F. Randolph & Co. pp. 264.

Mr. Johnston is a writer who has lately given much to the press in relation to missions. He writes with care and yet with enthusiasm. He has evidently been moved with deepest admiration for the character of some of the men who have wrought righteousness in Africa, and in the present volume he gives, in as many chapters, thirteen stories of missionary work in different sections of the Dark Continent. Among them are the stories of Nyasa, Uganda, The Congo, The Niger, Tanganyika, and Kafraria. They are most interesting sketches, and no one can read them without being impressed with the manifest tokens of the special blessing of God which has rested upon these missionary operations in Africa.

A Study of the Life of Christ. In fifty-two lessons. Three grades. For Sunday-schools, Bible classes, Normal classes, Sunday-school Assemblies, and institutions of learning where the Bible is taught. By M. C. Hazard and John Luther Kilbon. Boston and Chicago: Congregational Sunday-school and Publishing Society.

This volume is prepared for the use of those who wish to make a careful and continuous study of the life of Christ. It does not propose to tell the story of his life or to furnish comment upon the gospels, but it marks in chronological order the events in the wondrous life of our Lord, and presents questions for examination. The chronology followed is that of Andrews. The volume is designed and seems to be well adapted for the use of those who desire, whether in place of, or in connection with, the International Sunday-school Lessons, to pursue a careful study of the life of our Lord.

From the Pulpit to the Palm Branch. A memorial of C. H. Spurgeon. New York: A. C. Armstrong & Sons. pp. 282.

This is an interesting volume as being a memorial of one whom the world seems to unite in calling the most remarkable minister of modern times. It is not a life of Mr. Spurgeon. It gives a report of the last services in which Mr. Spurgeon engaged at his Tabernacle in London, with an account of his sickness and death, the memorial services held in his church and by many classes of people, ministers, Christian workers, and by the general public, together with a report of some of the multitudinous testimonials of affection and regard received from all parts of the world. The volume also contains five memorial discourses preached by Rev. Dr. A. T. Pierson. It forms a most interesting and, on the whole, suitable memorial of the wonderful preacher whom God so honored in his ministry.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer): "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

For those who are persecuted for Christ's sake: that they may be strengthened by the power of the Spirit, and be stedfast and immovable in their faith; that their enemies may relent and cease their persecutions; and that these trials may be overruled for the advancement of Christ's Kingdom. (See page 28.)

ARRIVALS AT STATIONS.

September 18. At Chisamba, West Africa, Rev. Frank W. Read and wife.
October 3. At Canton, China, Rev. C. A. Nelson and wife.
October 14. At Sivas, Turkey, Rev. H. T. Perry and wife.
November 3. At Foochow, China, Edward L. Bliss, M.D.
November 4. At Prague, Austria, Rev. Albert W. Clark.
November 9. At Tientsin, China, Rev. Edwin E. Aiken and wife.
November 13. At Bombay, India, Rev. Charles Harding and wife, and Rev. Henry G. Bissell and wife.
November 18. At Guadalajara, Mexico, Miss Florence White.

ARRIVALS IN THE UNITED STATES.

November 21. At New York, Rev. Americus Fuller, D.D., of the Central Turkey Mission.
November 23. At New York, Miss Caroline E. Bush and Miss Ellen R. Ladd, of the Eastern Turkey Mission.

MARRIAGE.

October 25. At Tientsin, China, Rev. James B. Thompson to Miss Tinnie D. Hewitt, both of the Shansi Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A summary of the New Year's messages from the missions. (Pages 9 to 25.)
2. Good chances for investment. (Page 8.)
3. Persecution in Eastern Turkey. (Page 28.)
4. Items from West Africa. (Page 26.)
5. Who are the Parsis? (Page 41.)
6. Out-stations of Cesarea. (Page 27.)
7. Good tidings from Japan. (Page 29.)

Donations Received in November.

MAINE.

Auburn, 6th-st. Cong. ch.	8 15	
Augusta, Cong. ch. and so.	100 00	
Bath, Winter-st. Cong. ch., 390.82; Central Cong. ch., 45.15,	435 97	
Brewer, 1st Cong. ch.	10 50	
Brownville, Mrs. A. R. Ryder, 1; Cong. ch. and Y. P. S. C. E., 19,	20 00	
Limerick, Cong. ch. and so.	10 00	
Newcastle, Cong. ch. and so.	51 60	
Portland, Williston Cong. ch.	1 00	637 22

NEW HAMPSHIRE.

Claremont, Cong. ch. and so.	24 79	
Concord, 1st Cong. ch.	66 03	
Dover, 1st Cong. ch.	148 61	
Hancock, Cong. ch. and so.	25 00	
Laconia, Cong. ch. and so.	55 00	
New Ipswich, Cong. ch. and so.	2 32	
Tamworth, Cong. ch. and so.	6 30	
West Lebanon, Cong. ch. and so.	20 00	
West Stewartstown, Rev. Joseph N. Walker,	10 00	358 05
Legacies. — Greenville, Miss Lucy M. Merriam, by Rev. Geo. F. Merriam, Ex'r,	200 00	
Hopkinton, Mrs. Sarah Ann Fittz, by N. Cogswell Weeks, Adm'r, 1,061.59, less expenses, 3,	1,058 59	1,258 59
		1,616 64

VERMONT.

Barton, Cong. ch. and so.	35 50	
Brattleboro, H.	1 00	
Charlotte, Cong. ch. and so.	20 00	
Georgia, A friend,	4 00	
Middlebury, Rev. John C. Houghton,	25 00	
Newbury, 1st Cong. ch., of which 5 from Mrs. Harry Bailey, for Africa,	39 60	
Newport, 1st Cong. ch., 19.16; Mr. and Mrs. W. Richmond, 10,	29 16	
Pittsfield, Cong. ch. and so.	25 00	
Salisbury, Cong. ch. and so.	14 00	
St. Albans, Cong. ch. and so.	50 00	
St. Johnsbury, South Cong. ch.	85 00	328 26
Legacies. — Barton, Ephraim Taylor, by R. B. Skinner, Ex'r,		917 81
		1,246 07

MASSACHUSETTS.

Abington, 1st Cong. ch.	31 00	
Amesbury, Main-st. Cong. ch., 22.83; Union Evan. ch., 5.55,	28 38	
Amherst, South Cong. ch.	12 50	
Ashby, Cong. ch. and so.	9 25	
Auburndale, Cong. ch., of which 72.06 m. c.	621 30	
Belchertown, Cong. ch. and so.	59 68	
Berkley, Ladies' Cent Soc.	14 00	
Bernardston, Cong. ch. and so.	7 20	
Beverly, Dane-st. Cong. ch.	10 43	
Boston, Mt. Vernon ch., 1,025; Park-st. ch., 26; Eliot ch. (Roxbury), m. c., 6.06; Central ch. (Jamaica Plain), 3.31; Mrs. H. B. Hooker, 50; A friend, 25; A. B., 5; A friend, 1,	1,141 37	
Buckland, Cong. ch., of which 25 from Mrs. E. D. Bement,	67 12	
Cambridgeport, Pilgrim Cong. ch. m. c.	13 23	
Concord, Trin. Cong. ch.	32 31	
Dalton, 1st Cong. ch.	147 10	
Dennisport, Moses H. Swift,	12 00	
Douglass, 1st Cong. ch.	25 00	
East Somerville, Mrs. Sarah M. Stone,	25 00	
Fall River, Central Cong. ch., of wh. 37.66 m. c., 335.95; Fowler Cong. ch., 25,	360 95	
Framingham, Plymouth Cong. ch., to const. JOHN H. TEMPLE, H. M.	100 00	
Globe Village, Evang. Free Soc.	18 46	
Great Barrington, 1st Cong. ch.	166 21	
Groton, A friend, to const. Rev. H. H. GAY and Rev. EDWARD L. GULICK, H. M.	100 00	
Hanover, 2d Cong. ch.	3 02	
Ipswich, Linebrook Cong. ch., Mrs. E. C. Lavalette,	1 00	
Kingston, Y. P. S. C. E. of Mayflower Cong. ch., for native preacher, Madura,	10 00	
Lenox, Cong. ch. and so.	4 00	
Leominster, Rev. E. Chalmers Haynes, 5; A. D. T., 3,	8 00	
Lunenburg, Cong. ch. and so.	3 00	
Lynnfield Centre, Cong. ch. and so.	12 00	
Marlboro', Union Cong. ch.	98 14	
Middleboro', 1st Cong. ch.	30 00	
Mill River, Cong. ch. and so.	40 00	
Monson, E. F. Morris,	300 00	
Monterey, Cong. ch. and so.	29 00	
Newburyport, Whitefield Cong. ch.	11 10	
Newton Center, Extra-cent-a-day Band of 1st Cong. ch., 20; S. F. Wilkins, 55,	75 00	
North Brookfield, 1st Cong. ch., for North China Mission,	28 80	
Norton, Trin. Cong. ch.	58 06	
Pigeon Cove, Cong. ch. and so.	22 00	
Reading, Cong. ch. and so.	10 00	
Salem, Tabernacle ch.	9 00	
Saundersville, Cong. ch. and so.	7 02	
Southampton, A friend,	20 00	
South Walpole, Missionary,	2 00	
South Weymouth, Union Cong. ch.	23 24	
Turners Falls, 1st Cong. ch.	21 00	
Waltham, Trin. Cong. ch.	15 61	
Ware, East Cong. ch., to const. AGNES McC. BROWN, MATIE K. EDDY, MIRA H. HALL, Rev. H. P. PERKINS, H. M., of which 100 from Mrs. CARRIE R. BAKER, to const. herself H. M., and 100 from J. A. Cummings, to const. STEPHEN E. NEWTON, H. M., 683.90; 1st Cong. ch., 37.70,	721 60	
Watertown, Phillips Cong. ch.	121 70	
Wellesley, Cong. ch. and so.	102 51	
Wellesley Hills, S.	550 00	
West Barnstable, Cong. ch. and so.	8 00	
Westfield, H. Holland,	3 00	
West Medway, 2d Cong. ch.	2 50	
Winchendon, 1st Cong. ch., of which 25.34 m. c.	50 79	
Winchester, Cong. ch. and so.	200 00	
Worcester, Plymouth ch., with other dona, to const. P. G. KENT, H. M., 98.41; Hope Cong. ch., 5; Mrs. Alex. H. Wilder, 10,	113 41	
——, W. L.	300 11	–6,020 10
Legacies. — Acton, Mrs. Mary Skinner, by George Heywood, Ex'r,	1,000 00	
Georgetown, Luther P. Palmer, by Henry Hilliard, Ex'r, half of residue of personal estate,	1,315 00	
Plymouth, Amasa Holmes, by F. L. Holmes, Ex'r,	8 00	
Whitinsville, Susan C. Pollock, by Charles E. Pollock, Ex'r,	12 00	–2,335 00
		8,355 10

CONNECTICUT.

Ansonia, Cong. ch. and so.	47 50	
Centrebrook, Cong. ch. and so.	5 08	
Columbus, Cong. ch. and so.	93 45	
Danbury, Cong. ch. and so.	176 55	
East Haddam, 1st Cong. ch.	36 36	
Essex, 1st Cong. ch.	25 25	
Fairfield, Geo. Hoffman,	5 00	
Falls Village, Cong. ch. and so.	4 50	
Gilead, Y. P. S. C. E., for the Austrian Mission,	3 86	
Greenfield Hill, Cong. ch., toward salary of Rev. W. P. Elwood,	9 25	
Griswold, 1st Cong. ch.	10 00	
Hamden, Mrs. E. D. Swift,	4 00	
Hartford, A friend in Asylum Hill Cong. ch.	5 00	
Kent, 1st Cong. ch.	26 84	
Lebanon, Exeter Cong. ch.	18 32	
Litchfield, 1st Cong. ch., of which 18.04, m. c.	158 64	
Mansfield, 1st Cong. ch.	64 00	
Meriden, Center Cong. ch.	25 00	
Middlefield, Lyman A. Mills,	50 00	
Middletown, 1st Cong. ch., to const. ADELAIDE W. COLEGROVE, H. M., 212.32; R. Dunning, 25,	237 32	
Milford, 1st Cong. ch.	14 54	
Mount Carmel, Cong. ch. and so.	13 30	
New Britain, 1st church of Christ, 350; Y. P. S. C. E. of South Cong. ch., toward support of Dr. W. L. Thompson, 225,	575 00	
New Haven, Church of the Redeemer, to const. LUCIUS H. PRINDLE, JAMES E. KILLAM, Mrs. EMILY P. ROWLAND, Mrs. LAURA A. BELDEN, H. M., 424.58; Church in Yale College, 40; Davenport, Cong. ch., m. c., 38.42; Grand-ave. Cong. ch., add'l, 5,	508 00	
Newington, Cong. ch. and so.	66 48	
New London, 2d Cong. ch , 614; 1st church of Christ, m. c., 13.47,	627 47	
New Preston, Village Cong. ch.	24 50	
North Greenwich, Cong. ch., 47.98; Y. P. S. C. E. in do., for support of Rev. W. P. Elwood, 21.44,	69 42	
Salisbury, Cong. ch., to const. THOMAS L. NORTON, H. M., 100; do., "Friends of the Picket Line," 5.30,	105 30	
Somers, Cong. ch. and so.	38 68	
South Canaan, Cong. ch. and so.	5 00	
Southington, Cong. ch. and so.	51 07	
South Manchester, Cong. ch. and so.	105 39	
South Norwalk, Cong. ch. and so.	100 00	
Stonington, "X."	10 00	
Terryville, Cong. ch. and so.	112 05	
Thomaston, Cong. ch. and so.	6 40	
Unionville, 1st church of Christ,	40 00	
Washington, Cong. ch. and so.	75 50	
Watertown, Cong. ch. and so.	44 50	
West Suffield, Cong. ch. and so.	25 10	
West Winsted, 2d Cong. ch.	114 86	
Windsor, A friend, for work in Africa and to const. ANNA M. SILL, H. M.	100 00	–3,838 48
Legacies. — Deep River, Mrs. Susan A. Watrous, by S. T. Dayton, Ex'r,	500 00	
Norwich, Mrs. Julia F. Walker, by Gardiner Greene, Jr., Ex'r, for Mrs. J. E. Tracy's Bible work in India,	125 00	—625 00
		4,463 48

NEW YORK.

Angola, Miss A. H. Ames,	5 00	
Brooklyn, Church of the Pilgrims, 3,368.83; South Cong. ch., 152.38; New Eng. Cong. ch. Sab. sch., Y. P. S. C. E. and Y. P. S. C. E. junior, to const. E. C. WADSWORTH, H. M., 100; Clinton-ave. Cong. ch., m. c., 36.15; A friend, in do. for support of native helper in China, 75; Rochester-ave. Cong. ch., 28.05,	3,760 41	
Clayton, Cong. ch.	9 00	
East Rockaway, Bethany Cong. ch.	15 00	
Flushing, 1st Cong. ch., for papal lands,	26 29	
Gloversville, Cong. ch., 161.30; do., Mrs. U. M. Place, 100,	261 30	
Greene, Cong. ch.	44 00	
Ithaca, Cong. ch.	43 65	
New York, Friends in Broadway Tabernacle,	15 00	
Norwood, Cong. ch.	28 00	
Olean, Mrs. M. A. Strickland, for the new work of East Cent. Africa Mission and to const. Rev. GEO. D. STRICKLAND, H. M.	50 00	
Oswego Falls, Cong. ch.	13 00	
Oxford, Cong. ch	4 90	
Port Leyden, Cong. ch.	4 50	
Rochester, Rev. Willis Clark Gaylord, for the new work of East Cent. Africa Mission, 1,000; Cash, 76c.	1,000 76	
Spencerport, 1st Cong. ch.	26 00	
Utica, Bethesda Welsh Cong. ch.	15 00	
Watertown, Emmanuel Cong. ch.	8 54	5,330 35

NEW JERSEY.

Montclair, 1st Cong. ch., toward salary of Rev. J. D. Eaton,	482 93	
Orange, Valley Cong. ch., to const. Rev. CALDWELL MORRISON and ALFRED B. JOHNSON, H. M.	196 60	679 53

PENNSYLVANIA.

Bradford, Y. P. S. C. E. in Cong. ch., for Bible reader, Madura,	10 00	
Plains, Miners' Cong. ch.	10 00	
Wilkes-Barre, Puritan Cong. ch.	3 40	
———, N. W. Welsh Assoc., toward educa. of native preacher, Madura, care of Rev. J. P. Jones,	15 00	38 40

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.		73 87

FLORIDA.

Mannville, Mrs F. R. Haskins,		1 00

ALABAMA.

Talladega, Cong. Sab. sch., for work of Miss Nancy Jones,		8 90

MISSOURI.

St. Louis, Pilgrim Cong. ch., 385.32; Campton Hill, Cong. ch., 39.90,		425 22

OHIO.

Ashtabula, A friend,	5 00	
Atwater, A friend in Cong. ch.	75 00	
Brighton, Cong. ch.	2 31	
Cleveland, 1st Cong. ch., 27; Franklin-ave. Cong. ch. and Sab. sch., 16.10,	43 10	
Garrettsville, Cong. ch.	30 00	
Jefferson, Cong. ch.	9 00	
Kent, Cong. ch., int. on legacy,	60 00	
Mansfield, 1st Cong. ch., to const. GEO. LOOMIS SMITH and IRVING S. HOFFMAN, H. M.	238 53	
Marietta, 1st Cong. ch., 185; Harmar Cong. ch., 17.02,	202 02	
Oberlin, Rev. George Thompson,	2 00	
Penfield, Cong. ch.	6 00	
Pittsfield, 1st Cong. ch.	13 00	
Rockport, Cong. ch.	15 50	
Tallmadge, Cong. ch., 75.35; Mrs. Clemence C. Wright, 20,	95 35	
Wakeman, Cong. ch.	10 84	807 65

ILLINOIS.

Caseyville, Ger. Evang. Ind. church,	20 00	
Chicago, South Park Cong. ch., to const. H. N. FIELD, H. M., 100.63; Covenant Cong. ch., 28.60; U. P. Cong. ch., m. c., 9.53; A friend, 188.09.	326 85	
Earlville, J. A. D.	25 00	
Evanston, 1st Cong. ch., to const. Mrs. M. A. DEAN, H. M.	213 75	
Lake View, Church of the Redeemer,	64 51	
Oak Park, Cong. ch.	180 16	
Payson, Cong. ch.	28 25	
Poplar Grove, Cong. ch.	32 80	
Ridgeland, Cong. ch., of which 150 from W. E. Sanford,	200 26	
Saunemin, Mrs. Mary E. Knowlton,	1 00	
St. Jacob, Ger. Evang. Ind. church,	5 00	
Wheaton, College church of Christ,	37 38	1,234 96

MICHIGAN.

Pontiac, Cong. ch.	34 64	
Port Huron, 1st Cong. ch.	51 40	
Union City, 1st Cong. ch.	50 00	136 04

WISCONSIN.

Antigo, Cong. ch.	11 44	
Beloit, 1st Cong. ch., 48.38; Rev. Jeremiah Porter, D.D., 50,	98 38	
Glenbuelah, J. H. Austin,	10 00	
Janesville, 1st Cong. ch.	70 00	
Menasha, Cong. ch.	29 30	
Pine River, Cong. ch.	4 00	223 12
Legacies. — North Greenfield, Mrs. Lydia C. Foster, by Gertrude E. Loomis,		260 00
		483 12

IOWA.

Ames, Cong. ch.	31 76	
Atlantic, F. M. A.	10 00	
Cedar Falls, Cong. ch., toward sal. of Rev. E. B. Haskell, of which 100 to const. JAMES MILLER, H. M., and 27.34 for sch. at Samokov,	177 34	
Charles City, 1st Cong. ch.	60 00	
Des Moines, A great-grandmother's thank-offering in Plymouth church,	5 00	
Farmington, M. H. Cooley,	5 00	
Kellogg, Cong. ch.	6 25	
Lakeside, Cong. ch.	8 25	
Lewis, Cong. ch.	17 30	
McGregor, Cong. ch.	57 62	
Red Oak, Cong. ch.	45 65	
Webster, Cong. ch.	25 00	449 17

MINNESOTA.

Hutchinson, Cong. ch.	5 13	
Minneapolis, 1st Cong. ch., 93.18; Plymouth Cong. ch., 55.81; Pilgrim Cong. ch., 7; Open Door Cong. ch., 7; Friends, per George H. Rust, 38,	200 99	
Rochester, Rev. J. A. Ainslee,	10 00	216 12

KANSAS.

Agra, Cong. ch.	1 10	
Ft. Scott, H. T. Gillis,	1 25	
Herndon, German Cong. ch.	4 94	
Kensington, Cong. ch.	5 61	
Ludell, German Cong. ch.	3 06	
Manhattan, J. B. Quinby,	100 00	
Newton, 1st Cong. ch.	14 33	130 29

NEBRASKA.

Alma, Cong. ch.	6 55	
Camp Creek, Cong. ch.	11 00	
North Hastings, Cong. ch.	3 00	
Olive Branch, German Cong. ch.	5 00	
Princeton, German Cong. ch.	5 00	30 55

CALIFORNIA.

Highland, Cong. ch.	12 80	
Oakland, Plymouth-ave. Cong. ch.	39 65	
Santa Cruz, 1st Cong. ch.	52 00	104 45

OREGON.

Oregon City, Rev. O. W. Lucas,	5 00	
Portland, 1st Cong. ch., to const. C. L. Fay, H. M.	100 00	105 00

COLORADO.

Denver, Park-ave. Cong. ch.	21 74	
Longmont, 1st Cong ch.	70 00	91 74

WASHINGTON.

Aberdeen, 1st Cong. ch.	13 00	
Medical Lake, 1st Cong. ch.	5 00	
Seattle, Plymouth ch.	41 75	59 75

SOUTH DAKOTA.

Badger, Cong. ch.	12 75	
Centreville, Lewis Bridgman,	5 00	
Hetland, Cong. ch.	4 10	
Spring Lake, Cong. ch.	2 50	24 35

UTAH.

Park City, 1st Cong. ch.	23 50

ARIZONA.

Tempe, Cong. ch.	5 00

DOMINION OF CANADA.

Province of Quebec.	
Montreal, Amer. Presb. church,	600 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Zulu, Adams, Cong. ch., m. c., 54.40: Rev. J. Ferme, 4.90,	59 30

MISSION WORK FOR WOMEN.

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*,	2,000 00	
For Miss Day,	75 00	2,075 00

MISSION SCHOOL ENTERPRISE.

Maine. — Auburn, Y. P. S. C. E. of 6th-st. Cong. ch., 15.20; Brewer, 1st Cong. Sab. sch., 15; Norridgewock, Y. P. S. C. E., 7.14; Orland, Y. P. S. C. E., 14,	51 34
New Hampshire. — Campton, Cong. Sab. sch., 16; West Lebanon, Y. P. S. C. E., 15.14; do., Cong. Sab. sch., 10,	41 14
Vermont. — Townshend, Cong. Sab. sch.	4 00
Massachusetts. — Dedham, 2 cents-a-week band of Y. P. S. C. E., 7; Easton, Y. P. S. C. E., for student in Japan, 6.25; Leicester, Y. P. S. C. E., 1.20; Longmeadow, Sab. sch. of 1st ch. of Christ, 25; Marion, Y. P. S. C. E., 11; New Bedford, Y. P. S. C. E. of North Cong. ch., 12.50; Orange, Y. P. S. C. E., 8.81; Reading, Cong'l Y. P. S. C. E. and other friends, 10; Whitinsville, Village Cong. Sab. sch , 50,	131 76
Connecticut. — Rockville, Nettie Purnell's class in Union ch. Sab. sch., toward support of boy in High sch., Bardezag, 18; Somers, Y. P. S. C. E., 1.10,	19 10
New York. — Rochester, No. Presb. Sab. sch.	12 00
Pennsylvania. — Shamokin, Welsh Cong. Sab. sch., 8; Tomhicken, Union Sab. sch., 6.30,	14.30
Maryland. — Baltimore, 1st Cong. Sab. sch.	15 00
Illinois. — Ontario, Cong. Sab. sch., 5.15; Seward, Cong. Sab. sch., 3.49,	8 64
Minnesota.—Monticello, "Wide-awake Sab. ch."	3 10
Iowa. — Central City, Y. P. S. C. E., 1.20; Des Moines, Thank-offering from two Merrill boys, Plymouth ch., for heathen children, 1.28; Red Oak, Cong. Sab. sch., 10.45,	12 93
South Dakota. — Glendale, Union Sab. sch.	5 50
	318 81

CHILDREN'S "MORNING STAR" MISSION.

Massachusetts. — Wellesley, Cong. Sab. sch.	25 00
Connecticut. — Bridgeport, Miss Palmer's Sab. sch. class,	1 50
New York. — Fairport, Junior Y. P. S. C. E., 2.65; North Waldron, Cong. Sab. sch., 6; Rochester, Friends in No. Presb. Sab. sch., 1,	9 65
New Jersey. — Bound Brook, Y. P. S. C. E., for preacher in Marshall Islands,	25 00
Pennsylvania. — East Smithfield, Cong. Sab. sch.	10 00
Ohio. — Mansfield, Children's Hour, for *Morning Star*,	10 00
Canada. — Pine Grove, Cheerful Givers,	1 00
	80 15

FOR SUPPORT OF YOUNG MISSIONARIES.

Massachusetts. — Littleton, Y. P. S. C. E.	50 00
Connecticut. — Cheshire, Y. P. S. C. E., 25; Plainfield, Y. P. S. C. E., 5; Tolland, Y. P. S. C. E., 12.50,	42 50
New York. — Albany, Y. P. S. C. E. of 1st Cong. ch.	6 00
Ohio. — Berlin Heights, Y. P. S. C. E.	11 44
Illinois. — Chicago, Y. P. S. C. E. of Warren-ave. Cong. ch., add'l, 55; do., Y. P. S. C. E. of New Eng. Cong. ch., 25; Dover, Y. P. S. C. E., 12.50; Hermosa, Y. P. S. C. E., 25; Ivanhoe, Y. P. S. C. E., 5; Naperville, Y. P. S. C. E., 12; Ridgeland, Y. P. S. C. E., 10,	144 50
Michigan. — Athens, Y. P. S. C. E.	6 25
	260 69

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Portland, Chinese class in 2d Cong. Sab. sch., for South China Mission,	15 00
Vermont. — Middlebury, Cong. Sab. sch., for musical charts for Mrs. Geo. C. Knapp,	10 00

Massachusetts. — Boston, Mt. Vernon Chinese Sab. sch., for native preacher in South China Mission, 65; do., Park-st. ch., E. K. A., for books for Miss Shattuck, 14.72; do., A friend in do., for prevention of child-marriages, 5; Harvard ch., Dorchester, Bible class and other friends, for native preacher at Esidumbine, 25; Chelsea, Miss Mary E. Brooks, for work of Miss Ellen M. Stone, Samokov, 5; do., A friend, for pupil care of do., 20; East Somerville, Franklin-st. Cong. Sab. sch., toward support of "Tee-dor," care of Rev. E. G. Tewksbury, 15; Greenfield, A friend, for work of Rev. H. B. Newell, 25; Hyde Park, Arthur H. Burt, for Industrial sch., Sirur, care of Rev. R. Winsor, 20; Mattapoisett, Rev. C H. Phelps, toward educa.

of Armenag Bedrosian, care of Rev. G. F. Herrick, 25; Newton Centre, Extra-cent-a-day Band of 1st Cong. ch., for support of teacher at Kumbhari, care of Rev. Charles Harding, 50; do., for work of Rev. A W. Clark, 50; Ware, King's Daughters, for scholarship at Anatolia College, care of Rev. G. E. White, 25; ——, A friend, for North China College, Tung-cho, care of Rev. E. G. Tewksbury, 1,100,	1,444 72
Connecticut. — Greenwich, Y. P. S. C. E. of 2d Cong. ch., for students at Anatolia College, 14; Norwich, Park Cong. ch., for school in Hase, care Rev. J. H. DeForest, 10; do., Broadway Cong. ch., for work of Rev. James Tracy, 5; Wapping, Y. P. S. C. E. of Cong. ch., for use of Mrs. L. Bissell, 25,	54 00
New York. — Brooklyn, Chinese Sab. sch. of Central Cong. ch., for native preacher, care Rev. J. R. Taylor, and to const. Helen F. Kingsbury, H. M., 100; Middletown, 2d Presb. Sab. sch., for use of William W. Wallace, Jaffna College, Ceylon, 23; New Rochelle, Miss E. Moulton, care Mrs. Caroline E. Farnsworth, toward support of four girls, 30; New York, Sab. sch. Miss'y Assoc. of Olivet ch., for schools in Turkey, care Miss Bush, 50; do., Robert Carter, for use of Rev. W. S. Dodd, 30; Poughkeepsie, 1st Presb. Sab. sch., for use of Rev. A. N. Andrus, 100; Sherburne, Ladies' For. Miss'y Soc., for use of Rev. W. N. Chambers, 50,	383 00
New Jersey. — Bloomfield, Dr. S. S., for Dr. Dodd's Dispensary at Talas, 15; do., E. M., for High School, Cesarea, care Dr. Farnsworth, 5,	20 00
Pennsylvania. — Johnstown, 1st Cong. ch., for school at Pasumalai, care Rev. J. P. Jones,	18 25
Tennessee. — Marysville, Helen J. Northrup, for work of Dr. D. M. B. Thom,	2 00
Missouri. — St. Louis, Chinese class in Pilgrim Sab. sch., for native preacher in South China Mission,	80 00
Ohio. — Cleveland, George S. Wright, for Niigata schools, 10; do., Y. P. S. C. E. of Hough-ave. Cong. ch., for do., 2.60; Marietta, 1st Cong. ch., auxiliary, for educa. of girl, care Rev. J. P. Jones, 30,	42 60
Illinois. — Chicago, Mr. and Mrs. A. L. Coe, toward support of student, care Dr. Herrick, 25; Elgin, Infant dep't of 1st Cong. ch., for Rev. C. F. Gates' school, Mardin, 7,	32 00
Wisconsin. — Watertown, Mrs. W. F. Whyte, for educa. of girl, care of Miss M. G. Nutting,	21 25
Minnesota. — Northfield, Y. M. C. A. and Y. W. C. A. of Carleton College, toward salary of Mr. Wingate, Anatolia College,	130 00
Oregon. — Forest Grove, 1st Cong. ch., toward support of helper at Yangken, care of Rev. J. E. Walker,	20 00
California. — Santa Cruz, George Ford, for education of boy, care of Mrs. L. Bissell,	30 00
Austria. — Prague and Weinberg, Cong. ch's, for work of Rev. Henry Kingman,	75 14
Turkey. — Talas, One-cent-a-week Bible Society, for Bibles for Chinese, care of Rev. W. P. Sprague,	8 80

FOR HUSS MEMORIAL WORK IN AUSTRIA.

Vermont. — St. Albans, Cong. ch.	10 00	
Connecticut. — Bridgeport, Rev. Chas. Ray Palmer, 100; Rockville, J. N. Stickney, 25,	125 00	

COLLECTED BY REV. A. W. CLARK.

Estate of Mrs. Seaver,	25 00	
Friend in Columbia,	5 00	
Mr. Post, in B.	1 00	
Vermont. — Burlington, A lady, 5; Georgia, Cong. ch., 18.15; do., Sab. sch., 16.07; Milton, Cong. ch., 11.35; South Hero and Grand Isle, Cong. ch., 10; Waterbury, Miss K., 1,	61 57	
Illinois. — Chicago, Mrs. C. H. Case, 10; do., A friend, 1; Oak Park, Mr. Douglass, 10; Friends, 10,	31 00	*258 57

*For add'l am't, see below.

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Ellen Carruth, Boston, *Treasurer.*

For use of Miss Alice F. Stillson,	16 00	
For work of Miss Emily C. Wheeler,	26 00	
For pupil, care of do.	1 00	
For Bible-woman, care of Miss Mary F. Denton,	40 00	
For pupil, care of do.	15 00	
For enlargement of Girls' sch., Kyōto, care of do.	100 00	
For Bible-woman in Amaki, care of Rev. J. H. Pettee,	55 00	
For use of Miss A. M. Colby,	5 00	
For "Prapion," Bible-woman, care of Miss H. Seymour,	10 00	
For use of Miss Corinna Shattuck,	30 00	
For support of Aintab graduate in Cons'ple Coll., care of Miss I. F. Dodd,	130 00	
For house for Bible-woman, care of Miss M. M. Root,	25 00	
For church building, Chihuahua, care of Mrs. J. D. Eaton,	150 00	
For organ, care of Mrs. W. H. Gulick,	51 00	
For pupil, care of Miss Agnes M. Lord,	30 00	
For girls' sch. at Talas,	800 00	
For school-b'ld'g at Arrupukottai,	160 00	
For repairs of do., Kyōto,	60 00	
For purchase of garden and barn of John Huss, Husinec, Bohemia,	347 00	2,053 00

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For medical and woman's work in Peking,	1,051 09	
For Glory Kindergarten, care of Miss Howe,	344 00	
For "Ainmony Bible-woman," care of Miss Swift,	30 25	
For Mrs. Coffing's kindergarten,	50 00	
For Beggars' sch., Aintab,	25 00	
For Bible-woman, care of Miss Mary Perkins,	25 00	
For do., care of Miss Abbott,	50 00	
For Hanum Dyer, care of Miss Seymour,	11 00	
For pupils, care of Rev. R. A. Hume,	10 00	
For work of Rev. R. C. Hastings,	10 00	1,606 34

From Woman's Board of Missions for the Pacific.

Mrs. R. E. Cole, Oakland, California,
Treasurer.

For support of pupil, care of Miss M. F. Denton,	20 00
	6,324 67
Donations received in November,	31,001 69
Legacies received in November,	5,396 40
	36,398 09

Total from September 1 to November 30, 1892: Donations, $91,511.78; Legacies, $20,450.38 = $111,962.16.

FOR YOUNG PEOPLE.

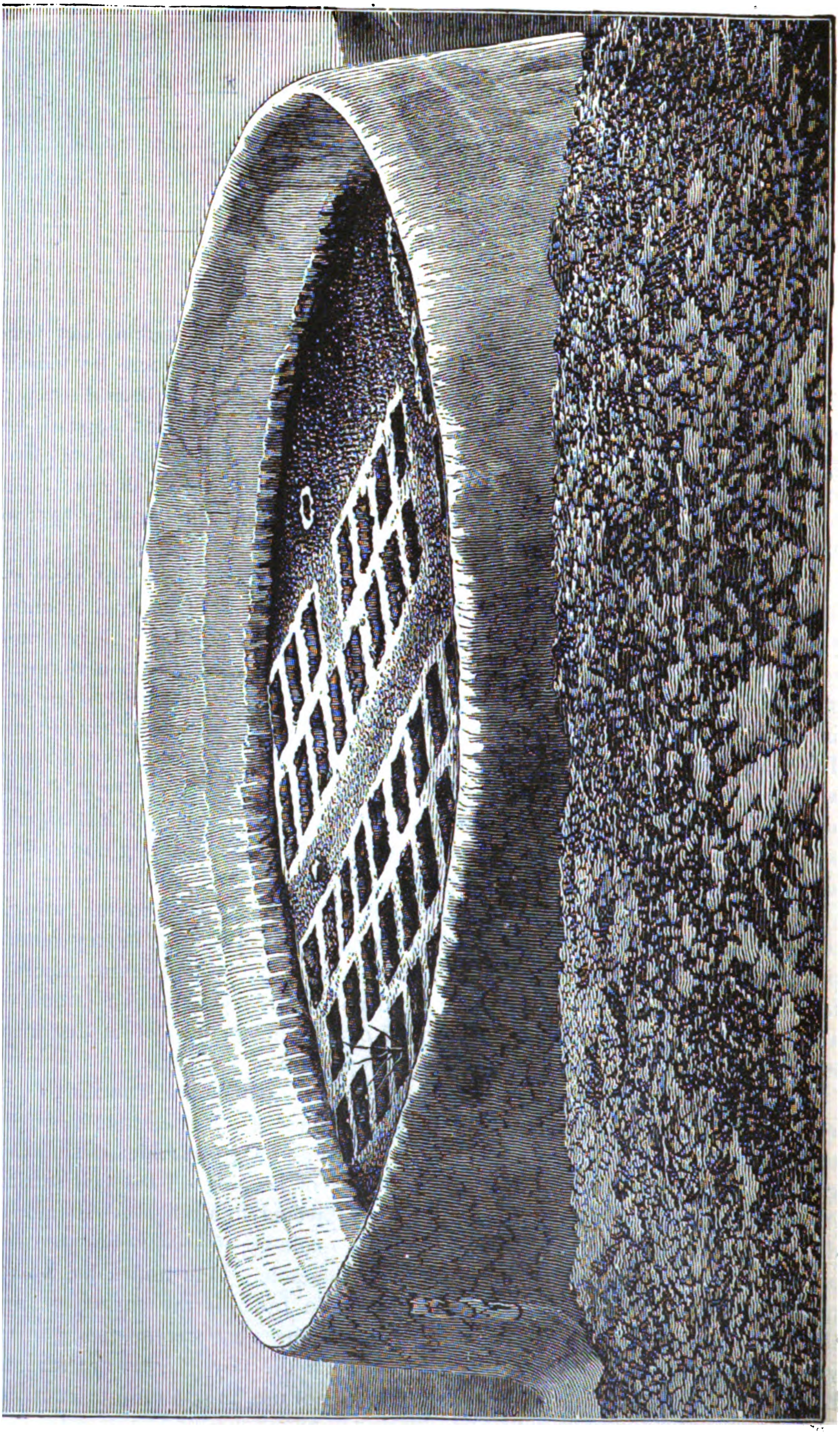
THE PARSIS.

Malabar Hill in Bombay, India, an elevated point of land making out into the sea, affords one of the most charming views that can anywhere be found. On the top of this hill, made specially beautiful by gardens, may be seen a strange building called "The Towers of Silence," a bird's-eye view of which appears on the following page. The walls of the building are of granite, about twenty-five feet high, and the huge structure has no windows and but one small door. As you will see, it is open to the sky. It is the place to which the Parsis bring the dead bodies of their friends and there leave them.

And who are the Parsis? They are the descendants of the ancient fire-worshipers of Persia who fled to India about the year 720 A.D., when their country was conquered by the Mohammedan Arabs. They form a distinct though not very numerous class of people. By the last census there were 85,000 of them in India, 73,000 of whom were living within the Bombay Presidency. They are an intelligent and well-to-do class, much in advance of the Hindus about them. They are fire-worshipers, though one of their members claims, "We do not worship the fire or the sun; we worship Him of whom they are the type." But another Parsi says that in his childhood he did worship the sun, and that should one watch the Parsis of Bombay at sunset he would see them bowing down to it, and would feel sure they were worshiping the sun.

Their sacred book is the Zend Avesta and their prophet is Zoroaster, who is supposed to have been born in the twelfth century. The Parsis are money-getters preëminently; they are engaged largely in trade, and many of them are successful and rich. Of the Zend Avesta, Sir Monier Williams says: "It is a jumble of a few sublime thoughts mixed up with an overwhelming mass of superstitious ideas expressed in the most obscure and corrupt form of language."

Among the singular customs prevalent among these people one concerns their very birth. A Parsi must be born on the ground floor of a house, since he ought to commence life in humility and advance upward as he grows older. They are greatly given to ablutions, chiefly with the idea of keeping off the evil spirits. At the age of seven years a young Parsi is subjected to a religious ceremony, during which he is bound with a cord or girdle, made up of seventy-two threads, after which he is supposed to be morally accountable. One noticeable point, quite contrary to the practice of all other classes in India, is the custom among the Parsis of permitting the girls to go through the same ceremonies, and to visit the temples and recite the same prayers as do the boys. They are said to be the only class of people in the world who do not use, in one form or another,



THE TOWERS OF SILENCE.

tobacco, or some similar noxious weed. This does not appear to be from any high principle, but chiefly on account of cleanliness.

The Parsis are much given to feasting, their feast days being numerous and marked by much eating and merrymaking. The religious ceremonies which accompany these feasts have been thus described: "A number of priests assemble in one of the rooms of a fire temple, bringing a portable fire vessel which is placed on the ground, with offerings of fruit, flowers, and wine. Two priests attend to the sacred fire, while the others sit around and repeat prayers, praises, and thanksgivings conjointly. Laymen also attend, but each repeats his own prayers separately. The fruit and wine are then shared by all present."

The most peculiar of the Parsi customs are those connected with the disposition of their dead. At the time of death the hands and feet are tied, and the body dressed in white clothes. A dog is then brought in, which by his keen scent is supposed to be able to detect and drive away evil spirits. Priests in attendance are praying for the soul of the departed. Inasmuch as no Parsi may touch a dead body, attendants deliver it to four pall-bearers, who are dressed in spotless white. A procession of priests and relatives then moves toward the Towers of Silence. After ceremonies and prayers before the door, the bearers alone enter, laying the corpse upon the stone floor, and then retire. All round the place may be seen at any time a swarm of vultures, watching their opportunity, and the moment the bearers have withdrawn, these vultures swoop down upon the dead body, and in a few moments nothing is left but the bones, clean and bare. The Parsis deem this method of disposing of their dead, so hideous to us, as preferable to burial in the ground.

The Parsi priests are very illiterate, not understanding the prayers they say or the portions of their sacred book which they repeat. But these people are becoming much more intelligent through their contact with the English. Only a few of them have become Christians. Yet one of them who did become a Christian said not long since: "As a Parsi I gave alms, I burned sandalwood, I said prayers, I attended ceremonies, but I had no peace in my heart. But from the hour I gave myself to Christ I have been full of joy, and my joy grows greater every day." The chief reason why so few of them have accepted Christ, doubtless, is the fact that they dread the persecution which would surely follow. One of them said to a missionary, "It would be a matter of leaving my people. My parents are old: my father is favorable to Christianity but my poor mother hates it, and it would grieve me to go against their wishes. But I do love Jesus very much, and I mean to fight under his banner as long as I live." "But," said the missionary, "you have not the colors or the armor of the Captain you serve under. How will the world know and how are Christians to know on whose side you are?" Doubtless this Parsi knew what his duty was, but he was not ready to do it.

On the next page you will see a picture of a Parsi merchant, a fine-looking, intelligent man of Bombay. His *sadara*, or sacred shirt, is covered by his long coat, and the sacred cord is not visible, but he doubtless has it on. His head-dress is peculiar, and its fashion is unchangeable. You will notice that the cap has no rim and that it retreats from the forehead backward. It would be deemed disrespectful for this man to take off his cap in the presence of an equal or a superior. Cotton is the material used for garments by the common classes, but the rich indulge in silks and more costly goods.

Among the religious precepts of the Parsis are many that relate to benevolence, and they are very liberal among their own people. It is said that in the city of Bombay alone they have no less than thirty-two different charitable institutions. Many of their prominent men have been quite friendly toward our missionaries, though not accepting the gospel of Jesus Christ.

A PARSI MERCHANT OF BOMBAY.

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VOL. LXXXIX. — FEBRUARY, 1893. — No. II.

IT is pleasant to record that the receipts from donations for the month of December were over $9,000 in advance of those for the corresponding month of the previous year, so that the total advance from donations for the first four months of the fiscal year reaches the sum of $13,888.56. This is a hopeful indication, and we trust that a still larger relative increase may be the report for the early months of 1893. The record is not so favorable as to receipts from legacies. These for the month of December were about $4,400 behind those of the corresponding month a year ago, so that the total decline from legacies for the four months is over $34,000. We are obliged therefore to report that, although there was a gain in the receipts for December of over $4,730, there was a decline for the four months of over $20,000. We must therefore emphasize the necessity of the regular and special offerings from churches and donors being on a generous scale.

WE repeat a request often presented from the missions, and recently renewed from India, that churches procuring new ware for communion service will send to the Rooms of the American Board their old sets, that they may be forwarded for use in churches that have no such utensils. A half-dozen such sets could be well used at the present time.

WE trust that many friends have read and pondered, and beyond this are preparing to act in view of, the suggestions made in the last number of the *Missionary Herald* as to "What the Board can do in 1893" and "A Rare Opportunity for Investment." A good friend in Connecticut writes of his hope that these opportunities for investment will be seized, and sends his own pledge of $1,000 as an additional contribution. Why might not fifty or a hundred men follow his example with gifts as large? And why might not hundreds and thousands of other Christians add something substantial to their gifts of previous years? Who will respond?

THE perversity of types is proverbial, but, of all forms of type, figures are the most depraved, and the worst of it is that the errors they make are rarely detected in proof-reading. We have to acknowledge two errors of this sort, one of them in the tabular view of the missions of the Board given in our last number as well as in the Annual Report, and perpetuated in the Almanac. The native contributions for benevolent purposes made by the churches in the Eastern Turkey Mission should have been given as $11,843; this would make the total native contributions in all our missions $104,089 instead of $92,723.

ANOTHER typographical error appears in the Table of British Foreign Missionary and kindred societies, on page 35 of the Almanac. This table was prepared for us with great care by Mr. F. W. Broad, a gentleman connected with the office of the London Missionary Society. In sending this report attention was called to the extraordinary statement of the Wesleyan Missionary Society in the column of "communicants received last year" and that the figures 40,078 were according to the statement received from the society. The supposition which the editor of the Almanac entertained was that this somewhat startling report must be due to the inclusion of some of the extensive missions of the Wesleyan Society in Fiji and other South Sea Islands which had not heretofore been reported. Hence the report received was entered, though with some misgivings. As if to aggravate the difficulty, a cipher was read as a figure six, so that the statement appears as 46,078 instead of 40,078, but the summary of the column is correct on the basis of the figures furnished.

A UNIQUE gift to the Treasury of the Board, one that may fairly be called munificent, has just been received from a Greek Christian in Turkey, whose name it is perhaps best we should not give. He sends a draft for 300 Turkish liras ($1,320), one third to be used in whatever ways the Board may see fit, and two thirds for objects in Turkey which he designates, but in the direct line of our missionary work. In his letter conveying the gift, this friend says: "Feeling that God has placed me under great obligations for blessings bestowed, I have decided to keep a part of the sums he has given me as a trust to be administered for his glory, and a part I send you to be used as herein directed." We learn concerning this gentleman that this is by no means the first of his gifts. He became a Christian some years ago, while at Constantinople. He has done much evanglistic work, entirely at his own expense. He has been the object of protracted persecution, often held in "durance vile," and from the first has calmly faced the probability of losing all his earthly possessions. Yet he has never spared his person or his purse in the Lord's service. One who knew him well says of him: "He doubtless enjoys giving his money a thousand times more than others do in keeping it." May the number of such men be greatly multiplied!

THE work that presses upon some of our missionaries in India can be understood by a statement of Mr. Perkins, of Arrupukottai, who says that there are Christians in 110 villages of his station and that for any proper supervision he ought to spend at least a day in each village. Thus one circuit of these villages would require about four months. At this rate and with other imperative calls of duty, not more than two visits could be made in a year. It can be readily seen that such an amount of supervision for Christians who have but recently come out from corrupt forms of religion is altogether too little to afford good ground for expecting rapid progress. More help is needed, but to expect the missionary to do more would be to demand of him superhuman endurance.

We are happy to acknowledge the receipt of a letter from Rev. Dr. F. E. Clark, reporting briefly his progress in Japan during the latter part of November and early in December. Australian papers previously received gave extended accounts of the extraordinary reception extended to Dr. and Mrs. Clark by the Young People's Unions in all sections of Australia. The Christian Endeavor movement has taken a remarkable hold upon the churches of that great continent, and Dr. Clark, as the head of the movement, was received with greatest enthusiasm and was able to give a new impetus to the work. In Japan, also, he was received most cordially, and held many successful meetings, in Tōkyō and the towns of Joshu, as well as in Kyōto, Osaka, Kōbe, and Okayama. By the time this number of the *Herald* reaches our readers Dr. Clark will be about completing his stay in India, where he was to visit many mission stations. From India he will go by way of Egypt to Syria and Turkey. The thoughts and sympathies of tens of thousands of young people throughout America follow Dr. Clark as he goes around the world in the interests of the Christian Endeavor movement. We anticipate large results from the work that he is doing abroad and from its reflex influence upon young Christians at home.

The sad lot of women in India should awaken the sympathies and efforts of all generous souls. Mr. Wright, of Tirumangalam, in the Madura Mission, in a recent letter speaks of hearing, while in his house, a piteous cry outside. On asking his teacher what it could be, the *munshi* answered: "Oh, that is probably some man beating his wife." On going to the gate, Mr. Wright saw lying in the street a woman with scanty clothing and disheveled hair; her husband stood by her with his cudgel, a stick about two feet long of hard wood with a metal ring on each end. Two brothers of the woman were there also, and she was crying out, "I don't want to go with this man; he beats me and is cruel to me!" They had been married about three months and the young woman was in her teens. Her brothers and relatives abused her, refusing her food and shelter, since according to Hindu customs a woman must submit to any cruelty and indignity from her husband. And there is no remedy for such woes in Hinduism; only the gospel of Christ can bring deliverance from such barbarities.

A new and aggravated case of persecution in Austria has occurred recently. On November 23, a faithful evangelist, Mr. Wolf, connected with the mission of the American Board, was sent to prison for permitting guests, who were not actual members of the Free Reformed Church, to attend private worship in his house. The government decree of 1880 allows this privilege, but an official has interpreted the decree otherwise, declaring that it is a criminal offence to allow any one to be present who is not already a member of the church that holds the service. There are two students, belonging to other churches, who are boarding with this imprisoned evangelist, Mr. Wolf, and, according to this new ruling, if these students are not sent out when he conducts family prayers, Mr. Wolf is liable to fine or imprisonment. This is intolerance of the worst kind. We can hardly believe that the Austrian government will sustain the decision of its official. Public influence in this nineteenth century should be aroused to resent such an infringement of religious liberty.

A FEW brief letters from Micronesia reached the Missionary Rooms December 20, but they gave no special news. Mr. and Mrs. Rand and Miss Foss were at Mokil in July, and also Miss Fletcher, the latter not having been well, but the others in good health. Mr. Rand speaks of manifest improvement among the people at Mokil. It is reported that the governor of Ponape has said that he would be glad to have the missionaries come back, since their presence enabled him to get on better with the natives. Permission to return, however, awaits the action of the Spanish authorities. Dr. Pease from Kusaie, his letter being dated July 22, reports himself as being better and stronger than he had ever expected to be after his sickness of a year ago. The Marshall Islands school had a total of twenty-nine pupils, and a new schoolhouse had just been built to replace the one destroyed by the storm. Dr. Pease was anticipating the return of the *Morning Star*, in order to take him for a missionary tour through the Marshall group.

THE Christian world is under many obligations to the F. H. Revell Company, Publishers, of New York and Chicago, for issuing such a large number of valuable books bearing upon missions and mission lands. We have repeatedly noticed the series of popular missionary biographies published by this Company, specially suitable for Sunday-school libraries. Its imprint is also found upon a large number of new and valuable works like Dr. George Smith's Life of Henry Martyn, the Memoirs of Gilmour of Mongolia, John Kenneth McKenzie, and the Autobiography of Dr. J. G. Paton. We are glad also to notice among its publications several standard works bearing indirectly upon missionary themes, like Sir William Muir's "Mahomet and Islam," "The Rise, Decline, and Fall of the Caliphate," by the same author, and two volumes on the Non-Christian Religions and Non-Christian Philosophies. Pastors, Sunday-school officers, and others who are seeking for missionary books to replenish their libraries would do well to send to the Revell Company, Union Square, New York City, for its catalogue.

SOME of the recent enterprises for the development of Africa, though a great advance upon previous conditions, are yet quite rudimentary. For instance, it is true that a railroad has been built from Benguella to Catumbella, a distance of thirteen miles, but a letter from one of our missionaries says that the shortest time made on the road is two hours, and the more frequently five or six hours are consumed. On one occasion Dr. Clowe left Benguella at four P.M., and the train did not reach Catumbella till one o'clock the next morning. It is a regular practice to stop midway on the road and gather brushwood "to fire up with." The business agent of the Board at Catumbella, Mr. Kamerman, often rides out to meet the train if it is delayed; and one evening, as he was accompanying the train on the road which ran parallel to the track, he asked the engineer not to whistle, as his horses might be frightened. The engineer replied: "We can't whistle; we have not enough steam." When Mr. and Mrs. Stover were at the coast recently and were starting homeward, the engine left the track, and word was sent back that it was "laid up with fever." Altogether the road is a considerable source of amusement as well as of annoyance, but it still is a step in advance of traveling by carriers in Western Africa.

It seems to be most difficult for Christian churches and journals to keep distinctly in mind the precise motive which led to the establishment of the Week of Prayer. There are numberless excellent objects connected with the observance of the Week of Prayer, but those who suggested the observance had a single and definite end in view, very precise though not narrow. It was to "pray that God would so pour out His Spirit upon all flesh that all the ends of the earth might see the salvation of God." The specific point was the outpouring and reception by Christians of the Holy Spirit, with this specific end in view, that the whole earth may receive salvation provided for the race. We think it would be helpful to the churches at home as well as to the great work of Christ on earth if, for this one week of the year, this mighty theme connected with the work of the Holy Spirit could be more strictly adhered to.

Can it be that, so near the close of the nineteenth century, nothing can be done to put a stop to the shameful persecution perpetrated upon the Stundists of Russia because of their religious faith? The English papers are publishing the details of the barbarous conduct of the authorities and local priests who are trying to stamp out throughout the empire all dissent from the Greek Church. The Stundists are an inoffensive and quiet people, who never disturb the peace or raise mobs; their only offence is that they will read the Bible and worship God without the forms of the established church. For this they are driven from their homes and subjected to most frightful indignities, yet with sublime faith and stedfastness they hold to their faith and die rather than recant. As the sad details of persecution come to us we can only read the Second Psalm and pray God to interpose.

Manifestly in deference to the public opinion of the people in England, the British government has decided to send a commissioner of its own to Uganda, with a sufficient native escort, for the purpose of reporting on the actual condition of affairs and as to the best means of dealing with the country. This means that the British East Africa Company, according to its recent announcement, will be allowed to carry out its intention of withdrawing, and the government will adopt some means of maintaining its own authority in accordance with the report of its commissioner. It seems unfortunate that Captain Lugard cannot be appointed to this commissionership, but inasmuch as his conduct of affairs has been questioned by some European governments, especially the French, it would hardly do to assign him to the investigation of matters in which he bore so prominent a part. The British government has designated to this commissionership Sir Gerald Portal, who is now at Zanzibar and who is spoken of as thoroughly competent for the position. There will be associated with him several British officers of good rank, among others Commander Dundas, who has just returned from an exploring expedition on the river Juba. Sir Gerald will be accompanied by a force of 500 trained soldiers from the army of the Sultan of Zanzibar. This is not a missionary expedition, certainly in form, perhaps not in spirit. We know little of the personnel of this new expedition, but its work cannot but have great influence on the development of Africa, and on the success of missionary efforts at the heart of the continent.

An illustration of the character of some of the people reached by the American Board's mission in Austria is seen in the fact that at a recent service in the Weinberg church, the pastor being absent, a young lawyer preached very acceptably, while the concluding prayer was made by a young judge. The hall was crowded with interested listeners.

A singular story comes from Bombay that Mr. A. R. Webb, recently United States consul at Manila, has professed conversion to Mohammedanism and that he is seeking contributions in India for the purpose of commencing a missionary campaign in the United States in behalf of Islam. His present plan is to provide lectures and newspapers advocating Mohammedanism. Why does he not imitate his prophet and buy some scimeters and raise an army? Mr. Webb is reported as saying that "The Western world is waiting to be Islamized." Our impression is that it will wait some time longer.

"They first took out their benevolences before they spent their money for anything." This is the explanation given by Mr. Jeffery, in a letter on another page, of the fact that the poor Christians in Madura give so much for Christian work. Is not this just the reverse of the prevailing custom among Christians? Are not benevolences ordinarily left till the last, to be regulated by what remains after other needs or luxuries are provided for? What a change it would make in the offerings for Christian work at home and abroad if a due proportion of income were first taken for benevolences, and other expenses were regulated by what remained!

The Woman's Board of Missions is celebrating the twenty-fifth anniversary of its organization while the last pages of this number are making ready for the press. The occasion is one of great interest and will doubtless be of much profit. In view of what God has wrought through this beneficent organization, the wonder is how the foreign missionary work of our churches ever prospered without it. With rare wisdom did the founders of this Board lay their plans, and they and their successors have prosecuted the work during a quarter of a century with great persistence and devotion. The record of twenty-five years is one that calls for deepest gratitude. May God bless the Woman's Board of Missions!

The death of Rev. Dr. E. E. Bliss, of whom we are glad to give a brief memorial on another page, from the pen of President Washburn of Robert College, was not unexpected. For many months he has been in feeble condition and wholly unable to attend to any work. Yet the loss of such a faithful man, after fifty years of noble service, is felt very deeply. The funeral service was held in the Scutari chapel on Thursday, December 22, conducted by President Washburn and Rev. Messrs. Constantian and Stepanian, while Dr. Greene conducted the service at the grave. The tokens of love received from all classes of natives were very gratifying. Mr. Dwight well says: "The influence of Dr. Bliss' life will long remain not only among his missionary associates but among the mass of the people who watched him and felt his power in their consciences."

THE spirit and intelligence of Turkish officials are seen in the fact that comes to us recently from Hadjin that the governor of that town, after examining the baggage of a missionary, seized and held a typewriter, regarding it as a printing-press. Next to muskets, printing-presses are a terror to the Turks.

THE venerable Dr. Elias Riggs, writing from Constantinople November 19, which was his eighty-second birthday, speaks of his great gratitude that he is able to continue his work in such good health. The printing of the Bulgarian Commentary, upon which Dr. Riggs has recently labored, has been much delayed, partly by the vexatious censorship of the Turkish government. Not much more than one third of the volume, which is to include the Four Gospels, has as yet been printed.

RELATION between home and foreign missions is suggested by an incident reported by Mr. Porter, of Prague. A lady, who had been in attendance at the meetings for some months, was introduced to Mr. Porter as being about to leave for Milwaukee, Wis. A Bohemian from Milwaukee gave to this lady the address of the Bohemian pastor in the city to which she was going, and so she started for her new home with the truth in her heart and the Bible in her trunk. Truly, as Mr. Porter says, "helping Bohemia is helping America."

WE hope soon to receive the accounts of the Decennial Missionary Conference for India, held in Bombay December 13 to January 4. On another page will be found some reference to the statistical information secured for the Conference. The program for the meetings is very full, covering papers and discussions on nearly all the great missionary problems that are pressing upon Christian laborers in India. The reports of the meetings will certainly be of great interest.

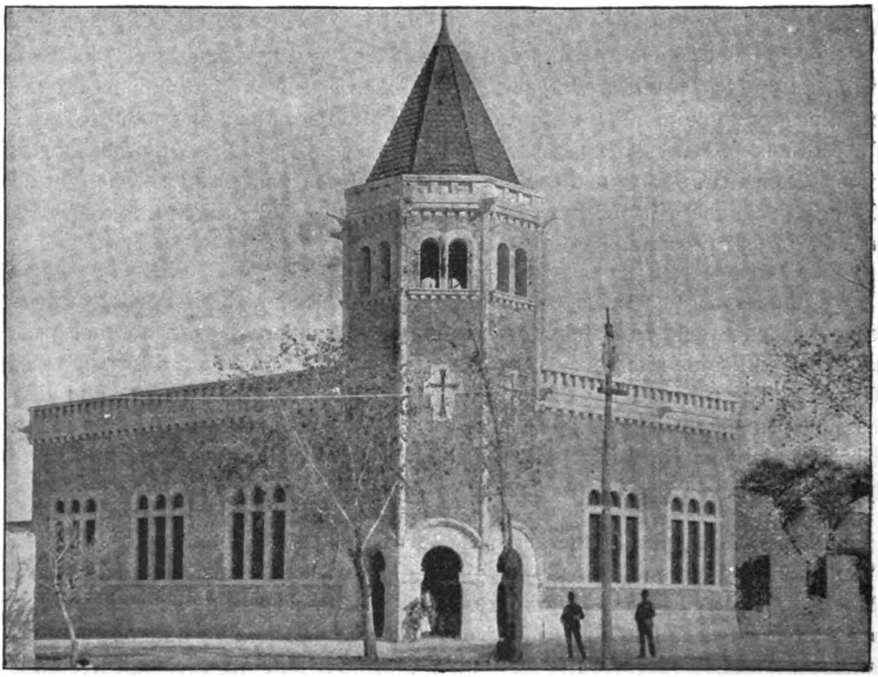
THE loss occasioned by the death of Rev. Dr. Constantine at Smyrna seemed irreparable at the time, but the new Greek pastor at Smyrna, Rev. Xenophon Moschos, is carrying on the work in a most acceptable manner. Mr. Moschos was converted to Christ when quite young and before coming under Protestant influences. His college course was taken at Athens and his theological course at Edinburgh. It is a special occasion for gratitude that this important post has been so well filled.

WE learn from *The Japan Mail* that what it terms "another severe blow at Buddhism" has been struck by a recent decision of the Tōkyō city council. The decision is that the cemeteries which have hitherto been under the control of the temple priests shall hereafter be controlled by the city officials. This change is a radical one, and will deprive the priests of much of their power as well as their income. They can no longer sell ground for graves or exact fees for the performance of ceremonies. The *Mail* reports that the priests are not disposed to submit tamely to this reform, but are to appeal to the higher courts. It speaks of this event in connection with the cemeteries as next in importance to that gravest one for Japan Buddhists which was taken when, at the time of the Restoration, the government seized all lands attached to the temples.

CHURCH DEDICATION AT CHIHUAHUA, MEXICO.

BY REV. JAMES D. EATON.

THREE brilliant events on successive Saturday evenings have attracted wide attention in this city. First came the grand ball at the Casino; then the opening of the new German clubhouse; and finally the "Inauguration of the Memorial Church of the Holy Trinity." The missionaries were not asked to join in the dancing and feasting, but a large number of the same ladies and gentlemen were present on all three occasions.



THE NEW CHURCH AT CHIHUAHUA.

Our new church in Chihuahua is located but a few short squares from the main Plaza, and in plain view of it, while an abrupt rise in "Independence Avenue" gives to the site a very commanding position. Through the efforts of District Secretary Hitchcock, who visited us two years ago, friends in Chicago and Ridgeland were interested to pay for the lot, with the understanding that the building should be the property of the Board. The land forms part of the original "campo santo," and there the citizens of a hundred and more years ago were buried. The walls are built of adobe, plastered and tinted a dark-gray which contrasts finely with the white stone trimmings. The octagonal tower is twenty feet in diameter, and rises to a height of sixty-five feet. Within it hangs a Meneely bell, the gift of the Montclair Sunday-school. The pulpit furniture and the chancel windows were the gifts of friends. There are no carpets, cushions, nor pews. But these are not missed in a Roman Catholic country, and more benches can be added when necessary.

Freight and the customhouse charges on hardware, glass, and lumber about doubled the cost of these materials; but the completed edifice has involved an outlay of less than $10,000. The chief contributors have been relatives of the late Mrs. Julius H. Pratt; the American Board, which made a direct grant of $1,250; and the church in Montclair, N. J., which has pledged over $2,000. A balance of about $2,000 remains still to be raised. A "white bronze" tablet in the lobby, wreathed with growing English ivy, from that planted beside the New Jersey sanctuary by her own hands, declares that the church was erected "in memory of Adeline Barnes Pratt," who gladly gave her daughter to the work in Mexico, and for years rendered invaluable aid by her intelligent sympathy, wise counsels, and faith-filled prayers.

At the dedication of the church, which occurred on November 12, the decorations were simple. Along the edge of the unusually wide pulpit platform and upon the floor below were arranged cut flowers and potted plants, and against the high wainscoating, beneath the chancel windows, were draped the English, German, Mexican, and United States flags. Upon an easel at one side stood a large crayon portrait of the lady in whose memory the church was built. When the seven ministers took their seats upon the platform, they looked into the faces of 700 people, representing all classes in society, of whom probably not more than 200 were Protestants. The first address was given by Señor Tito Arriola, a member of the legislature, and one of the best speakers in the city, who gave a brief survey of the world's religious history, explained some of the causes why Christianity had not yet gained the universal sway to which it is entitled, calling attention to the harmony prevailing on this occasion in contrast to the warring and bloodshed of the past, and closed by extending a welcome to Protestant missions in the most cordial terms. He was followed by Señor Zapata, superintendent of city schools, who, though not so outspoken as the former, still expressed warm appreciation of what we are trying to do for education. Both speakers have a fine presence, were faultlessly attired in evening dress, and their words were greeted with hearty applause. They had carefully prepared themselves by writing. There was next presented a brief memorial sketch of Mrs. Pratt; and then followed the services specially appropriate to the occasion, including an excellent sermon on the nature of true worship, by the Rev. Mr. Howland, of Guadalajara. Large programs, containing the responsive readings and two noble hymns in full, were distributed to all; and the entire audience arose at the beginning of the act of dedication, and remained standing during the chant and prayer that followed. There was also a very general participation in some parts of the service. The entire program, which was in Spanish of course, was rendered in less than two hours.

Three weeks have passed since this service, and we are sure that, as a liberal Mexican remarked, "a long step in advance has been taken by this dedication." Señor Arriola's address was printed in full in one of the daily papers; many new hearers are coming to all of our meetings; the very boys of the street show respect for the edifice by refraining wholly from acts of vandalism, and Protestant Christianity has taken a position of dignity in the city which it never was able to occupy during all of these ten years for lack of a suitable place of worship. The building is not likely to be matched by another such, in northern Mexico, for many years to come. It will elevate our standing not only in this capital city, but throughout the State, and wherever we have churches or little groups of believers. It is a distinctly valuable addition to the forces at work for the moral and spiritual regeneration of the Mexican people.

THE SITUATION IN INDIA.

THE statistics of Protestant missions in India recently made out for the nine years from 1881 to 1890, to be presented to the Decennial Conference, are less encouraging than was expected. One of the principal causes assigned is the marked revival of Hinduism and the zealous efforts of its votaries — many of them highly educated in government colleges, and a few also who have been trained in some of the mission colleges. These men furnish fullest proof of the need of thorough instruction in the gospel, as the leaven of all true culture, and they show the results of the policy of indifference so long maintained by the British government in reference to the higher education of the people. National pride, too, has led to a new interest in the Sacred Books of India, and the moral ideas scattered through them, as a few grains of wheat in a great mass of worthless chaff, are brought forward to show the equality, if not the superiority, of the Vedas to the Scriptures of the Christian faith.

Another cause has been the neglect of India in favor of new or more attractive fields. This fact has not escaped the notice of the enemies of the truth, both Hindu and Mohammedan, and has stimulated them to unwonted energy in opposition. The methods found useful by the Christian evangelists in making known the gospel are resorted to; books and tracts for those who can read are scattered far and wide; colporters and trained preachers seek the attention of the crowds in attendance on heathen festivals. Never since the work of missions began has such active opposition been developed, while the force of missionaries in some portions of the older fields has been diminished, sometimes for want of men and women to sustain or to push forward the work in hand, and sometimes in the hope of bringing the native churches forward to a true apprehension of their responsibilities. This latter experience has not proved a success, whatever the motive for attempting it. The native ministry is not sufficiently prepared by education and a wise experience to go alone.

And yet the revelations of this new census afford no real occasion for discouragement. If our hopes have not been realized fully as yet, we have perhaps been too impatient of results. It is much that we can report the whole number of Protestant native Christians at the end of 1890 as 559,661, being an increase of 142,289 during nine years, from 1881–90. The number of communicants is still more favorable, amounting to 182,722; a gain of 69,397, or over sixty per cent. during the nine years. The number of pupils in the mission schools is 279,716, an advance of 92,064. Of the grand total, about 175,000 are boys, and 104,000 girls; while the number of pupils in the Sunday-schools is 135,565 in 1890 as compared with 61,688 in 1881. The growth of forty years, from 1851 to 1891, is indicated in part by the increase of churches and congregations from 267 to 4,863; of native Christians, that is, of those who have placed themselves under religious instruction, from 91,092 to 559,661; and of communicants from 14,661 to 182,722.

It is believed that a favorable reaction has begun, and that the next decade will witness a far greater advance, if we turn to account the lessons of experience and grapple vigorously with the situation.

REV. EDWIN E. BLISS, D.D.

BY GEORGE WASHBURN, D.D., PRESIDENT OF ROBERT COLLEGE.

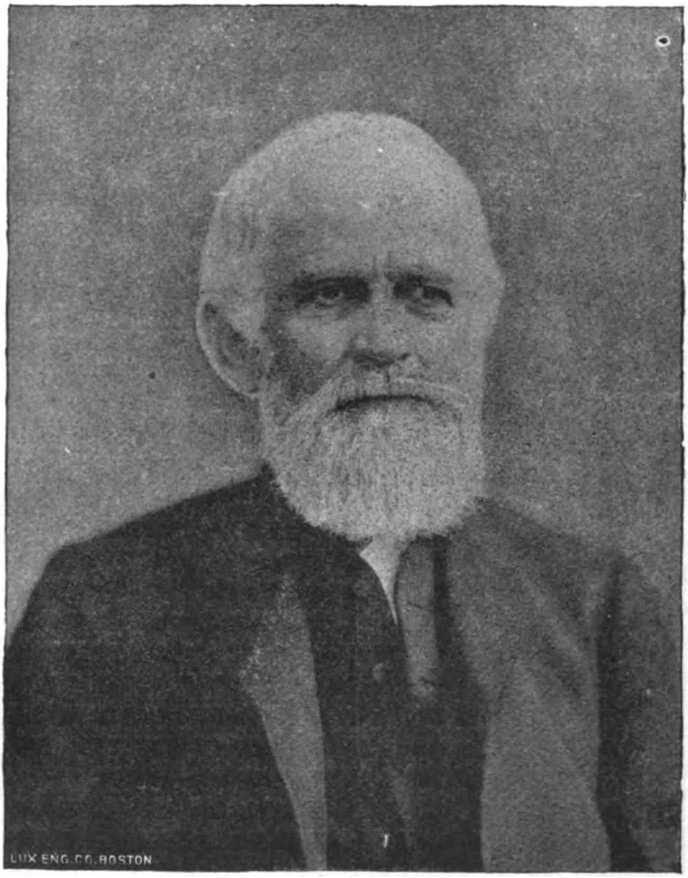
Edwin Elisha Bliss was born in Putney, Vt., April 12, 1817, and after a lingering illness of many months he died at Constantinople, December 20, 1892, just at eventide, while his room was flooded with the golden glow of sunset. He was one of a family of nine children, of whom two others became missionaries and died in the work. His sister Emma married his classmate, Rev. Henry J. Van Lennep, D.D., in 1839, and died within a year at Smyrna. His brother Isaac went to Turkey in 1847, and died in Egypt in 1889 — being at the time a resident of Constantinople and Agent of the American Bible Society for the Levant. The parents were Henry and Abigail (Grout) Bliss, whose home for the greater part of their lives was at Springfield, Mass.

Edwin E. Bliss fitted for college at the Springfield High School and graduated at Amherst College in 1837. Among his college mates were Richard S. Storrs, Henry Ward Beecher, Roswell D. Hitchcock, Daniel W. Poor, and many others who have since distinguished themselves in various professions. After leaving college he taught in Amherst Academy, and entered Andover Theological Seminary in 1839, graduating with the class of 1842.

He was ordained a missionary of the American Board February 8, 1843, married February 20 to Miss Isabella Homes Porter, of Portland, Me., and sailed from Boston, March 1, to work among the Mountain Nestorians, on the frontiers of Persia; but like Dr. Goodell he never reached the field to which he had been appointed. The Turkish government refused him permission to go to Julamerk, on account of the efforts which they were then making to bring their mountain tribes under subjection. He got as far on his way as Trebizond and remained there in the Armenian work until 1851, when he was transferred to Marsovan. In 1856 he was again transferred to Constantinople, where his most important lifework was done. He visited the United States in 1848, 1863, 1873, and 1885.

Of his first visit I have the most vivid recollection — for I heard him speak and saw him at my father's house. It was the beginning of my own interest in the missionary work. There was a mingling of devotion, pathos, and humor in his address and in his conversation which impressed me much, and in all the years of my intimate acquaintance with him since 1858 I have seen nothing to modify my first impression that he was a wonderfully good man and as agreeable as he was good. My acquaintance with him in Constantinople has, however, impressed me with another characteristic of the man, quite as remarkable as those that I have mentioned. I have seldom seen a man of such sound judgment, such rare common-sense, altogether unbiased by passion or prejudice. There have been great men as well as good men in the Turkish Missions, men whose opinions have commanded the respect of the world, but they have all recognized Dr. Bliss as their peer, and in this matter of sound judgment I think he stood first among them all.

As a missionary, although at Constantinople his work was largely literary, he always had a keen appreciation of the fact that the great work of evangelization in Turkey could only be done by natives of the country, and a corresponding interest in the native churches and pastors as well as in the people individually. He never judged them harshly. He never forgot them. He never looked down upon them or looked upon them as simply his "helpers." He felt that he was here to help them, and in every question of support or of education his sympathies were always with them.



EDWIN E. BLISS.

In this, as in all other respects, especially in the simplicity and piety of his private life, he was a model missionary, and although not so well known to the world as some others, on account of his natural modesty and his devotion to strictly missionary work, he was for almost half a century one of the most valuable men in the missions of the American Board in the East, equally beloved and honored by his associates and the native churches.

LIFE OR DEATH IN THE MISSIONARY CONCERT.

BY REV. C. H. DANIELS, D.D., DISTRICT SECRETARY, NEW YORK.

A MISSIONARY COMMITTEE, to prepare for the Monthly Concert of Prayer for Missions, is almost a necessity. Few pastors have the time for the details of such a work, and, if they have, it may be better for others to do it. The benefits, spiritual and mental, to be derived by those who serve on this committee are varied and rich. A pastor is glad to scatter such opportunities of Christian culture among his people.

In ordinary cases let the church choose this committee annually, after consideration. A person should not be chosen simply because he is a Christian and wants more work to do. If he is an earnest and broad-minded man, with fair intelligence upon missionary objects and methods, with familiarity with missionary literature and societies, he is doubtless the right chairman. That earnest woman, who has had the head and heart training of the Woman's Auxiliary, and has risen above the discouragements, may come next on the committee. Then the young man from the Endeavor Society, or possibly a Student Volunteer, will harmoniously complete the trio.

THE AIM. — It should be nothing less than the broad culture of the Church in Missionary Intelligence. Twelve opportunities offer each year to bring before the people the work of Christ's Kingdom in its length and breadth. Some have favorite societies; some believe only in Home Missions; another looks not beyond his own city or hamlet. The duty of the committee is larger — to keep a steady hand on the lines, and in the course of the months to present the great phases of Christian Missions, leading the people, now by one turn, now by another, ever toward a broader, truer missionary spirit. To reach this aim, praying and planning go hand in hand. Great perplexity will arise in such a committee over the details for a live missionary meeting. One committee, after experience, suggests the following: —

ELEMENTS OF DEATH. 1. The reading of "articles," one after another.

2. Several parts taken at great length, to the discomfiture of the program and committee, and the consternation of the leader.

3. Much recital of naked facts and figures. Clothe the skeleton with life.

4. Formal handling of the program by the pastor, with no appreciation of its purpose. A lifeless calling of the parts will make the parts lifeless.

ELEMENTS OF LIFE. 1. Something which is the exact opposite of the last-named element of death. It is well to pass the program, in neat, clear form, to the pastor some days before the meeting, that he may make it his own and be in sympathy with the aim of the committee. A bare announcement of parts, or a reading from the paper as if for the first time, ill befits the occasion. Better for the leader of the meeting to conduct as if it were his own, from his own heart, lighting and warming all through with interjected words, conveying interest and intelligence. It is in the pastor's power to create respect for an otherwise torpid concert.

2. A well-defined thought or special topic around which all the parts gather.

3. Something to appeal to the emotional nature; that is, touching stories from missionary life, poetry and music that have a missionary meaning.

4. Those who bear a part should stand and speak distinctly, and, if the case require it, should go forward before the people.

5. Let the parts be taken briefly, though the heavens fall. Let there be variety, with more talking from the heart than reading from the book.

6. Let it be kept constantly in mind that it is a concert of *Prayer*. Make it so.

HINTS. — Variety may be secured by using: blackboard diagrams; "chalk-talks" (an artist not required); five-minute map exercise; questions and answers, conducted by some one of the audience, answers distributed previously; especial music; Bible reading, led by one of the people; five-minute talks upon topics assigned; letters from missionaries; sketches of lives of missionaries, especially those recently deceased, like Bliss, Noyes, Bissell, Howland, Bertha Smith, Mrs. Chandler, Mrs. Sanders, and others; imaginary journeys to the field, and all these blended with many brief and definite prayers.

We add two suggestive Concert Exercises which have been used successfully: —

THE STORY OF CHRIST'S KINGDOM:

Told by the Prophets: Illustrated from the History of Missions.

1. **Hymn.**
2. **Prayer,** followed by Introduction and Explanation of the Subject.
3. **Interpretation of Prophecies** concerning Christ's Kingdom, with Map showing the Ancient World known to the Jews. By the Pastor. (10 minutes.)
4. **Bible Reading.** Certain facts taught us in the Prophets about Christ's Kingdom; conducted by one of the people.
    (*a*) MANY AND STRONG NATIONS, OF MANY LANGUAGES, ARE TO COME TO CHRIST'S KINGDOM. (1) Zech. 8:22, 23. (2) Is. 2:2, 3. (3) Ps. 72:8–11.
    (*b*) THEY WILL COME IN MULTITUDES AND FLOCKS. Is. 60:4–8.
    (These two points illustrated by a very brief recital of facts, showing that nations have thus come or are about to come.)
    (*c*) THE MESSIAH, KING OF THIS NEW KINGDOM, IS THE ATTRACTIVE AND RENOVATING POWER TO THE NATIONS BY RIGHT. (1) Is. 63:1–6. (2) Is. 60:1–3.
    (Illustrated by a simple story of the appeal of Jesus to the heathen.)
5. **Hymn,** or Special Selection of Music.
    (*d*) CHARACTERISTICS OF CHRIST'S KINGDOM.
        (1) War and Violence shall cease and Peace shall reign. Is. 2:4; 60:18; 65:25.
        (Illustrated by the Islands.)
        (2) Liberty to Captives; Comfort to the Broken-hearted. Is. 61:1–3.
        (Illustrated by India's Widows.)
        (3) Prosperity and Comfort. Is. 65:21–23.
        (4) Holiness, Purity, Consecration of Wealth, Joy. Is. xxxv; 60:9.
6. **Music,** or Hymn.
        (5) Prayers for the Increasing Power of Christ's Kingdom.
7. **Pastor** in closing asks: "What is our confidence that these things are so?" Answer: Is. 40: 5–8; 55:10, 11.

Benediction.

THE CHINESE EMPIRE.

1. **Hymn.**
2. **Announcement** of Topic, with Scripture Lesson.
3. **Brief Prayers.**
4. **Map Exercise.**†
   - Proportions and Contrasts.
   - Provinces; Unity from Language.
   - Location of Missions.
5. **Stations and Out-stations** and number of Churches and Missionaries.*
6. **Talk** upon the Elements of Greatness in the Chinese Nation.†
7. **Are the Chinese** intellectually strong? †
8. **Biography** of "The Chinese Silversmith." †
9. **Outline** of Missionary Work in the Chinese Empire.*
10. **Especial notice** of North China Mission; religious interest and work among the women.†
11. **Brief Prayers** for a general revival in China and the safety of our missionaries in riotous districts.
12. **Closing Words** by the Pastor upon Chinese Schools in this country; their influence upon China and upon us.

Hymn and Benediction.

* Three minutes. † Five minutes.

FURTHER MESSAGES FROM THE MISSIONS.

[The following communications were not received in season to insert among the New Year's Messages from the Missions given in the January issue.]

From the Foochow Mission.

At no time in the history of the Foochow Mission has there been more cause for thanksgiving and for a hopeful looking forward to the future. At our late annual meeting a most harmonious spirit prevailed. The reports from all sections showed increased and excellent opportunities for work, the attitude of the heathen friendly, and the number of new converts more than for years. One preacher reported a wonderful deliverance of a few Christians from impending evil through faith and prayer.

In the city of Foochow and its suburbs the work shows an advance all along the line. Our churches are filled with interested audiences. Our city pastor has been most faithful in his efforts to save men, and his methods of work among opium-smokers have been imitated, to a certain extent, by some of our friends among the gentry who have opened an opium retreat on a hill near by. It is to be regretted, however, that they do not yet realize that the Spirit's power is an essential element in the rescue from sin. Our Boarding Schools have been and are in a flourishing condition. We send out four young men next year to take positions as teachers in our day-schools and from our Theological School four young men will go forth to begin work as evangelists.

We are still reaping good results from the visit of the government officials last June in the much more friendly attitude of the literary class toward our work and in the growth of the idea among them that our presence here in the city is an advantage. Recently, on the eve of a great festival, the Taotai, all unknown to us, placed sixty soldiers as a guard over our chapel to prevent disorderly persons from making a disturbance in our evening meeting. There has never been an instance in the history of this mission where a high official has thus voluntarily sent soldiers to ensure us immunity from disturbance in the prosecution of gospel work, and we hail this instance as an emphatic testimony to that favorable change in the attitude of the higher class toward the "Christ-doctrine" which has been on the increase for the past year.

Three schools have been opened on the plain to the east of us, forming three centres of religious activity. There are grand opportunities for work in this direction, and it was with the realization of this fact that these schools have been opened and maintained by the funds of individual members of the mission. The work of the Ponasang Hospital is of unusual promise. At present the daily average of dispensary patients is greater than for years, and during the past year some of the in-patients who have come for treatment have gone away not only with bodies cured but with souls saved.

We look forward, therefore, with hope, but it is a hope mingled with fear. We are like an army which has already invaded the enemy's territory, but which, owing to a want of reinforcements, must continually be on the defensive. The greatest and grandest opportunities are opening before us in every direction and from every department of work comes the cry, "More workers!" How to meet the needs of the fast growing work is the anxious question constantly before us. Do you wonder that we enter upon the new year with fear, and are at times despondent as we see such grand opportunities slipping by us, perhaps never to be met with again? Our daily prayer to God is, "O Lord, raise up consecrated laborers, that the coming of thy kingdom here in China may not be so long delayed!" L. P. PEET.

FOOCHOW, November 1, 1892.

From the Mission in Austria.

THE labors of the Austrian Mission in 1892 were, through the great mercy of God, crowned with cheering success. For several years the gain in membership in this difficult field has been about twenty per cent. The year just closing is, in some respects, the best this mission has ever experienced. Figures are not always the mark of reliable progress, and yet they should not be lacking, even in a brief report. It fills our hearts with rejoicing to report a net gain in 1892 of twenty-five per cent. in membership to our churches, and a similar gain, twenty-five per cent., in contributions from the people toward carrying forward the work of evangelization in Bohemia. In the same line of progress may be gratefully mentioned the growing feeling among our members of personal responsibility for direct Christian work. It may be safely questioned whether any similar number of churches in America have so many men and women who are willing and able to conduct small Bible services among neighbors and friends.

Another fact that cheers us is the growing interest in America for work in such countries as Spain, Mexico, and Austria. During my recent six weeks in my native land, I met many who remarked that they now saw as never before the great need and the encouragement for evangelistic effort in Papal lands. If this indicates increased pleading at the throne of grace for those bound in superstition, then we may look for larger blessings upon direct Christian work in the countries mentioned.

Another item promising well for the new year is our better organization and equipment for the work before us. This of course does not imply that we shall place any less reliance upon the guidance and blessing of heaven. We fully believe the Master's words, "For without me ye can do nothing." In Eastern Bohemia, until recently, we had but one church, with members in several counties. That one church has now become four, each with its own preacher, and laboring in and from such important centres as Bystrey, Nachod, Skalitz, and Königgrätz. The last two places are famous in the annals of 1866. The one church in Southern Bohemia has been reorganized into two, with work and responsibility in four cities. In the mining town of Kladuo, where we have a blessed work among miners, we are to organize in February a church, the tenth Congregational in Bohemia.

In the new year 1893 the mission will begin evangelistic labors in Husinec, the birthplace of the great reformer, "Jan Hus." Those who have helped us buy the original garden and barn will help us with their prayers, and those who are willing to send extra gifts to enable us to change the old solid barn into a chapel and home for preacher may well pray for the work before their gifts reach us. Who *in America* will be helpers for Husinec?

Another great blessing for the future of this mission is its reinforcement in the person of my beloved associate, Rev. J. S. Porter. Although but one year on the ground he is able to render most valuable assistance. After ten years' sole responsibility for such a difficult work I can appreciate as no one else the good cheer of a devoted associate. ALBERT W. CLARK.

PRAGUE, December 29, 1892.

Letters from the Missions.

Marathi Mission.

A NEW CHAPEL.

DR. BALLANTINE, of Rahuri, reports the erection of a new chapel at Rahate, the centre of the northern portion of the Rahuri District, "a region of great interest and ever-increasing promise." The chapel was built by a former collector of Ahmednagar as a memorial of a deceased daughter, but it was in an unhealthy location, and hence the materials were removed and a new building erected at Rahate. Dr. Hazen and Rev. Henry Fairbank were present with Dr. Ballantine at the dedication. Dr. Ballantine writes: —

"Several native pastors and preachers also were present on the occasion and added to its interest. The wife of the pastor in the place gathered in many Hindu women to witness the dedicatory exercises. These women she teaches faithfully as she has opportunity, and in this way she exerts a powerful influence over them all. She told them how we Christians worship the great God in our temple made for him, and how he hears us when we pray and sing his praise. They seemed to be very much pleased and impressed by what they saw and heard. Perhaps one of the chief things that struck them was the fact of there being no image of the God we worshiped set up in the chapel. This fact was pointed out by one and another, and commented upon, and was used as a text by one and another of the Christians to force the main truths of Christianity upon the hearts of their heathen hearers.

"This church has a membership of ninety-two, of whom seventy-four are men. This in itself shows the need of more work being done to gather in the women into this as well as our other congregations. For it is a truth that cannot be denied that the women are backward in entering our churches. They are uneducated, and we hope that such schools as our Rahuri Girls' School will do much to uplift the status of the women in this region."

WORK AMONG WOMEN.

Miss Millard, of Bombay, writes of the school in that city: —

"The girls are a joy and a comfort, and there is an unspeakable gratification in comparing them with the women whom we meet in Hindu homes. I have of late seen and learned more of the widows and their sufferings, and my heart goes out in gratitude that there are some who will never be subjected to such sorrow and indignities. In one day's work of last week, I counted ten widows in the houses that I visited, some old, some younger, and one of perhaps fifteen, fair and beautiful, but subjected like the others to the indignities of widowhood, with her shaven head, and the thin, unbleached cotton cloth around her body her only garment. I asked some of them why they continued to endure such things, and it had never occurred to any of them that there was any other way or that they might ever expect anything else. They said, 'These are our customs, and if we did differently we would be laughed at.' This ridicule seemed to them to be the worst thing that could befall them.

"I long to devote my whole time to that work, but it cannot be now; we can only hold our own while we are in such straits And may the dear Lord soon send us workers, not only two or three, but a dozen, that we may enlarge our borders and gather in the fruit that is already ripe to the harvest. We see so many opportunities on this side and that, people calling us to come and we obliged to refuse until we are ashamed. May the day speedily come when we shall be reinforced with many workers! and then we can with sincerity pray for the immediate blessing of hundreds — nay, thousands — who have already heard and who know the truth, that they may be brought into the true and only way!"

Madura Mission.

BATTALAGUNDU.—A NEW CONGREGATION.

MR. JEFFERY writes from Battalagundu: —

"The pastor together with the young men, members of the church, have organized themselves into a Y. M. C. A. and are very enthusiastic in a weekly Bible class and in street preaching in the surrounding villages. One of the church members, who had grown indifferent to Christian work, has entered heartily into the Y. M. C. A. work. He not only takes an active part in the prayer-meetings himself, but he also gathers in the young men outside.

"Our new congregation at Attoor is still growing. Forty-three souls have, since January, left heathenism and embraced Christianity. They are now being carefully instructed in the Bible and in Christian doctrines. Two high-caste men in the village also are studying the Bible with the catechist, and I hope may soon embrace Christianity. A new church has been built there and also a house for the catechist. The house cost about $10. Were you to see it, you would probably call it a *shed*. Still it is as good as most of the common people have.

"Our church here at Battalagundu has just closed the fiscal year with 170 rupees in the treasury. Of this amount 40 rupees were given to the church by one of the Native Benevolent Societies. The officers and members of the church held a meeting and the matter of the church assuming entire self-support was discussed. But they decided that, as it was a partial famine time, it would be wise to wait at least another year before attempting to get on without the help of the Benevolent Society. However, it has been a marvel to me, since I have come to India, to see how the native Christians, who receive so small a salary, can give so much for benevolences. But they do it by giving systematically. When they are paid they first take out their benevolences before they spend their money for anything."

Japan Mission.

GENEROUS GIFTS.

MR. STANFORD, of Kyōto, writes under date of November 26: —

"Rev. Edward P. Thwing, M.D., of Brooklyn, N. Y., was here a few years ago. He paid us a flying visit a few weeks since and informed us that he had concluded that the Doshisha was a good institution in which to invest. Accordingly he announced his decision to establish an annual theological scholarship of fifty *yen* for the encouragement of study in the direction of practical sociology. While he lives, we shall look to him for the annuity; upon his death, the principal will fall to us; thus the scholarship is *in perpetuo*. On the same occasion, Miss Denton reminded Dr. Thwing that we have a Doshisha Girls' School, and the next morning he visited the school and promised a like scholarship for students in graduate courses.

"Dr. Thwing talks about men of the present day making history and building into the twentieth century. He and his excellent wife are doing both by their labors and gifts to the cause of Christ in China and Japan. On the former visit they came to establish an asylum for the insane at Canton, and to leave their son in charge. Now they have returned in the interests of the work at Canton. At least one student at Peking and a lady missionary in China are supported by the gifts of the doctor and his wife."

TSU.

Mr. Severance and wife, by appointment of the mission, have removed from Tottori to Tsu, where they find much to encourage them. Mr. Severance expresses the hope that they may stay there twenty years. He speaks in warm terms of the native pastor, who seems like a good New England preacher. Mr. Severance writes:

"The Christians of Tsu are many of them very weak and cold and irregular in church attendance, but there are some very faithful ones. Our welcome has been cordial, and we anticipate days of joy and profit.

"I find my old delight in teaching, and the young men are bright and eager to learn. Some sixteen young men from the government offices, or schools of the city, or from private homes, come into the night school and get a start in English. Five of them already attend church services occasionally, and it is our hope to give them some Christian uplift eventually. Mrs. Severance is already training some little ones for a Christmas service, and they come gladly to the house to learn. We have begun a Bible-class work in our house, studying the Acts of the Apostles from nine A.M. to ten, five days each week. My teacher here, Mr. Hori, has been in actual evangelistic work and will continue to go to a place some twelve miles distant on Sundays. He bids fair to be a good helper, and I shall hope to make reasonable progress in the language.

"I gave a talk of ten minutes at the welcome meeting when we came, and the people here seem to understand me. The reason is that I differ from Shakespeare and *repeat* much, using a variety of words to express a simple thought. Later on I shall have to employ some other method to make myself certain that they understand, but now this method seems inevitable. The Japanese have a way of expressing approval of what is said in all conversation, enough to indicate that what has been said is understood. Generally a Japanese says after every other word you say, unless he has seen foreigners a good deal, *Hoi, hoi, hoi, he, he, he, ah! So desu ka. Naruhodo!* so that you feel sure your hearer is giving attention to you."

THE KOBE GIRLS' SCHOOL.

Under date of December 6, Miss Dudley writes: —

"Our school has been in operation for a month, and I am glad to tell you that we have every reason for satisfaction both with the women in attendance and with the teachers who work with us, save one. These are the same as last year. It is a pleasure to know that the women who have been at work during the summer are, with one or two exceptions, all wanted in the same places next year. I find that the care and oversight of the women in the work is a greater burden than the school. Mr. Atkinson's return will relieve me of the care of the evangelistic work very soon. Our entire field is in better condition than a year ago, but it needs care and hearty coöperation on the part of the missionaries and the native ministry. Mr. Atkinson met a warm welcome from the people and pastors in this vicinity."

NIIGATA.

Mr. Newell writes from Niigata, December 2: —

"The students and teachers of the schools form at present the strongest and most influential body in the church, and it is a matter of vital welfare to the church that we keep in touch with them. The number of students is at present necessarily small, but there was never a time since the foundation of the schools when the Faculty were so united and harmonious in their aims and coöperation as at present.

"In the Boys' School there are only about forty pupils at present, of whom nearly one half are Christian. The Y. M. C. A. is in a flourishing condition and is attracting many of the other students. They hold a preaching meeting every Sunday night in the city.

"We have an excellent Faculty, all enthusiastic and united, and a high grade of scholarship is maintained. Only this week a graduate of one of the city Ko-to Schools was refused admission because of failure to pass the required examination. There is of course a temptation to take any who may present themselves when the number is so low; but I am glad that they are maintaining the high standard which has always characterized the school.

"They are laboring under much disadvantage just now in the abundance of subsidized schools in the province. Here at Niigata a new Government School of the same general grade with ours has been started, opening in August last. They have now about 175 students. Then the Provincial Assembly recently voted to the two schools at Nagaoka and Takata (of about the same grade) a subsidy of 4,000 *yen* each per year for five years. The Nagaoka School has become a government affair since we left. This of course puts them in easy circumstances and renders private competition along just those lines difficult. But our school still holds its unique position as the only school which has any principle back of it, and which pretends to do anything for the moral training of its students. And on this one thing I base great faith that the school will in the near future prove that it has a right and reason for existing and will attract many students of the better grade who can look beyond the new glamor of fresh buildings and a novel Faculty, such as the latest school is now parading in."

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Mexican Mission.

FAMINE RELIEF.

WRITING from Parral, December 19, Mr. Case says: —

"Our attempts to relieve in some degree the suffering caused by the famine have taken no little of our time and thought. In order to avail ourselves of some concessions offered by the general government to regularly chartered relief societies, we, some two months ago, effected such an organization, your missionary being its president and its other members being the officers of our church. Our first carload of corn arrived three weeks ago, having been contributed gratuitously by friends in Iowa. Another carload has been ordered from Kansas City. We have adopted the plan of selling the corn at a figure somewhat below the regular price so that with the proceeds we may purchase more, and thus extend the benefaction as far as possible. The crops this year were scarcely better than they were last, and the suffering, instead of diminishing, is becoming more severe. This is especially true in the agricultural districts, such as Las Cuevas.

"Miss Prescott has taken advantage of the present short vacation to visit Zaragoza in the interests of our school work there. Her school in this city is now larger than ever before in its history. Several large girls have come in from the smaller towns near by, in order to be under her teaching.

"On our return from Allende we found that the work had suffered during our absence; and while we were permitted to see a remarkable progress in the church affairs at Las Cuevas during our stay there we are convinced that our place is now in this city and that our hold upon the work in general will depend largely upon our hold here. I am happy to report that our congregations were never larger than at the present time, and this in spite of the fact that more than one half of our membership is now on the absent list. Several new converts are also seeking admission to fellowship."

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West Central African Mission.

ENCOURAGING INCIDENTS.

An excellent health report comes from all the members of this mission. Miss Clarke, who had been sick at Bailundu, was to return to Chisamba early in November. Mr. and Mrs. Read continue to be much pleased with the outlook for work at Chisamba. Miss Bell, of Kamondongo, reports with great satisfaction that six girls who had been in her home, but who for one reason or another had gone away, have now returned. Mr. Lee reports the following incidents, which give great encouragement: —

"It gives me sincere pleasure to be able to tell you that there are very marked signs of a deep and strong work by the Holy Spirit having begun in the hearts of some of the people here. I will cite an instance or two. Ngulu, our oldest Christian boy, came to me the other day, saying, 'N̈ana, I have some good words to tell you. Makimba, the priest of Chisamba, was sent for yesterday to go off to some distant villages with Kandundu' (Kandundu is the chief fetich), 'but he sent back word that he was not going to carry Kandundu any more, as it made him ashamed since he had heard the words of Suku' (God). If this man is really determined to abandon Kandundu, it is no small thing, because it will entail a loss of his priestly fees. We are earnestly praying that he may not only stick to his resolve, but will advance until fully accepting the truth as it is in Christ Jesus.

"Another most pleasing thing occurred last Saturday. In the morning I was riding past Sahosi, a group of villages about two miles from our station, and, as usual, stopped and invited the chief and his people to come to the next day's service. They promised to come, but late on Saturday evening a messenger arrived to say that the chief had forgotten to tell me that on the morrow there would be an *ovimbu* (a trial) held at his village, and he wanted to know if a trial could be held on Sunday. I explained the nature of the Sabbath and our duties concerning it, and, to our joy, the old chief and his young men were present at the Sunday service, and that ovimbu was not held! The chief, Sahosi, is a regular attendant on our services, and his sending to ask whether it would be wrong to hold an ovimbu on Sunday shows that the old man is at least considering what he has heard here.

"Several other instances of equal import I could give, had I time. Our Christian lads are greatly stirred by the interest shown by the old men, and are most earnestly praying for and working that a fulfilment of our present hopes may be accomplished. May God give me grace, patience, and wisdom rightly to lead these people to himself!

"All our industrial department work is going forward very satisfactorily; and we think the station will be much healthier after we have completed the draining planned to be done this season."

A HOME MISSIONARY SOCIETY.

From Bailundu, Mr. Woodside reports a good attendance at the boys' school. Mr. Stover writes of the way in which the church at Bailundu has become a home missionary society: —

"At the monthly missionary meeting of the church this month we had a home missionary topic and formed a Home Missionary Society. There was no formal organization, no election of officers, or adopting of a constitution, etc. We have no time nor taste for such things here. The society is the church, the church officers are its officers, and the Word of our Lord is its only constitution. What was done was to vote that Samuel, the junior deacon, should begin to devote his time to teaching, and that the church would support him. The vote was a rising one, and I saw no member of the church nor any catechumen who kept his seat. In accordance with that vote, Samuel began a school two weeks ago at the village to which he goes on Sunday. He is to have the same salary as the older young men who work for us. The church saw the propriety of such an arrangement quite readily, and entered into it with a heartiness that was very encouraging. Samuel goes to his school in the morning and returns for the school here in the afternoon. By a similar arrangement in the case of others, when we get more who are competent to teach, we can sweep a circle of about ten miles on every side of us with teachers who can at the same time be carrying on their studies here; and that will reach a large number of people. We move slowly and with small immediate results, but we are moving surely, and, I think, in the right direction.

"School work goes on fairly well. I find that there was great need of just the work I am doing in the instruction I am giving in Bible history. Even those who were best instructed know absolutely nothing of the historical relations of the events narrated in the Gospels with which they are familiar. I suppose that out of this work will grow the beginning, at least, of a book on history. I have no light yet for a geography. We shall have first to find a name for the earth before we can teach them much about it. I do not think that I shall do very much personally in that line of literature. My work is the sacred Word.

"Two more boys and one young man have come here from the villages to which Moses and Jacob are going on Sundays. The latter is quite well on in years, fully as old as the eldest of our young men — say thirty years. He came here one day and inquired for me. He was asked what he wanted, and replied: 'I want to come here to live to get Jesus.' The young man who came last season in the same way is still here and is doing well in every respect; but his wife will not come. He says he will not leave, even for his wife, and wants to know what he is to do. All I could do was to tell him what Paul says about the unbelieving wife or husband, and leave the same Spirit who guided him here at first to teach him in this also."

THE LANDSCAPE AT BAILUNDU.

From a private letter from Mrs. Stover we are permitted to give the following extract relating to the scenery at Bailundu:

"How I wish you could sit opposite me by my double window and look out on all the wealth of green, radiant as it always is after the first glad rains. I am reminded of a remark made by our Helen a short time since. She said: 'Mamma, if all the people in America who despise our Africa could only come here now and see as we do all this beauty, — the new flowers, trees, mountains, and all the rest, — would not they be put to shame?' She is very loyal to her African home; I have even seen her eyes fill with tears when we have been talking of the time when she shall leave it for school. Sitting here by my window day after day there rises before my vision a mountain, — an iron mountain, — not a lofty peak, but rather long and low. Watching it as I have so many times in its various phases and changing lights it has seemed to me a very good symbol of the different conditions of this dark land.

"In the morning we see it only in shadow, lifting its great black bulk against the eastern sky. It is not a thing of beauty, but looks, oh! so dreary and deformed.

"When the full noontide glare is on

it, its appearance is wholly changed. We can see the deep seams and scanty foliage. But in the sunset's golden light how beautiful it appears! And day after day as I watch it, sitting at my sewing, many thoughts come to me of the changes that have come and are still coming to this poor land.

"There is the dark morning shadow — the irreparable past, wrong and cruelty, which must stand through all ages as a black stain upon the pages of her history; the present seeming the noontide hour — the Sun of Righteousness sending his all-searching beams into the very heart of darkness; these rays of light here and there making the surrounding darkness all the more black; and the golden promise of the future, when this land shall lift its head and become a nation among nations, through the redeeming power of God, — this is portrayed by the flood of light which covers this dark mountain-side at the quiet sunset hour."

Mrs. Stover sends also a brief account of a new and hopeful inquirer: —

"About two months ago a young man named Hungulu (great tusk) came, saying he wished to stay here, work, and go to school. He said he heard we had 'the words of God' and he wanted to know what they were. On inquiry we learned that he had never heard a word of the gospel, but only that we had it. We gladly gave him a place to stay and to work. He came regularly to school and in many ways showed his sincerity."

A few months later the missionary wrote that so intent was Hungulu upon his reading that after the vacation began he asked to be taught by himself after his day's work was over. Still later letters say: —

"Hungulu has gained our confidence and admiration. He is not brilliant but he is in earnest. When school closed he went to Mrs. Woodside every day for his lesson. When we went to the coast he accompanied us. He took his book with him and afternoons in camp would come to me to read, or, if I was too busy to hear him, some of the boys heard him read. *He cut the sleeve off his shirt to make a bag to carry his book in.* He tells his wife she need not remain here if she does not want to, though he wishes her to; and that she need not come thinking she will get lots of cloth — 'he is not here for cloth, but for the words of God.'"

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European Turkey Mission.

WORK IN ALBANIA.

The *Missionary News*, published by our brethren at Samokov, contains a letter from Mr. Kyrias, reporting progress of the work at Kortcha, in Albania, in which he refers with greatest pleasure to the new building for church and school which had been purchased and fitted up, the hall holding 100 hearers. The cost of the building, including repairs, was only 165 Turkish liras, and but a small debt remains, contributions for the work having been sent from Samokov and other places. In referring to this Albanian work Mr. Baird, of Monastir, says, in the *Missionary News*: —

"Last June the Albanian Girls' School in Kortcha closed with public exercises in which the pupils showed such progress as to surprise many of their friends. During the summer a suitable place for the school and chapel was found. Mr. Kyrias at once began to raise funds for its purchase and, as soon as prospects warranted him, bought it, paying $528. Repairs and other expenses cost $198 more. The building is well fitted for preaching and for a school and has, in the lower story, rooms for a small family.

"The Greek party has tried very hard to stop the Lord's work. Attendants on preaching have been summoned before the church officers, and rebuked for attending as well as threatened with the loss of all services of priests for baptisms, funerals, and other religious ceremonies if the offence was repeated or they sent their children to the Albanian school. The lurking of some men in the evening around the house of Rev. G. D. Kyrias, who has brought the work to its present promising condition, led to the discovery of a plot to kill him. The failure of this plot, the refusal of the Patriarch to approve the severe measures proposed by the Greek party of Kortcha against all who favor Protestantism, and their vain attempt to turn public opinion and the government against Mr. Kyrias and his friends by calling them Farmason (Free Mason), a most opprobrious name, have caused a temporary lull in the storm. That persecution will break out again is to be expected.

"At present Miss Sevastia Kyrias and Miss Fanka Eftimova are working in Kortcha, the former spending most of her time among the women, visiting and conducting prayer-meetings in which she meets with much to encourage her, and the latter teaching in the school which lately had twenty-seven pupils. A Samokov student works among the men and finds favorable opportunities for religious conversation, especially in the market. Rev. G. D. Kyrias expects to be absent soon to put through the press an edition of the Psalms in Albanian. His brother George and his bride are expecting to reach Kortcha this month to work in this promising field."

Western Turkey Mission.

BITTER PERSECUTION.

Our readers will remember the reports already printed of the difficulties experienced by Mr. Bartlett and his daughter at Afion Kara Hissar, shortly after the burning of their house at Bourdour. Mr. Bartlett now writes of the rebuilding of the house at Bourdour, and the better feeling in the place toward the missionary work. But at Afion Kara Hissar the storm of persecution is most severe. Mr. Bartlett writes from Constantinople: —

"For several months past there has been the most bitter and persistent opposition to the preacher and the few Protestant brethren there. This opposition has showed itself in various ways. Very heavy and wholly unjust taxation has been laid upon the brethren by their Armenian friends (?), and for this there is no remedy, for the government leaves the apportionment of the military tax to each community; and as there has been no formal separation of the Protestants as a community, they are subjected to this oppression and are plainly told that it is because they are Protestants. Another way of showing opposition is by disturbing their worship on the Sabbath, by stoning the house in which worship is held, by stoning the brethren on their way to and from church, by a party of boys collecting and with fifes and drums making such a din that the peace of the worship is destroyed, by unruly young men present at the service, insulting the preacher to his face, etc.

"My daughter and I arrived there October 1, and stayed about three weeks, and our presence had little or no effect to diminish the trouble. One Sabbath our worship was nearly broken up, and the next Sabbath I called policemen, who were present at both services. The house rented for worship and for the preacher's family, and where we also were accommodated, has been stoned by day and by night for months, and were not the windows on the front side protected by wire screens, not a pane of glass would have remained. On the back side the windows, being unprotected, have suffered badly, and one room cannot be occupied with safety. During the time we were there the house was repeatedly stoned, so that we could not feel safe in sitting before windows which were exposed to the aim of the boys. We complained to the local authorities, and they would make a show of effort by arresting a few boys and reproving them, only to let them go and do the same thing again. I have, to-day, received a letter from the preacher saying that the stoning of the house continues, and that there is no abatement in the enmity of the people. A formal suit has been brought against him through the government, charging him with saying in the public place that the Virgin Mary was an immoral woman! He was examined on the charge and released until the witnesses should be examined. What will be the result remains to be seen. The pasha informed me that such a suit had been presented, but that he should not allow it, for it could be only falsehood. The preacher writes that a petition against him is in circulation, with some 200 names already signed, accusing him of reviling the Armenian religion, which of course he utterly denies; and I have no reason to believe that he is capable of any such thing.

"You can imagine how difficult it is to work under such circumstances, and the present prospects for an improvement are not good. The Turkish authorities here seem quite out of patience with me, both for my connection with the Bourdour affair, and for complaints which I have made through the legation in the Afion Kara Hissar case. On the whole the last few months have been very trying both for me and for my daughter, who has been with me through it all, and now I see no other way but to go back to Kara Hissar and spend the winter, and stay till a better spirit prevails."

Central Turkey Mission.

THE YEAR PAST AND TO COME.

MR. MEAD writes from Adana, November 22: —

"During the present year much time and strength have been given to the discussion of questions relating to the bringing forward of a larger number of students for the ministry. Our mission has suffered greatly from the lack of more educated ministers. It has been felt that our young men have been lacking in a proper degree of consecration, and that for this reason many have turned aside to business and other professions, after having been educated largely at mission expense and with the expectation of their entering the ministry. As a result of the discussions, we believe that the question of individual responsibility for the bringing forward of a larger number of more consecrated men to the ministry, and for the evangelization of the whole empire, has been been brought more clearly than ever before to the minds of all our Christians.

"The number of missionaries in the field this year has been small, in consequence of which certain parts of the mission have not received the careful and personal supervision of a touring missionary which they needed. Another hindrance has been the neglect which large and important churches have suffered from having been pastorless all the year. In parts of the mission, a year of unusual prosperity in business has been attended by a corresponding degree of coldness and worldliness in the church. These are some of the causes working against larger additions to the churches which we would have been glad to report.

"On the other hand there has been in general a quiet substantial growth which is full of encouragement. In some of the churches it is exceedingly gratifying to note how they have been living down local prejudices and gaining favor among those who but a year or two ago were bitterly opposing and persecuting them. The schools have never been fuller. Nine were graduated from the Central Turkey College at Aintab; three from the Girls' College in Marash; and five young men, all graduates from the College in Aintab, completed a three years' course in the Theological Seminary at Marash, and were immediately licensed to preach. Nine men have entered the new class in the Theological Seminary this fall, three of these being Gregorian Armenians. This last fact is significant. It indicates how things are progressing in the Gregorian Armenian Church.

"One of the most hopeful signs of the times is the desire manifested by many in that church for a better educated and more thoroughly evangelical priesthood. And another hopeful sign is that in many of the Armenian churches in the mission the Bible is regularly read in the vernacular. The hostile attitude of the government toward our work during the year has given us not a little annoyance. This hostility seems to be increasing in severity every month. Under the pretext of suppressing imagined conspiracies against itself, the Turkish government has increased the rigors of its already oppressive and despotic policy toward Christian peoples, and seems to be bent on crushing out the Christian faith. Of course we have no misgivings as to the triumph of the Kingdom of Christ in this land, but if ever we needed the prayers of Christian friends we need them now."

Notes from the Wide Field.

INDIA.

A TELUGU CHRISTIAN POET. — An article in the *Harvest Field* for December gives an interesting account of Chandhari Purushottam, who died about two years ago at the advanced age of eighty-seven years. He was born in 1803, and in early life was specially religious. He copied many of the books of the Veda and committed portions to memory. He sought various teachers who might tell him of the way of union with the God. He went through various ceremonies, many of them loathsome and disgusting, that he might crucify his earthly passions and become a saint. His religiousness made him disagreeable to his wife and mother. While in this state of mind he read a Christian tract which he had had in a box for seven years. He was greatly pleased with the tract, and determined to learn more of Christianity. Never having seen a missionary he wrote a letter, addressing it to any missionary who might be in Berhampur. A native Roman Catholic received the letter and replied that there was no missionary there. Purushottam then went on a quest to Chicacole, where he found an earnest Christian lady, who first distrusted him but afterward came to have confidence in his sincerity and gave him much Christian instruction. Receiving a New Testament in 1833, he read it through from cover to cover, and on June 10 of that year he threw away his sacred cord and openly abandoned caste. Shortly after he met for the first time a Christian missionary, one connected with the General Baptist Mission, and was by him baptized. He immediately began preaching the gospel in the streets and markets, bearing all reproaches with great patience. After a year and a half of these labors he sought his wife, who joined him in professing the Christian faith. For fifty-four years Purushottam labored as a preacher and writer, part of the time in connection with the London Mission and a part with the Baptist Mission. At one time he fell into grievous sin, but like David he bitterly repented, and his deep contrition was expressed in many of his hymns. He was received back into the church and labored faithfully, though the latter part of his life he was nearly or quite blind. Efficient as was his preaching, he will be held in remembrance specially on account of his writings. Aside from tracts and other books, he wrote 120 hymns, some of which are among the choicest Telugu hymns now in use. They were not written originally for publication but for the expression of his own thought, yet they have been taken up and sung, and they will be sung doubtless for years to come. He died August 24, 1890, and is spoken of as "a most consistent, humble, earnest, and useful laborer." It is a striking case of one who came out of the darkness of paganism into the light of the gospel without the intervention of any Christian missionary.

A REFUGE FOR THE IMMORAL. — A Baptist missionary in northern India states a remarkable fact connected with their church work, that whenever a member is brought under discipline for drunkenness or immorality of any kind he speedily becomes a Mohammedan; he cannot remain in the church and practise these vices. Especial mention is made of two young men who were suspended from the church for good reasons, who openly said that they had no belief in Mohammedanism, but that they turned to a faith where they might live in immorality and drunkenness without fear of being called to account.

HINDUS AROUSED. — Rev. Mr. Douglas, of the English Church Missionary Society, reports a series of meetings held in a town of 15,000 inhabitants in North Tinnevelly. The people are absorbed in trade, and they scoffed and sneered at the Christian preachers. An opposition preaching service was set up, and a Brahman appeared to drive the people away from the Christian stand, compelling them to go where Hinduism was preached. So matters went on for a few days, the crowd evidently preferring the Christian preaching. On one evening a catechist, without proper caution, said something disparaging of the native religion: "You must not worship Brahma, or Siva, or Vishnu, or images of wood or stone." Mr. Douglas says this expression was as though one had put a match to a powder magazine. The people sprang to their feet with shouts and furious gesticulations. It was like the scene in the theatre at Ephesus when Paul preached. There was no quieting the crowd, who shouted in defence of their gods. Mr. Douglas says that anything is better than stagnant indifference, and that though the immediate result seemed depressing he has no doubt that good will finally come out of the incident.

AFRICA.

THE SLAVE-TRADE. — We are sorry to find in the August number of *Life and Work in British Central Africa* a report that at the north end of Lake Nyasa there was never a time when there were more guns and powder in the country. A correspondent says: "For many months back dhows have been kept constantly running from Amelia Bay to Deep Bay with cargoes of guns and powder. Great caravans have gone to Tanganyika, Bangweolo, and Mwero to supply the Arab demand there. I never knew a time when there was more actual slavery than there is now, or when more of the Arab followers were armed. You meet often long strings of Arab bearers, carrying loads of fifty or sixty pounds, and each man has his heavy cap gun. I am told too that the powerful Awemba tribe is being armed at the present moment with English guns, and sent to hunt for slaves."

THE SULTANS OF CENTRAL AFRICA. — Count Schweinitz, an officer of the German expedition, charged with the construction of a shipbuilding yard at Victoria Nyanza, writes interesting reports concerning the natives of that region. He says: "The sultan Maharouri came to ask me to visit his dominions. I was prepared for a hostile reception, but I find I have had erroneous ideas of these savages. The sultans are very intelligent and charming men. I visited the village of the sultan Wamba, and I can assure you that many German peasants do not have dwellings as pleasant. . . . There are goats and game in abundance, but unfortunately no cattle; all the cattle died in a cattle plague two years ago. At present I am on good terms with the sultans; they are powerful sovereigns who reign over large territories."

THE CONGO. — *L'Afrique* reports that Major Thys, administrator-general of the societies of the Upper Congo and of the railroad, reports that the problem of food for the whites living in that country is solved by the successful growth of a herd of cattle on the isle of Matéba. Three hundred head of cattle were placed there two years ago and the number has increased in that time to 1,560! Major Thys had himself counted the herd.

UGANDA. — *The Church Missionary Intelligencer* for January contains many letters and journals from the missionaries in Uganda and Busoga, the last date being August 18. The story of missionary life at Mengo, the capital of Uganda, subsequent to the war and the return of King Mwanga, is fully told. The king was fairly friendly and declared that he wished to become a Protestant, and would like to have Mr. Ashe go up daily to instruct him. The final arrangements give to the Protestants two thirds of the country, the rest being divided between Roman Catholics and Mohammedans. A service was held each Sunday afternoon at the king's. Many persons were coming forward as catechumens, and there were also many baptisms. The people had determined to give to the missionaries four houses in Mengo, and have also arranged to supply them with food, each of the big chiefs taking one European as his special charge. They also determined to build a large church; this was done without cost to the missionaries, and at one time Mr. Baskerville found 500 people at work upon it. On July 31 the church was dedicated. It is a huge structure, and at the dedicatory service each person put into the offertory a single shell, which is their small currency, the poor not less and the rich not more than one, and in this way it was known that 3,731 persons were present in the new church. This certainly was a remarkable congregation. The people were fulfilling their engagements to supply food in a commendable manner, but the mission does not regard the popular rising in favor of the Protestant religion, caused by the king's coming to church, as without perils. They are anxious to keep a pure church, and they would much prefer persecution to any insincere professions of fidelity.

Mr. Roscoe has left Mengo to reside in Luba's country, Busoga. Luba received him cordially and was made to understand from the first that Mr. Roscoe had no connection with the British East Africa Company, but was purely a religious teacher. Mr. Roscoe told him that he did not come for trade or war or to interfere with the politics, but simply to preach to his people the religion of Jesus Christ, if the king desired it. Luba replied in a most friendly way. He promised to build a house and provide food; also offering a tusk of ivory to Mr. Roscoe, who refused it, saying he did not want gain but only food. The king sent his katikiro to select a place for the mission, and one was chosen which greatly pleased Mr. Roscoe. It is near the lake and 200 feet above Luba's residence. A number of boys are coming daily to read, and four chiefs, three of them sons of Luba, are also learning. It seems from this summary of the report that, notwithstanding the great anxieties of the mission, the present outlook is most hopeful.

MASHONALAND. — A recent report of the British Central Africa Company shows that the Company is exerting its influence over three quarters of a million square miles south and north of the Zambesi. In Mashonaland there are now some 3,500 settlers. It seems that Lobengula, the paramount chief, receives from the government monthly a hundred sovereigns in gold. So far the operations have involved an expenditure above receipts, but it is hoped that from this time onward the colony will be self-supporting.

KAFFRARIA. — The foreign secretary of the Scotch United Presbyterian Mission, Mr. Buchanan, has recently visited Kaffraria and reports that all the tribes of southeastern Africa are open to the gospel. People gather around a missionary wherever he goes, and large numbers are brought into the church. Mr. Buchanan speaks of one station, open only five years since, where there are now upward of 600 persons in full communion. The converts show the genuineness of their professions, not only by attendance on ordinances, but also by contributing to the cause of Christ, in many cases devoting themselves to active Christian work among their less-enlightened neighbors.

EAST AFRICA. — A telegraph line is now completed from Mombasa to Lamu, a distance of about two hundred miles. Bishop Tucker was expected to leave Kikuyu about the middle of November for Uganda. The Juba River has been successfully navigated by a stern-wheeled steamer, under an English captain, who ascended the river some two hundred miles, trading and establishing friendly relations with the people. Such developments of commerce promise much for Africa.

CHINA.

ATTITUDE OF OFFICIALS. — It is difficult to understand the exact position of affairs in reference to the efforts of the Chinese government to suppress the libelous literature put in circulation in regard to Christians. We reported some time since that Chou Han, the leader in the publication of these scurrilous pictures and tracts, had been degraded by the officials and driven from Chang-Sha. This was true, but Chou Han has only gone to Chang-teh-fu, from which city the indecent literature is sent out without check, the officials apparently conniving at the offence. So long as the people and officials of any particular province are fired with this spirit of hostility to foreigners, it is no doubt extremely difficult for the central government to suppress these publications. Our belief is that the imperial authorities would gladly do so, could they manage affairs in the disturbed sections. But, doubtless, to the Chinese official, from highest to lowest, the foreigner must be an unwelcome presence, causing no end of trouble.

Miscellany.

BIBLIOGRAPHICAL.

A Christian Business Man. The Life of Deacon Caleb Foote Gates. By his son, Rev. Caleb Frank Gates. pp. 200. Price, $1.

Those who were acquainted with the subject of this memoir only during his later years, when he was in the full tide of successful business and Christian enterprise, will be interested to read of his boyhood and early youth, when through some peculiar trials he was disciplined and trained for his mature life. It is a good book for boys and young men, during their educational period, as well as for men of business to read. The noble elements of his character appear all through his life to the end. He was a grand, unselfish man, with broad views as to missionary work in connection with city and home evangelization as well as with the spread of the gospel in foreign lands. How such a life contrasts with that of one who has amassed his millions of dollars, and has lived and died, apparently without a thought of the millions of needy souls around him!

The Wonderful Counselor: All the recorded sayings of the Lord Jesus, chronologically arranged on a plan for easy memorizing, in single passages, one for each day in the year; with brief notes connecting words and phrases. By Rev. Henry B. Mead, M.A. With an Introduction by Rev. Francis E. Clark, D.D., President of the United Society of Christian Endeavor. New York: A. D. F. Randolph & Co., Incorporated. Price, 50c.

This certainly is a novel and interesting plan for bringing the words of our Lord Jesus to the attention of the reader for each day in the year. This is not a Life of Christ, but it presents his utterances on the varied occasions in which he conversed with men so that his whole wondrous life will be best understood.

Simple Bible Lessons for Children. By Frederick A Laing, F.E.I.S. With an Introduction by Rev. James Stalker, M.A., D.D. New York: A. C. Armstrong & Son. 1892.

This is a book that mothers and those who have the training of children will find helpful in bringing out the beautiful stories from the Book of books.

Select Notes on the International Sunday-school Lessons for 1893. By Rev. F. N. Peloubet, D.D., and Mrs. M. A. Peloubet. Boston: W. A. Wilde & Co.

If there are any better comments upon the International Sunday-school Lessons, we do not know where to find them. These notes are condensed and yet not meagre. They cover all points upon which inquiry is needed, not avoiding the difficult points, yet they are eminently practical and evangelical. The successive volumes have been of greatest service to our missionaries in different parts of the world, both in their own study and in aiding the native pastors and preachers.

Rev. John Lowe, F.R.C.S.E., Secretary and Superintendent of the Edinburgh Missionary Society. Edinburgh: Scott & Ferguson.

This is a pleasant memorial of the author of that standard work, "Medical Missions: Their Place and Power." It gives a brief sketch of his life, with extracts from many sermons and articles in the newspapers and magazines subsequent to the death of this much-honored and useful man.

Bible Studies from the Old and New Testaments, covering the International Sunday-school Lessons for 1893. By George F. Pentecost, D.D. New York: A. S. Barnes & Co. Copyright, 1893.

This is the sixth volume of Bible Studies issued by Dr. Pentecost. They are preeminently homiletical in their character, and are marked by all the spiritual insight and evangelical fervor of the author. They are admirable as exegetical discourses.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the colleges and seminaries of our own and of mission lands; that their instructors may be wise and holy men, filled with the spirit of Christ; that the students may consecrate their powers to the service of their divine Master, and may turn in large numbers to the work of preaching Christ. Thursday, January 27, is the Day of Prayer for Colleges.

For the persecuted laborers in Austria and for the Stundists of Russia, that God may deliver them from their enemies, and make their trials serve for the advancement of His kingdom. (Pages 47 and 49.)

ARRIVALS AT STATIONS.

November 7. At Pao-ting-fu, Willis C. Noble, M.D., and wife. It has been decided that Dr. and Mrs. Noble shall remain for a time at Pao-ting-fu.

November 17. At Yokohama, Rev. J. L. Atkinson and wife, Rev. George Allchin and wife, and Miss Lucy E. Case.

MARRIAGE.

November 21. At Kobe, Japan, Rev. Hilton Pedley to Miss Martha J. Clark, both of the Japan Mission.

DEATH.

December 21. At Constantinople, Rev. Edwin E. Bliss, D.D. (Page 55.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The situation in India. (Page 54.)
2. A new chapel in the Marathi Mission. (Page 61.)
3. How they give in the Marathi Mission. (Page 62.)
4. Items from Japan. (Page 63.)
5. Work among the Albanians. (Page 67.)
6. Outlook in the Central Turkey Mission. (Page 69.)
7. Persecution in Western Turkey. (Page 68.)
8. Influence of the gospel in West Africa. (Page 65.)

Donations Received in December.

MAINE.

Bangor, Central Cong. ch., 125; Hammond-st. Cong. ch., 44.42,	169 42	
Biddeford, Pavilion church,	19 00	
Boothbay Harbor, M. A. B.	5 00	
Brunswick, 1st Cong. ch.	66 93	
Farmington, A friend,	5 00	
Gorham, 1st Cong. ch.	101 89	
Gray, Ansel W. Merrill,	4 00	
Greenville, Union ch.	17 25	
Hampden, Cong. ch. and so.	3 81	
Kennebunkport, South Cong. ch., 26.40; 1st Cong. ch., 15,	41 40	
Milltown, Cong. ch. and so.	51 78	
Minot Centre, Cong. ch. and so.	32 00	
Norway, 2d Cong. ch.	5 00	
Richmond, Cong. ch. and so.	7 00	
Rockland, Cong. ch. and so.	36 00	
South Paris, Cong. ch. and so.	4 00	
Southport, John McKown, Jr.	5 00	574 48

NEW HAMPSHIRE.

Amherst, A friend in Cong. ch.	2 00
Concord, Mrs. Sarah E. Sanborn,	10 00
Dunbarton, A friend in Cong. ch.	5 00
Exeter, Rev. Jacob Chapman,	100 00
Gilmanton Iron Works, Cong. ch. and so.	11 33
Gilsum, Cong. ch. and so.	6 17
Hampton, Cong. ch. and so.	8 00

Hanover Centre, Cong. ch. and so.	2 70	
Hebron, Union Cong. ch.	7 00	
Hopkinton, Cong. ch. and so.	26 88	
Hudson, Cong. ch. and so.	10 00	
Jaffrey, Cong. ch. and so.	44 00	
Littleton, Cong. ch. and so.	19 59	
Manchester, 1st Cong. ch.	76 78	
Nashua, 1st Cong. ch., of which 100 from Mrs. H. A. Allbee for work of Rev. J. E. Abbott, 200; Pilgrim Cong. ch., 86.77,	286 77	
Newport, Cong. ch., estate of John Towne,	25 00	
Penacook, Cong. ch. and so.	7 04	
Pittsfield, Cong. ch. and so.	39 14	
Somersworth, 1st Cong. ch.	30 00	
Tilton, Cong. ch. and so.	50 00	
West Hampstead, A friend,	1 00	
——, A friend,	10 00	778 40

VERMONT.

Bellows Falls, 1st Cong. ch., 19.27; Young People's Miss'y Legion, 1st Cong. Sab. sch., 1,	20 27	
Bennington, 2d Cong. ch.	116 53	
Bradford, 1st Cong. ch.	27 43	
Brandon, Cong. ch. and so.	5 25	
Brattleboro, Centre Cong. ch., m. c.	90 88	
Brownington and Barton Landing, Cong. ch. and so.	37 00	
Burlington, College-st. Cong. ch.	130 61	
Castleton, W. T. and L. C. Herrick,	10 00	
Colchester Centre, Cong. ch. and so.	11 25	
Fairlee, Cong. ch. and so.	10 27	
Ferrisburgh, Rev. Levi Wild,	4 00	
Franklin, Cong. ch. and so.	7 25	
Granby, Miss Lucy E. Rice,	2 00	
Greensboro, C. L. Baker,	5 00	
Jamaica, Cong. ch. and so.	9 41	
Jonesville, Friends,	17 00	
Middlebury, Cong. ch. and so.	146 86	
Northfield, Cong. ch. and so.	16 70	
Peacham, Cong. ch. and so.	70 00	
Richmond, Cong. ch. and so., 33; Friends, 30,	63 00	
Rochester, Cong. ch. and so.	32 00	
Royalton, Cong. ch. and so.	35 49	
South Hero and Grand Isle, Cong. ch. and so.	27 15	
South Royalton, Cong. ch. and so.	39 36	
St. Johnsbury, A friend, South Cong. ch.	1,000 00	
Thetford, 1st Cong. ch.	45 53	
West Brattleboro, Cong. ch. and so.	29 80	
Westminster, 1st Cong. ch.	8 47	2,018 51

MASSACHUSETTS.

Abington, 1st Cong. ch.	17 98	
Acton, Cong. ch. and so.	17 66	
Amherst, College Cong. ch., 168.11; 1st Cong. ch., 100,	268 11	
Andover, West Cong. ch.	50 01	
Athol, Cong. ch. and so.	78 07	
Attleboro, 2d Cong. ch.	137 63	
Becket, C. B. Ferry,	5 00	
Berkley, A friend,	1 00	
Boston, 2d ch. (Dorchester), 188.33; Union ch., 163.84; Phillips ch. (So. Boston), 39.70; Pilgrim ch. (Dorchester), 32.46; So. Evang. ch. (W. Roxbury), 24.90; Park-st. ch., 20; Eliot ch. (Roxbury), m. c., 11.37; A lady, 200; Benjamin F. Dewing, 50; Miss E. P. Underwood, 25; T. G., 20; A friend, 5,	780 60	

Boston, *Summary for 1892:*—

Old South church,	6,431 64	
do., to Woman's Board,	769 49	7,201 13
Park-st. church,	3,337 69	
do., to Woman's Board,	682 50	4,020 19
Central church,	2,427 90	
do., to Woman's Board,	642 02	3,069 92
Mount Vernon church,	2,036 24	
do., to Woman's Board,	432 75	2,468 99
Eliot church,	1,505 36	
do., to Woman's Board,	495 22	2,000 58
Shawmut church,	972 66	
do., to Woman's Board,	879 04	1,851 70
2d church (Dorchester),	807 79	
do., to Woman's Board,	911 98	1,719 77
Union church,	420 74	
do., to Woman's Board,	995 06	1,415 80
Walnut-ave. church,	721 94	
do., to Woman's Board,	598 80	1,320 74
Central church (Jamaica Plain),	388 57	
do., to Woman's Board,	560 40	948 97
Phillips church,	249 70	
do., to Woman's Board,	485 44	735 14
Immanuel church,	146 92	
do., to Woman's Board,	344 55	491 47
Brighton church,	49 07	
do., to Woman's Board,	228 86	277 93
Village church (Dorchester),	113 31	
do., to Woman's Board,	128 38	241 69
Allston church,	108 33	
do., to Woman's Board,	129 20	237 53
Winthrop ch. (Charlest'n),	162 93	
do., to Woman's Board,	61 25	224 18
Berkeley Temple church,	44 66	
do., to Woman's Board,	178 00	222 66
Harvard church (Dorchester),	125 50	
do., to Woman's Board,	50 59	176 09
Highland church,	69 75	
do., to Woman's Board,	74 56	144 31
South Evang. ch. (West Roxbury),	72 25	
do., to Woman's Board,	66 63	138 88
Boylston ch. (Jamaica Plain),	68 45	
do., to Woman's Board,	10 00	78 45
Pilgrim church (Dorchester),	32 46	
do., to Woman's Board,	33 00	65 46
1st Cong. ch. (Charlestown), to Woman's Board,		54 55
Roslindale church,	9 00	
do., to Woman's Board,	29 00	38 00
Trinity ch. (Neponset),	29 08	
do., to Woman's Board,	5 00	34 08
Olivet church, to Woman's Board,		10 00
Maverick church, to Woman's Board,		5 00
Advanced Contributions,		500 00
Hollis Moore Memo. Fund,		300 00
Miscellaneous, to A. B. C. F. M.	1,363 43	
do., to Woman's Board,	728 20	2,091 63
Special, to A. B. C. F. M.		477 00
Legacies to A.B.C.F.M.	23,764 33	
do., to Woman's Board,	11,096 80	34,861 13
School Fund, to A. B. C. F. M.		196 33
		67,619 30

Boxboro, Cong. ch. and so.	9 00
Bradford, Mrs. Warren Ordway,	10 00
Brimfield, Cong. ch. and so.	8 70
Brockton, 1st Cong. ch.	32 65
Brookfield, Cong. ch. and so.	6 10
Brookline, Harvard Cong. ch.	486 10
Cambridge, Mrs. M. E. Brown,	10 00
Cambridgeport, Pilgrim Cong. ch.	37 24
Campello, South Cong. ch.	50 00
Chelsea, 3d Cong. ch., 30.27; 1st Cong. ch., 14; Central Cong. ch., 10.97: Miss A. M. Dutch, 5,	60 24
Chesterfield, Cong. ch. and so., 25; "Special," 50,	75 00
Chicopee, 1st Cong. ch., 51.75; 3d Cong. ch., 43.21,	94 96
Chiltonville, 4th Cong. ch.	5 50
Dover, Cong. ch. and so.	6 25
East Bridgewater, Union Cong. ch.	16 64
Easthampton, Payson Cong. ch.	134 91
East Northfield, Rev. F. J. Ward,	5 00
Enfield, Cong. ch. and so.	8 22
Fall River, Central Cong. ch., for new work of East Central Africa Mission,	30 00
Fitchburg, Calvinist Cong. ch.	12 00
Georgetown, 1st Cong. ch.	7 60
Greenfield, 2d Cong. ch.	36 59
Grafton, Evang. Cong. ch.	73 90
Granby, Cong. ch. and so., add'l,	5 00

Hadley, 1st Cong. ch.	33 25	
Hanover, 1st Cong. ch.	3 61	
Hardwick, Cong. ch. and so.	10 00	
Harvard, A friend in Cong. ch.	100 00	
Haverhill, North Cong. ch., of which 10 from Mrs. A. B. Kimball, 175; A friend, 20,	195 00	
Haydenville, Cong. ch. and so.	15 00	
Hinsdale, Cong. ch. and so.	7 15	
Indian Orchard, Cong. ch. and so.	31 81	
Leominster, Cong. ch. and so.	23 50	
Lenox, Cong. ch. and so.	13 15	
Lexington, Hancock Cong. ch., 33.28; Lex., 20,	53 28	
Linden, Mrs. T. D. Goodhue,	1 00	
Longmeadow, Ladies' Benev. Assoc., 5; Gentlemen's do., 6.04,	11 04	
Lowell, 1st Cong. ch.	28 86	
Lynn, 1st Cong. ch.	43 00	
Malden, Cong. ch. and so.	146 70	
Mansfield, Cong. ch. and so.	14 00	
Marblehead, 1st Cong. ch.	42 00	
Mattapoisett, Mrs. P. G. Hubbard,	5 00	
Medford, Mystic Cong. ch., with other dona., to const. Mrs. D. W. Wilcox and Mrs. E. Boynton, H. M.	179 33	
Medway, Village ch., with other dona., to const. Henry F. Spencer, H. M.	45 00	
Middleton, Cong. ch. and so.	10 00	
Millbury, 1st Cong. ch.	73 36	
Millers Falls, Cong. ch. and so.	6 00	
Monson, Cong. ch. and so.	22 11	
Montague, 1st Cong. ch.	29 00	
Natick, 1st Cong ch.	300 00	
New Bedford, North Cong. ch., of which 568.93 for sup. of Rev. and Mrs. Bunker,	579 63	
Newburyport, North Cong. ch.	85 27	
Newton, Eliot ch., of which 456 toward salary of Rev. G. M. Rowland, Tottori, Japan, 630.06; Mrs. Louisa J. Byington, 45,	675 06	
Newton Centre, 1st Cong. ch., 147.74; S. F. Wilkins, 45,	192 74	
Norfolk County, B. C.	100 00	
North Amherst, Cong. ch. and so.	20 18	
Northampton, Benevolent Society of Edwards Cong. ch., 15.68; Rev. H. L. Edwards, 10,	25 68	
Northbridge, 1st Cong. ch., 50; Rockdale Cong. ch., 16,	66 00	
North Brookfield, 1st Cong. ch.	33 00	
North Wilbraham, Grace Union ch.	10 30	
Oxford, Cong. ch. and so.	25 00	
Phillipston, Cong. ch. and so.	6 24	
Pittsfield, 1st Cong. ch., 150; South Cong. ch., 41.36,	191 36	
Plympton, Cong. ch. and so.	5 00	
Reading, Cong. ch. and so.	5 24	
Salem, A friend in South ch.	5 00	
Sheffield, Cong. ch. and so., 15.17; Y. P. S. C. E., for native preacher, Madura, 20.28,	35 45	
South Hadley, 1st Cong. ch.	20 00	
South Hadley Falls, Friends,	10 00	
South Natick, John Eliot ch.	13 12	
South Walpole, Missionary,	3 00	
Springfield, 1st Cong. ch., 187.85; Park Cong. ch., 114.50; Olivet Cong. ch., with other dona., to const. Arthur J. Berry, H. M., 42; Memorial church, 18.20; Ruth A. Rockwell, in mem. of Uzal Rockwell, 25; Mrs. A. C. Hunt, 1; Mrs. C. E. Hitchcock, 1,	389 55	
Stockbridge, Cong. ch. and so.	33 78	
Sturbridge, 1st Cong. ch.	34 92	
Templeton, Trin. Cong. ch.	20 54	
Upton, 1st Cong. ch.	35 33	
Warren, Cong. ch. and so.	160 00	
Webster, 1st Cong. ch.	34 34	
Westboro, Cong. ch. and so.	92 26	
Westfield, 1st Cong. ch., 164; A friend, 1,	165 00	
West Hawley, Cong. ch. and so.	8 00	
Westport, Pacific Union ch.	13 00	
West Springfield, A friend,	2 00	
Weymouth and Braintree, Union Cong. ch.	43 00	
Whitman, Cong. ch. and so.	50 00	
Williamstown, 1st Cong. ch.	46 98	
Wilmington, Cong. ch. and so.	25 58	
Winchendon, North Cong. ch.	30 58	
Woburn, 1st Cong. ch., 428.53; North Cong. ch., 19.28,	447 81	
Wollaston, Cong. ch. and so.	42 58	
Worcester, Union Cong. ch., 94.20; 1st Cong. ch., 74,	168 20	
Yarmouth, 1st Cong. ch.	20 00	
———, P., for support of a preacher in Bohemia,	150 00	8,140 53
Legacies. — Boston, Clementina B. Minot, by Robert S. Minot, Adm'r, bal.	2 63	
Ipswich, Mrs. Miriam G. Burrows, by F. W. Coburn, Ex'r, add'l,	80 00	
Monson, Cyrus W. Holmes, Jr., by E. F. Morris & S. F. Cushman, Ex'rs,	2,000 00	
North Brookfield, Hammond Reed, by J. E. Porter, Ex'r,	35 00	
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l,	60 00	
West Newbury, J. C. Carr, by J. G. Tewksbury, Ex'r, for North China College, Tung-cho,	500 00	2,677 63
		10,818 16

RHODE ISLAND.

East Greenwich, James Roomian,	3 00	
East Providence, Newman Cong. ch.	35 00	
Providence, Pilgrim Cong. ch.	79 66	117 66

CONNECTICUT.

Bridgeport, 1st Cong. ch., 513.52; Olivet Cong. ch., 13,	526 52
Bristol, Cong. ch. and so.	60 02
Cheshire, Cong. ch. and so.	35 00
Chester, Cong. ch. and so.	26 77
Clinton, Friend, for native helper, Madura,	40 00
Colebrook, Cong. ch. and so.	26 65
Columbia, Cong. ch. and so., 93.45, incorrectly ackn'd in January *Herald* as from Columbus.	
Cornwall, 2d Cong. ch.	84 25
Cromwell, A friend,	50 00
Danielsonville, Westfield Cong. ch.	26 00
Deep River, Cong. ch. and so.	50 30
East Avon, Cong. ch. and so., add'l,	5 00
East Hampton, 1st Cong. ch.	33 27
East Hartford, Catherine Kingsbury,	4 00
East Haven, Cong. ch. and so.	32 25
Ellington, Cong. ch. and so.	218 00
Fairfield, 1st Cong. ch. of Christ, towards sal. of Rev. E. P. Elwood,	50 00
Fair Haven, 2d Cong. ch.	90 50
Farmington, 1st Cong. ch., of which 100 toward sal. of Rev. G. P. Knapp,	212 50
Gilead, Cong. ch. and so., with other dona., to const. Rev. Henry B. Mason, H. M., 21.25; Ladies' Aux., toward support of Rev. A. W. Clark and Rev. John S. Porter, 28.75,	50 00
Goshen, Cong. ch. and so.	157 21
Greenwich, 2d Cong. ch., of which 28.48 for Papal lands,	364 04
Groton, Cong. ch. and so.	45 00
Haddam, 1st Cong. ch.	5 00
Hartford, Mrs. Mary C. Bemis,	150 00
Kensington, William Upson, 10; Mary H. Upson, 5,	15 00
Lyme, Grassy Hill Cong. ch.	33 85
Madison, Cong. ch. and so.	34 80
Manchester, 2d Cong. ch.	98 37
Middletown, 1st Cong. ch., 60.49; South Cong. ch., 52.99,	113 48
Millington, Cong. ch. and so., 2.65; A friend, 2.35,	5 00
Morris, Cong. ch. and so.	6 51
New Britain, South Cong. ch., to const. Edwin M. Schultz and Catherine A. Stanley, H. M., 220.54; 1st Ch. of Christ, 77.62,	298 16

New Haven, 1st Cong. ch., 394.67; United ch., 304.75; Anonymous, 20; A friend, 2,	721 42	
New London, 1st Ch. of Christ, of which 16.27 m. c., to const. JAMES E. GODDARD, H. M.	124 92	
New Milford, 1st Cong. ch., 174.50; James Hine, 15,	189 50	
Newtown, Cong. ch. and so.	10 00	
North Branford, Cong. ch. and so.	14 91	
Norwalk, 1st Cong. ch.	111 10	
Norwich, Park Cong. ch., toward sup. of Rev. J. H. DeForest, 703.98; Broadway Cong. ch., 200,	903 98	
Orange, Cong. ch. and so.	14 15	
Oxford, Cong. ch. and so.	17 60	
Plainville, Cong. ch. and so., to const. KATHERINE B. ROBBINS, H. M.	123 28	
Plymouth, Cong. ch. and so.	25 46	
Poquonock, Cong. ch. and so.	38 43	
Ridgefield, 1st Cong. ch.	37 33	
Salisbury, Cong. ch., Young men's Bible class, 3.25; "The mites," 1.25,	4 50	
Saybrook, Ann A. Pratt,	50 00	
Sharon, 1st Cong. ch.	15 62	
Somers, C. B. P.	9 00	
South Britain, Cong. ch. and so.	9 55	
South Norwalk, C. M. Laurence,	1 25	
Stafford Springs, Cong. ch. and so.	21 44	
Stanwich, Cong. ch. and so.	1 00	
Terryville, B. E. C.	40 00	
Unionville, Mrs. Mary M. Smith,	25 00	
Vernon Centre, Cong. ch. and so.	72 00	
Wallingford, Cong. ch. and so.	30 00	
West Hartford, 1st Ch. of Christ,	173 72	
West Haven, Cong. ch. and so., 28.15; Mrs. Emeline Smith, 10,	38 15	
Westport, Saugatuck Cong. ch.	56 37	
Windsor, 1st Cong. ch. and so.	92 75	
Windsor Locks, Cong. ch. and so.	112 15	
Winsted, 1st Cong. ch.	66 55	
Wolcott, Cong. ch. and so.	4 50	
——, A friend,	30 00	6,133 08
Legacies. — New Haven, James P. Dickerman, by George L. Dickerman, Adm'r,	5,000 00	
Rocky Hill, Rev. Asa B. Smith, by Rev. Elijah Harmon, Ex'r,	165 00	5,165 00
		11,298 08

NEW YORK.

Angola, A. H. Ames,	5 00	
Brooklyn, Central Cong. ch., of which 500 from D. M. Stone and 212.25 m. c., 3,814.14; Tompkins-ave. Cong. ch., 940; Church of the Pilgrims, 477; Plymouth Cong. ch., 86; South Cong. ch., add'l, 79.11; Trinity Cong. ch., Miss'y Soc., 17.85; Beecher Memo. ch., 15,	5,429 10	
Brookton, Cong. ch.	10 00	
Buffalo, Pilgrim Cong. ch.	7 01	
Camden, Cong. ch. and Sab. sch.	42 26	
Canaan Four Corners, Mrs. A. Barstow,	15 00	
Canandaigua, 1st Cong. ch.	96 46	
Chateaugay, Joseph Shaw,	5 00	
Chenango Forks, Cong. ch.	10 80	
East Bloomfield, Cong. ch., 28; Mrs. Eliza S. Goodwin, 1.90,	29 90	
Hamilton, Cong. ch.	12 00	
Jamestown, Miss J. A. Moses,	25 00	
Middletown, 1st Cong. ch.	8 99	
New York, Broadway Tabernacle, to const. WILLIAM IVES WASHBURN, Jr., and E. M. CRAVATH, D.D., H. M., 2,590.25; Two friends in do., 15; Rev. J. H. Worcester, Jr., 30; A friend, 25; C. Irving Fisher, 20; C. T. Kilborne, 4.25; A friend, 2,	2,686 50	
North Walton, Cong. ch.	8 50	
Oswego, 1st Cong. ch.	74 06	
Portland, 1st Cong. ch.	12 15	
Poughkeepsie, 1st Cong. ch.	38 28	
Rocky Point, Cong. ch.	13 54	
Saratoga Springs, New Eng. Cong. ch.	34 63	
Setauket, Julia Hale,	2 00	
Sidney, 1st Cong. ch.	27 58	
Union Centre, I. T. Brown,	3 00	
Utica, Bethesda Welsh Cong. ch.	5 00	
Warsaw, Cong. ch.	13 08	8,614 84
Legacies. — New York, John S. Kenyon, by Erastus F. Brown, Ex'r,		5,000 00
		13,614 84

NEW JERSEY.

East Orange, Trinity Cong. ch.	68 50	
Haddonfield, J. D. Lynde,	100 00	
Newark, Belleville-ave. Cong. ch.	143 53	
Plainfield, Mrs. Sarah F. Johnson,	10 00	
Vineland, Ch. of the Pilgrims,	12 00	334 03

PENNSYLVANIA.

Braddock, Woman's Miss'y Soc.	6 00	
East Smithfield, Cong. ch.	16 00	
Guy's Mills, Mrs. F. Maria Guy,	3 00	
Kane, J. M. Gillette,	5 00	
Lansford, 2d Cong. ch.	9 50	
Philadelphia, "Lancaster,"	100 00	
Wilkesbarre, 1st Welsh Cong. ch., 12.75; "In mem. of Albert Samuel," 5,	17 75	157 25

MARYLAND.

Baltimore, "Gratitude,"		8 00

DISTRICT OF COLUMBIA.

Washington, A thank-offering from Rev. and Mrs. B. N. Seymour,		40 00

GEORGIA.

Atlanta, Mrs. Lucy E. Case, Atlanta University,		4 80

FLORIDA.

Georgiana, F. W. Munson,	3 00	
Key West, Men's Miss'y Soc.	10 80	13 80

TENNESSEE.

Knoxville, Pilgrim Cong. ch.	21 20	
Petway, A. P. Highland,	2 00	
Pleasant Hill, Cong. ch. and so.	6 16	29 36

TEXAS.

Denison, 1st Cong. ch.	5 00	
San Antonio, Mrs. S. M. Newton,	2 00	7 00

INDIANA.

Terre Haute, 1st Cong. ch.		25 00

MISSOURI.

Mine La Motte, Cong. ch.		14 40

OHIO.

Andover, Cong. ch.	14 00	
Austinburgh, Y. P. S. C. E., toward sup. of native preacher in Marshall Islands,	15 00	
Burton, Cong. ch., for new work in East Cent. Africa Mission,	10 00	
Charlestown, Cong. ch.	2 00	
Cleveland, Union Cong. ch., 8.35; Mrs. E. F. Harrington, 10,	18 35	
Columbus, Mayflower Cong. ch.	3 36	
Coolville, A friend,	40	
Geneva, Cong. ch.	22 00	
Hudson, Cong. ch.	20 00	
Nebo, Cong. ch.	5 80	
Oberlin, 2d Cong. ch., 135.92; 1st Cong. ch., 68.75,	204 67	
Painesville, 1st Cong. ch., of which 36.65 for sup. of Bible reader in Africa,	90 02	
Ravenna, Cong. ch.	11 52	
Sandusky, 1st Cong. ch.	4 35	
Springfield, Elenor M. Pursell,	5 00	
Thomastown, Cong. ch.	6 00	
Wellington, Edward West,	15 00	
York, Cong. ch.	20 00	
Youngstown, Welsh Cong. ch.	14 00	481 47

ILLINOIS.

Albion, Rev. P. W. Wallace and family,	2 50	
Cambridge, Cong. ch.	5 00	
Champaign, Cong. ch.	25 73	
Chesterfield, Cong. ch.	7 51	
Chicago, Kenwood Evang. ch., 300.77; 1st Cong. ch., 199.62; New Eng. Cong. ch., 136.38; Plymouth Cong. ch., 111.85; Lincoln Park Cong. ch., 94.48; Central Park Cong. ch. and Sab. sch., 40.75; Leavitt-st. Cong. ch., 14.14; Douglas Park Cong. ch., 8.35; W. B. Jacobs, 50,	956 34	
Decatur, Cong. ch.	20 00	
Delavan, R. Hoghton,	20 00	
Englewood, Pilgrim Cong. ch.	72 00	
Forrest, Cong. ch.	16 82	
Freeport, Evang. Asso. and 2d Presb. ch., toward support of Rev. T. W. Woodside, West Cent. Africa,	20 00	
Geneseo, 1st Cong. ch.	91 97	
Kewanee, Cong. ch.	70 40	
Knoxville, H. Rowles,	5 00	
La Moille, Cong. ch.	16 00	
Moline, 2d Cong. ch.	20 07	
Neponset, Cong. ch.	5 00	
Ottawa, 1st Cong ch.	42 11	
Pittsfield, Edward Doocy, to const. Mrs. CLARA L. DOOCY, H. M.	100 00	
Plano, Cong. ch.	4 60	
Polo, Ind. Presb. ch.	10 10	
Quincy, 1st Union Cong. ch.	98 27	
Roberts, Woman's Miss'y Soc.	83	
Rockford, 2d Cong. ch.	587 28	
Rogers Park, Cong. ch.	16 72	
Springfield, 1st Cong. ch.	20 55	
Tonica, Cong. ch.	12 50	2,247 30

MICHIGAN.

Ann Arbor, 1st Cong. ch.	75 50	
Detroit, 1st Cong. ch., 224.94; Woodward-ave. Cong. ch., 151.59,	376 53	
Flat Rock, Cong. ch.	7 00	
Grand Rapids, Smith Memo. ch., for work in Sholapur, Marathi Mission,	37 60	
Hudson, Cong. ch.	13 35	
Red Jacket, Rev. J. W. Savage,	10 00	
Romeo, A friend,	90 00	
St. Clair, Cong. ch.	17 00	
Utica, Cong. ch.	5 75	
Wayne, 1st Cong. ch.	10 00	642 73

WISCONSIN.

Beloit, 2d Cong. ch., 53.25; 1st Cong. ch., 19.18,	72 43	
British Hollow, Thos. Davies,	30 00	
Clinton, Cong. ch.	12 00	
Delavan, Cong. ch.	10 00	
Janesville, 1st Cong. ch.	5 00	
Koshkonong, Cong. ch.	7 15	
Lancaster, Cong. ch.	5 25	
Milwaukee, Grand-ave. Cong. ch.	46 00	
Navan, Karl Mueller,	2 00	
Oshkosh, Zion Cong. ch.	36 40	
Racine, 1st Presb. ch.	24 32	
Ripon, 1st Cong. ch.	18 42	
Rosendale, 1st Cong. ch.	10 50	
Waukesha, "C."	10 00	
Whitewater, Cong. ch.	22 86	312 33

IOWA.

Burlington, Cong. ch.	18 23	
Cherokee, Cong. ch.	32 00	
Chester Centre, Cong. ch.	12 61	
Denmark, Cong. ch.	5 00	
Gem Point, Cong. ch., for India,	2 40	
Grinnell, Cong. ch.	21 00	
Hull, Cong. ch.	15 28	
Iowa City, Cong. ch.	63 60	
Keokuk, Cong. ch.	15 00	
Marshalltown, Cong. ch.	21 52	
Orchard, Cong. ch.	9 00	
Stuart, Cong. ch.	30 00	245 64

MINNESOTA.

Excelsior, Cong. ch.	10 15	
Mankato, Sewing Soc. in Swedish Cong. ch., for work in China,	25 00	
Minneapolis, Plymouth Cong. ch., 65.87; Pilgrim Cong. ch., 17, add'l; A friend, 12; W. N. R., 3,	97 87	
Northfield, Cong. ch.	53 54	
Rochester, W. J. Eaton, 10.80; Rev. John A. Ainslie, 5,	15 80	
St. Paul, Plymouth Cong. ch., 68.31; Pacific Cong. ch., 16.67,	84 98	
Winona, 1st Cong. ch.	146 56	
Worthington, Union Cong. ch.	23 68	457 58

KANSAS.

Alma, Cong. ch,	5 00	
Council Grove, Cong. ch.	22 60	
Leavenworth, 1st Cong. ch.	110 00	
Wabaunsee, 1st ch. of Christ,	5 00	142 60

NEBRASKA.

Aten, Cong. ch.	5 00	
Blyville, Cong. ch.	4 50	
Cambridge, 1st Cong. ch.	7 00	
Creighton, 1st Cong. ch.	9 00	
Fowler, George Osborne,	3 00	
Grand Isle, 1st Cong. ch.	11 75	
Grant, Cong. ch.	1 75	
Inland, Cong. ch.	9 30	
Sutton, H. B. Battishill,	5 55	56 85

CALIFORNIA.

Avalon, Cong. ch.	12 00	
Oakland, Pilgrim Cong. ch., 39.52; Class of '93 in Pacific Theol. Sem., for sup. of theol. student at Tung-cho, 12.20; Plymouth-ave. Cong. ch., 5.20,	56 92	
Pasadena, Jas. W. Scoville,	1 15	
Rio Vista, Cong. ch.	29 00	
Sierra Madre, 1st Cong. ch.	14 51	
Woodbridge, Mrs. M. Skey, 10; Mr. and Mrs. G. W. Skey, 5,	15 00	128 58

COLORADO.

Denver, 1st Cong. ch.		76 00

WASHINGTON.

East Tacoma, Cong. ch.	5 50	
Houghton, Cong. ch.	5 20	
Shokomish, Cong. ch.	12 05	22 75

NORTH DAKOTA.

Mayville, Cong. ch.		7 65

SOUTH DAKOTA.

Alexandria, Cong. ch.	5 00	
Egan, Rev. and Mrs. C. W. Mathews,	5 00	
Friedensfeld, Cong. ch.	7 00	
Hoffnungsberg, Cong. ch.	3 50	
Meckling, Cong. ch.	2 25	
North Kassler, Cong. ch.	6 80	
Parkston, Zion Cong. ch.	16 00	
Seimenthal, German Cong. ch.	10 00	
Yankton, Cong. ch., add'l,	1 56	57 11

MONTANA.

Red Lodge, Rev. W. H. Watson,		3 00

IDAHO.

Challis, 1st Cong. ch., of which 2.50 from Mrs. I. Morgan,		10 00

WYOMING.

Cheyenne, 2d Cong. ch.		5 00

UTAH.

Salt Lake City, Members of Phillips ch.		5 00

OKLAHOMA.

Kingfisher, Cong. ch.		6 75

DOMINION OF CANADA.

Province of Quebec.		
Montreal, Y. P. S. C. E. of Amer. Presb. ch., for sup. of Rev. Hilton Pedley,		300 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Micronesia, Monthly contrib. at Ponape and Pingelap in 1891, per Rev. F. E. Rand,	40 00	
Turkey, Alacham, Nicola Kouzoujouk Oglou, for gospel work in heathen lands,	440 00	—480 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part,	10,072 85	
For trav. expenses and salaries of missionaries in 1892,	6,321 35	
For allowances to missionaries in this country in 1892,	4,461 88	
For outfits of missionaries and freight and insurance,	5,271 75	-26,127 83

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*,	1,000 00	
For Miss Houseman's trav. expenses,	327 94	
For Miss A. D. Graham, for do.	160 49	–1,488 43
		27,616 26

MISSION SCHOOL ENTERPRISE.

Maine. — Andover, Cong. ch. and Sab. sch., 8; Gorham, Y. P. S. C. E., 14.60; Greenville, Cong. Sab. sch., 10; Machiasport, Cong. Sab. sch., 5.65,	38 25
New Hampshire. — Canterbury, Y. P. S. C. E., 15; Gilmanton Iron Works, Y. P. S. C. E., 5.20; Gilsum, Cong. Sab. sch., 14.04; Hampstead, Cong. Sab. sch., 25; Hollis, Y. P. S. C. E., 28.26; Wilmot, Cong. Sab. sch., 1,	88 50
Vermont. — Fairlee, Y. P. S. C. E., 3; Grand Isle, Cong. Sab. sch., 2.79; South Hero, Cong. Sab. sch., 8.71,	14 50
Massachusetts. — Boston, Y. P. S. C. E of Eliot ch. (Roxbury), 8.04; Boylston Centre, Y. P. S. C. E., 25.02; Dalton, 1st Cong. Sab. sch., 10; East Longmeadow, Y. P. S. C. E., for pupil in East. Turkey, 10; Lynn, Y. P. S. C. E. of 1st Cong. ch., 15; Middleton, Y. P. S. C. E., 1; Monterey, Cong. Sab. sch., for Africa, 7.56,	76 62
Connecticut. — Canterbury, Y. P. S. C. E., 2.80; Columbia, Cong. Sab. sch., with other dona., to const. Albert A. Latham, H. M., 20; Hartford, Centre Cong. Sab. sch., for school in Marathi, 25; New Britain, Standard Bearers, South Cong. ch., 20,	67 80
New York. — Brooklyn, South Cong. Sab. sch., 50; Chenango Forks, Cong. Sab. sch., 1.70; Fairport, Cong. Sab. sch., 10; Sayville, Cong. Sab. sch., 16,	77 70
New Jersey. — Vineland, Y. P. S. C. E. of ch. of the Pilgrims,	15 00
District of Columbia. — Washington, Y. P. S. C. E. of 5th Cong. ch., for school, Madura Mission,	10 00
Tennessee. — Pleasant Hill, Y. P. S. C. E.	4 60
Missouri. — Green Ridge, Y. P. S. C. E., 3.25; Kidder, Y. P. S. C. E., 5; Republic, 1st Cong. Sab. sch., 9; St. Joseph, Y. P. S. C. E., 4.60,	21 85
Ohio. — Cleveland, Plymouth Y. P. S. C. E., for work in Marathi, 10; Cuyahoga Falls, 1st Cong. Sab. sch., 20,	30 00
Illinois. — Seward, Grove Sab. sch.	10 82
Michigan. — New Haven, Cong. Sab. sch.	5 00
Wisconsin. — Clinton, Cong. Sab. sch., 11.50; Milwaukee, Grand-ave. Cong. Sab. sch. (of which 4.88 for Mexico, 9.19 for China, 6.68 for Ruk), 42.57; Ripon, Cong. Sab. sch., 3.86,	57 93
Iowa. — Atlantic, Cong. Sab. sch., 14.88; Belmond, Cong. Sab. sch., 1.95; Newburgh, Cong. Sab. sch., 2.50; Storm Lake, Cong. Sab. sch., 1.84,	21 17
Minnesota. — Mankato, Y. P. S. C. E. of Swedish Cong. ch., for China,	10 00
Kansas. — Kirwin, Y. P. S. C. E.	4 50
California. — Sierra Madre, Y. P. S. C. E. of 1st Cong. ch.	1 50
Washington. — Houghton, Cong. Sab. sch.	2 30
	558 04

CHILDREN'S "MORNING STAR" MISSION.

New Hampshire. — ——James L. Batchelder,	10 00
Connecticut. — Farmington, 1st Cong. Sab. sch., 20.32; Haddam, Cong. Sab. sch., 6; Plainville, Cong. Sab. sch., 10; Waterbury, Infant class, 2d Cong. Sab. sch., 15,	51 32
Pennsylvania. — Mahanoy City, Evan Jenkins,	50
Iowa. — Dubuque, German Sab. sch.	8 03
California. — Highland, Y. P. S. C. E.	7 50
	77 35

New York.—North Walton. $6.00 in January *Herald* should have read from this place.

ADVANCED CONTRIBUTIONS FOR 1893.

Vermont. — Barton, Rev. A. C. Swain,	15 00
Massachusetts. — Boston, A friend, 500; Norfolk Co., C. M. B., 100,	600 00
	615 00

FOR SUPPORT OF YOUNG MISSIONARIES.

Connecticut. — Hebron, Y. P. S. C. E., 12.50; Lisbon, Y. P. S. C. E., 6.25,	18 75
Ohio. — Harbor, Y. P. S. C. E., 3; Newark, Plymouth Y. P. S. C. E., 25,	28 00
Indiana. — Whiting, Plymouth Cong. Sab. sch.	6 25
Illinois. — Ashkum, Y. P. S. C. E., 25; Downer's Grove, do., 25; Farmington, do. and Sab. sch., 25; Loda, do., 12.50; Odell, do., 12.50; Sheffield, do., 15,	115 00
Minnesota. — Owatoma, Y. P. S. C. E.	25 00
Kansas. — Chapman, Y. P. S. C. E., 6.25; Linwood, do. and Sab. sch., 6.25,	12 50
Nebraska. — Columbus, Y. P. S. C. E.	6 25
North Dakota. — Cong. Sab. sch.	12 50
	224 25

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Castine, The Desert Palm Soc., for "Aghavni," Harpoot, care Miss Seymour, 30; Rockland, Golden Sands Mission Band, for Ardashes Hovasapian, care Rev. Robert Chambers, 25; South Brewer, Y. P. S. C. E., for work of Rev. Horatio Newell, 11.35,	66 35

New Hampshire. — Gilmanton Iron Works, Children's Nickel Soc., for work of Miss Price, Zulu Mission, 6.72; Littleton, Y. P. S C. E., for work of Rev. E. P. Holton, 40,	46 72
Vermont. — Westminster West, Cong. Sab. sch., for sup. of girl in Batticotta Sem., care W. E. Hitchcock, 12; ——, A friend, for work of Mr. and Mrs. S. C. Pixley, Zulu Mission, 30,	42 00
Massachusetts.—Boston, Mrs. S. C. Warren, for "Garmond Type," 100; 2d Cong. Sab. sch. (Dorchester), for M. Solomon, 30; Park-st. ch., E. K. A., for books for Girls' Sch., Samokov, 13.35; Brookfield, C. P. Blanchard, for work of Rev. W. P. Elwood, 25; Dedham, Miss M. C. Burgess, for North China College, Tung-cho, 50; Fall River, A friend, for Boys' School, Cesarea, care Rev. W. A. Farnsworth, 25; Haverhill, Chinese Mission school of North Cong. ch., for proposed Training School for South China Mission, care Rev. C. R. Hager, 25; Lawrence, Trinity Cong. Sab. sch., for support of pupil, care Rev. W. A. Farnsworth, 40; Malden, 1st Cong. ch., for Okayama Orphan Asylum, care Rev. J. H. Pettee, 5; Northboro, Cong. Sab. sch., for the Doshisha, 9.76; Plympton, Extra-cent-a-day Band of Cong. ch., for educa. of boy in Anatolia College, 14; Quincy, Y. P. S. C. E., for work of Miss Alice P. Adams, Okayama, 5; South Acton, Cong. Sab. sch., for work of Miss C. Shattuck, 5; Wakefield, Cong. Sab. sch., for North China College, Tung-cho, 18.29; Worcester, Plymouth Cong. Sab. sch., for cottage at Pasumalai Sem., 150; do., Primary dep't in Piedmont Sab. sch., in mem. of Miss Kate Taft, toward educa. of boy, care Mrs. Geo. P. Knapp, 18,	533 40
Connecticut — Danbury, Primary Sab. sch. class, 1st Cong. ch., for use of Rev. J. E. Tracy, Madura, 25; do., Y. P. S. C. E. of do., toward sup. of Japanese student, care Rev. J. D. Davis, 10; do., 2d Cong. Sab. sch., for work of Rev. W. N. Chambers, 10; Huntington, Cong. ch. and Sab. sch., for native ch., Madura, care Rev. Geo. W. Wright, 10; East Windsor, Y. P. S. C. E., for support of boy, care Rev. J. C. Perkins, 7.50; New Haven, Asher Sheldon, for work at Choonkoosh, care Rev. H. N. Barnum, 2,	64 50
New York. — New York, Mrs. Julia Billings, for industrial work at Samokov, 100; do., Z. Stiles Ely, for native preacher in Madura Mission, care of Rev. J. E. Tracy, 50; do., Mrs. I. G. Bliss, for Bible-woman, care of Mrs. H. O. Dwight, 5; North Haven, King's Daughters, for native preacher, care of Rev. J. E. Tracy, 40; Oxford, Dr. E. L. Ensign, for native preacher, Madura, care of Rev. J. C. Perkins, 50; Rochester, Mrs. Geo. W. Davison, Christmas offering for Okayama Orphan Asylum, care of Rev. J. H. Pettee, 25,	270 00
New Jersey. — Boonton, Friends, by Rev. Thomas Carter, for Talas Dispensary, care of Dr. Dodd, 71.07; Lakewood, A. W. Kenney, for scholarship at Anatolia College, care of Rev. Geo. E. White, 25; Montclair, 1st Cong. Sab. sch., for school at Chihuahua, care of Rev. J. D. Eaton, 34.58; Plainfield, Cong. Sab. sch., for scholarship at Anatolia College, 30; Trenton, John C. Smock, for theol. student, Japan, care of Rev. J. D. Davis, 35; do., for pupil, Madura, care of Rev. J. C. Perkins, 30; do., for native preacher, care of do., 50; Westfield, Cong. ch., for use of Rev. J. D. Eaton, 10,	285 65
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Missouri. — Kansas City, Y. P. S. C. E. of 1st Cong. ch., for Kyōto Training Sch., care of Miss H. E. Fraser,	25 00
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Illinois. — Chicago, W. B. Jacobs, for work of Rev. T. W. Woodside, 50; do., Mrs. John Wade, for do., 6; do., T. B. Khungian, for Absalom Shirinian, care of Rev. W. A. Farnsworth, 20; do., Junior Y. P. S. C. E. of Millard-ave. Cong. ch., for educa. of girl at Erzroom, care of Mrs. M. E. Richardson, 10; Harvey, Y. P. S. C. E., for student at Marsovan, care of Rev. Geo. E. White, 15,	101 00
Wisconsin. — Elkhorn, Friends, for books for Miss M. G. Nutting, 4.50; Madison, Friends, for room in memory of Miss Bertha Smith, care of Miss Jane C. Smith, Marsovan, 50; Wauwatosa, Cong. Sab. sch., for salary of Wen Lin, care of Rev. Chauncey Goodrich, 30,	84 50
Iowa. — Des Moines, Mrs. A. Y. Rawson's class in Plymouth Cong. Sab. sch., for Bible-woman, care of Rev. G. E. Albrecht, 30; do., Mrs. E. T. Whitman and daughters, for school at Pasumalai, care of Rev. G. T. Washburn, 15,	45 00
Minnesota. — Minneapolis, Plymouth ch., for work of Rev. E. B. Haskell, 15; do., for work of Mrs. Mary E. Stanley, 3,	18 00
Kansas. — Westmoreland, Harry and Willie Cotton, for use of Rev. T. W. Woodside,	2 00
California. — Petaluma, Friends, for support of "Annal," care of Miss M. M. Root, 15; Redlands, Cong. Sab. sch., for sup. of pupil, care of Miss Denton, 16,	31 00
South Dakota. — Watertown, Cong. Sab. sch., for Boys' sch., care of Mrs. D. H. Clapp, Shansi,	14 00
Turkey. — Alacham, Nicola Kouzoujouk Oglou, for sup. of two evangelists among the Greeks in Turkey, 440; do., for the Greeks' Turkish child's paper for 1893, 44; do., for other special miss'y work, 396,	880 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Ellen Carruth, Boston, *Treasurer.*

For building for girls, at Sirur, care of Mrs. Winsor,	560 00	
For add'l premises at Ahmednagar, care of Miss E. R. Bissell,	240 00	800 00

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

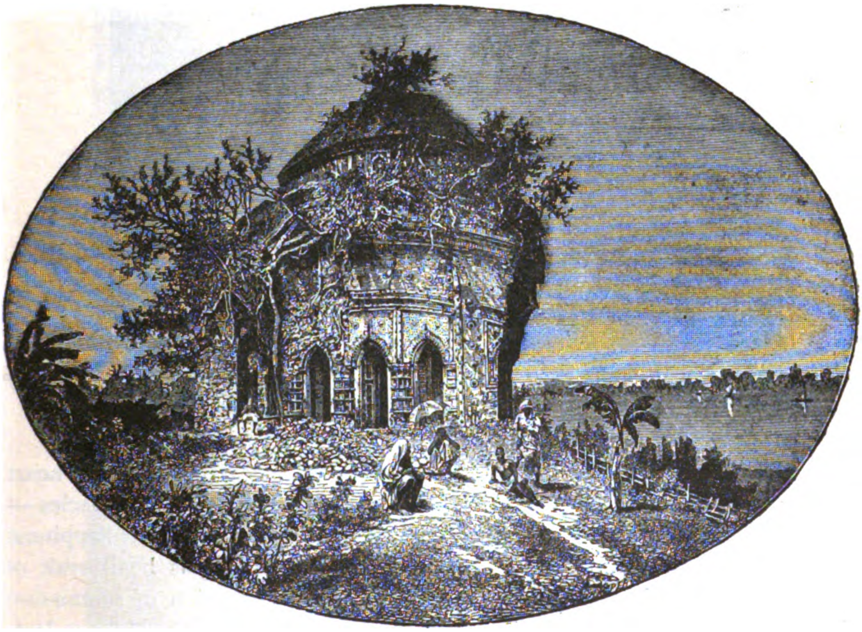
For rent of house for Miss Zimmer,	200 00	
For furnishing do.	200 00	
For teacher at Hermosillo, for 1892, care of Rev. M. A. Crawford,	120 00	
For Marash girl, one year in Cons'p'le Home, care of Miss E. M. Blakely,	66 00	
For Miss E. O. Prescott's trav. expenses to Mission Annual Meeting,	45 00	
For pupil, care of Miss Meyer,	10 00	
For pupil, care of Miss Dudley,	7 00	648 00
		4,095 67
Donations received in December,		65,886 05
Legacies „ „		12,842 63
		78,728 68

Total from September 1 to December 31, 1892: Donations, $157,397.83; Legacies, $33,293.01=$190,690.84.

FOR YOUNG PEOPLE.

HENRY MARTYN: SCHOLAR, SAINT, AND MISSIONARY.

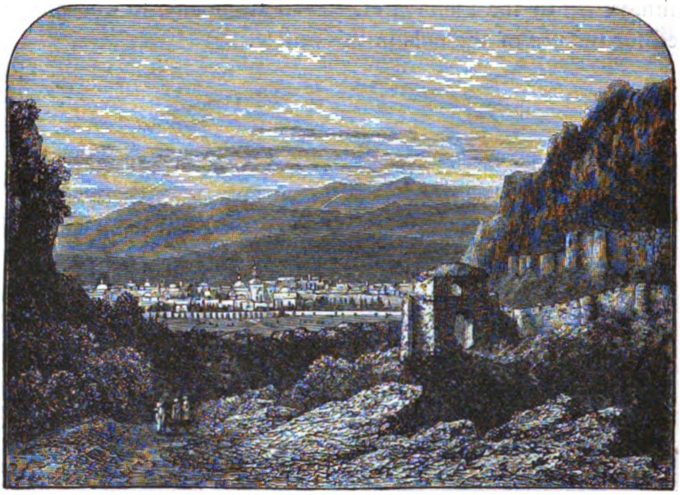
THE bearer of this illustrious title was the leader of a noble army of heroes and of martyrs for the faith who have been stirred by his example and have followed in his steps. Attention has recently been recalled to him whose name was a household word to an earlier generation by an admirable biography, by Dr. George Smith, issued by the Fleming H. Revell Company, to whose kindness we are indebted for the use of the cuts in this article.



PAGODA, ALDEEN HOUSE.

This beloved man was born in 1781, in Truro, county of Cornwall, England, and was at seven years of age a clever, careless boy, of delicate constitution. At sixteen he entered college at Cambridge; a restless, brilliant, irritable youth, with an uneasy conscience which provoked him to sudden bursts of passion. At nineteen, under the shadow of his father's death and through the influence of faithful fellow-students, he began, as he said, "to consider that invisible world to which I must one day go. I began to attend more diligently to the words of our Saviour in the New Testament and to devour them with delight." All the longings of his impulsive nature now found rest and satisfaction in the living, reigning, personal Christ. At the same time, calmed and steadied by his new faith, he won great distinction as a student and came out as Senior Wrangler before he was twenty years of age. The next year, 1801, saw him Fellow of his College, and winner of a University Latin Prize, and also witnessed his resolve to renounce the study of law, to which he had looked forward, and became a missionary of Christ. His pastor, Rev. Charles Simeon, secured his appointment to the Bengal Chaplaincy to the East India Company, and a sympathizing circle of college friends cheered him on. William Carey had then been nine years in India, and from the moment that Henry Martyn's attention was called to his work, his own thoughts had centred about the far East.

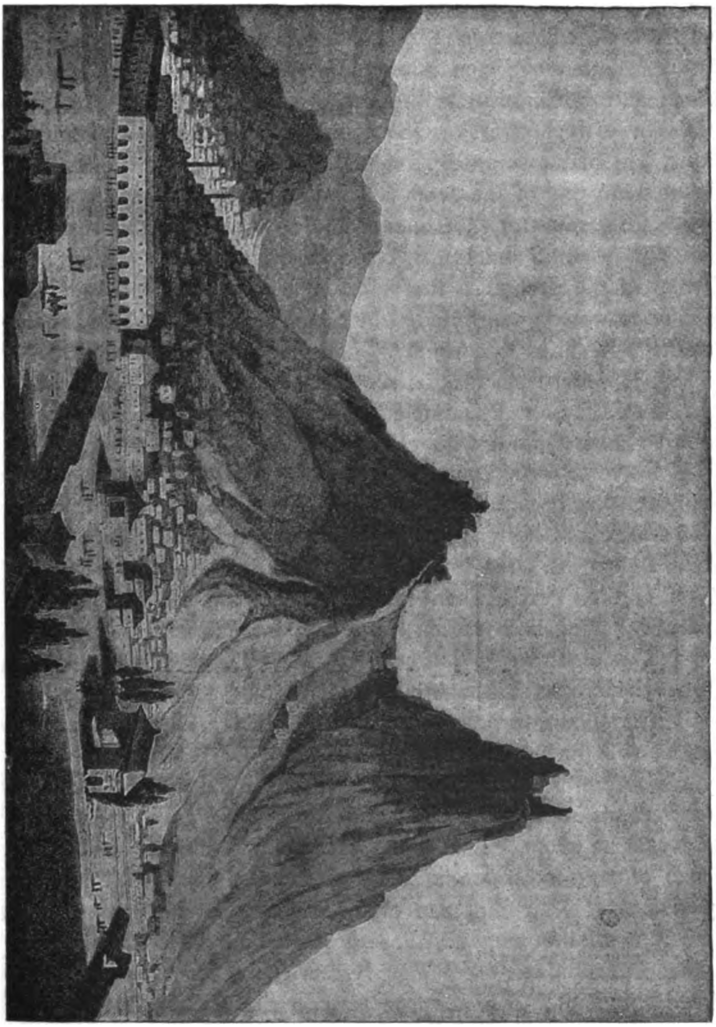
As he was not yet of the required age, he spent two years in the home duties of a curate, and during this time he suffered a severe discipline of alternate hope and fear in regard to Lydia Grenfell, the lady whom he loved and whose heart was truly given to him. The pathetic story of their struggle with obstacles — which at present seem unreal — to their greater usefulness and to their happiness is now for the first time fully told. However unnecessary this heartbreak of separation may have been, being borne by both in a very passion of submission and trust, and in the comfort of their fellowship with Christ, it wrought out lasting results of holy character in the sufferers.



SHIRAZ.

Martyn was twenty-four when he sailed, in 1805, on his nine months' voyage to India, with an English fleet. Of a regiment of soldiers with their officers and of all the East India cadets on board his ship, only five would join in his daily worship, and from the rest he endured a blasphemous opposition. He fed his splendid courage with Bible truth, and worked hard at the Hindu, Bengali, and Portuguese languages, which he was to use. From Madura he wrote to Miss Grenfell's sister: "God knows how dearly I love you and Lydia and Sally, and all his saints in England, yet I bid you an everlasting farewell almost without a sigh."

On the voyage out, the captains of the fleet were informed that the object of the expedition was the Cape Colony and that a stout resistance was expected from the Dutch, who had then misgoverned South Africa for nearly 150 years. Thus Henry Martyn became a witness of the battles which gave the Cape of Good Hope to British rule and made it the base from which Christian Missions have slowly spread northward toward the heart of the continent.



TOKAT IN 1812.

Landing at Calcutta in May, 1806, Martyn first sought out Mr. Carey, who, in his delight with him, declared that wherever Martyn went no other missionary would be needed. While waiting five months for his appointment to his first military station, he preached on Sundays in Calcutta and studied through the weekdays at Serampore, residing at Aldeen House, in the family of Rev. David Brown. In the garden still stands the ancient idol temple in which Martyn lived, the picture of which we give on a previous page, and which has ever since been known as "Henry Martyn's Pagoda."

His special object was to give the gospel message to Mohammedans, and he devoted his fine linguistic powers to the translation of the Bible into Hindustani, Persian, and Arabic for their use. At last his appointment came; it was to Dinapore. There, and at Patna and Cawnpore, he faithfully performed the duties of his chaplaincy during the four following years, from 1806 to 1810, all the while translating, and declaring the gospel truth to the natives with incessant industry and zeal. To Mrs. Sherwood, an English officer's wife, we owe most of the outside knowledge we have of this period of Martyn's life. She pictures him thus: "His features were not regular, but the expression was so luminous, so intellectual, so affectionate, so beaming with divine charity, that no one could have thought of his features — the outbeaming of his soul would absorb the attention. He had a rich, deep voice and a fine taste for music. There was a very decided air, too, of the gentleman and a perfection of manners; he was as remarkable for ease as for cheerfulness, and he was one of the humblest of men." He lived with his Arab and Indian language teachers; the former of whom was a wild man of the desert, so that Martyn describes himself as "the keeper of a lunatic," and was ever surrounded by a crowd of natives, beggars and ascetics, to whom he "preached wonderfully." He finished the Hindustani New Testament in 1807. Toil such as this soon wasted his strength; he was supported under it, he said, by a daily miracle. Often he entered the Sherwood home and sank down almost fainting with exhaustion and with the raging heat. He lost the use of his voice for public speaking, but could still translate and converse. At length even this brought on pain in the chest, and he left India in January, 1811, for Arabia and Persia, there to employ his enforced silence upon the Persian New Testament. He lived nearly a year in Shiraz, and through him the gospel first entered Persia, whence he departed amid the blessings and tears of many friends, having finished his translation in February, 1812. The extreme hardships of an eight weeks' journey developed the weakness of his lungs and a raging fever increased his sufferings. He applied for leave to return to England, being too ill to traverse Asia toward India. Though reduced to a mere skeleton he still pursued his painful way until he reached Tocat, in Western Turkey, where, on the sixteenth of October, 1812, he rested from all his toils.

Never were his hopes more clear and strong than amid these last distresses. Even at Tocat he wrote, "I sat in the orchard and thought with sweet comfort and peace of my God, in solitude my Company, my Friend, and Comforter." Thus passed away this young man of thirty-one, who compressed into six years the work of a full lifetime, and whose death accomplished as much as his life. Many have been moved to missionary service by his example, and thousands have been stimulated to a new spiritual activity by his *Journals*. His grave took possession of the land for Christ, and Tocat is now an out-station of Sivas, in our own Western Turkey Mission. And always on the anniversary of his death a memorial sermon is preached in the cathedral of Truro, in which the cause he loved is set forth. Young people who wish to make the most of their lives may see in the high honor given Martyn, in the unsought but real and lasting fame and influence for good which he acquired, an illustration of our Lord's saying, "He that loseth his life for my sake shall find it."

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THE
MISSIONARY HERALD.

Vol. LXXXIX. — MARCH, 1893. — No. III.

We are happy to announce that the receipts for January from donations were over $8,750 in advance of those for the corresponding month last year, and from legacies nearly $25,000 in advance, so that the total advance was $33,620.40. For the first five months of the fiscal year the gain from donations was $22,641.24, the loss from legacies $9,341.53, a net gain of $13,249.71.

This is an excellent beginning for the first month of 1893. We trust that February and March will follow the good example. The missions are anxiously waiting for the needed $100,000 advance. May they not wait in vain!

The telegram from Constantinople, given in the daily press of February 11, is all the intelligence we have concerning the reported riot at Marsovan, in which the Girls' School building, in process of erection, is said to have been burned. Had there been anything more serious than the destruction of property we should doubtless have received a direct dispatch from our missionaries on the ground. But these disturbances, occurring of late in so many parts of the Turkish empire, are indications of restlessness and hostility to missionary work which may well make us thoughtful and prayerful.

There are some hopeful signs that a better sentiment is beginning to prevail among our legislators, as well as throughout the country, in reference to a modification of the anti-Chinese legislation which now disgraces our statute books. The representatives of missionary and other organizations, who recently appealed to Congress for changes in the law, were well received, and it is to be hoped that success may crown their efforts.

The churches in Eastern Massachusetts are now enjoying the presence and the addresses of Dr. John G. Paton, of the New Hebrides Mission. It was not his purpose in coming here to make so long a stay, but he has been so cordially welcomed and his addresses have awakened so much interest, not merely in his own particular work but in the cause of missions in general, that his stay has been prolonged. His simple faith, his evangelical spirit, his sublime courage, accompanied by the sincerest humility, have produced a profound impression, and the story of the triumphs of the gospel among the cannibals of the New Hebrides has convinced many that the gospel of Jesus Christ is the divinest of all instruments for the temporal as well as the eternal salvation of man.

In the report of our receipts on another page, acknowledgment is made of $2,202, under the head of "Advanced Contributions for 1893." Doubtless other gifts, acknowledged among the regular donations, might have been put to this account had the donors made them known as such. We call attention to this special account, and would suggest that our friends, in forwarding contributions that are beyond what they usually make, and which they wish to be used for increased appropriations, should report the fact, that such extra gifts may be acknowledged in the column of "Advanced Contributions for 1893."

As to the need of such contributions to meet urgent wants of the missions not yet provided for, see the article in the *Missionary Herald* for January, page 8. Letters are now coming in from the various missions, deploring the insufficiencies of the appropriations made them for this year, which must necessitate cutting off a large part of their evangelistic work and the dismissal of native helpers; for, though this evangelistic work is most fruitful, this is where the cutting must come. The Board is obliged, of course, to maintain its missionaries already in the field; and beyond this there does not remain enough to supply the preachers and teachers now enrolled. The statement from the Madura Mission, given on another page (save in the matter of the famine), is in substance what might be said of all our missions in China, Japan, India, and Turkey. Advanced contributions are imperatively needed sufficient to maintain, at the least, the present native agency. This agency ought to be largely increased, and a little money will go a great way in this branch of the work. There are two sources from which help can come in the present distress: —

(1) From new givers, of whom there should be many every new year. Cannot the reader find and interest one such, so as to secure an offering?

(2) From "Advanced Contributions" from those already giving. Cannot such givers, moved with compassion for the multitudes "without God, and without hope in the world," come to the rescue now with somewhat larger gifts, as God has prospered them? How MUCH owest THOU unto thy Lord?

Again we make a plea, in behalf of native preachers and teachers in several of our missions, especially those in Turkey, for the gift of volumes of Notes upon the International Lessons of last year or of any previous year. Notes like those of Dr. Peloubet or Dr. Pentecost are greatly desired, and will be very useful to the pastors and preachers in our missions who are able to use the English language. Volumes for 1892, or any previous year, fowarded to Mr. C. E. Swett, 1 Somerset Street, Boston, Mass., will be thankfully received and sent at once to do good work in foreign lands.

It is sad to receive such reports as are now coming concerning the prospect of a famine in Southern India. The letter of Mr. Jones on another page will show how the pressure of want affects the Pasumalai Institution. Mr. Chandler, of Madura, writes that the heavy rains, which usually come at the end of autumn, had nearly ceased, and that the prices of food were not far below famine rates. The fact that there was nearly a food riot in the bazaars of Madura may be taken as an indication of the serious state of affairs. May the Lord send the rains from heaven!

A PLEASANT communication appears in an English paper published in Japan concerning the work of the Hospital and Training School for Nurses connected with the Doshisha at Kyōto. The writer frankly admits that he has shared for years the opinion that the missionary in Japan is a superfluity. He says that when the Doshisha was established some sixteen or seventeen years ago he was skeptical of its being able to do any good; but he adds: "Now I cannot shut my eyes if I would to the fact that it has been instrumental in causing many young men and others to lead better lives, and it has also been the means of relieving much suffering." Of the change which has taken place in reference to the mission and its adherents he says: "I have seen a mob follow its members on their return from a prayer-meeting, mocking their songs and indulging in other riotous behavior, but that was years ago; they have long since left that off, and now they go about without the least molestation and are generally respected." This writer says that he spent a day at the hospital watching Dr. Berry and Dr. Buckley in their work, which profoundly interested him. The kindness and care shown the patients by physicians and nurses are specially commented upon. He also refers to the fact that some years ago, when the government was seeking a competent physician for their hospital, they offered Dr. Berry 5,000 yen per annum to take the place; a tempting offer, which he refused that he might devote himself to missionary service. It means a great deal when this writer, who had been so skeptical, adds: "When I bade adieu to him [Dr. Berry] it was with much greater respect than I had previously had of missionary work, at least of one branch of it."

Two incidents recently reported by our missionaries in China may be taken as illustrating the growth of kindly feeling on the part of the natives. Dr. and Mrs. Peck write that on reaching Pang-Chuang, on their return to China, they were cordially welcomed by the natives, and had not been in their compound an hour before a deputation of village elders, not church members, came to pay their respects and express their satisfaction. Mr. Kingman, of Pao-ting-fu, speaks of a tablet nine feet high, in blue and gold, with the Commandments engraved upon it, which he had prepared for the new chapel. For this purpose the Commandments were written out, as an act of friendship, by the literary chancellor, now residing at Pao-ting-fu, a *Han Lin*, the highest literary degree in China, and a personal friend of the viceroy's. This is in striking contrast to the hostility manifested toward missionaries in some parts of the empire.

IN the interest of its new "Forward Movement," the friends of the London Missionary Society observed the week from January 22 to 29 as a special week of self-denial and prayer. The proceeds of the "Self-denial Week" observed a year ago were nearly $50,000, and it is expected that a larger sum will be raised this year. The appeal is not for increased subscriptions, according to the method employed by many English societies, but for an extra amount to be saved by the practice of some economy during the week, the proceeds to be given to the foreign missionary cause. The increase of money in the missionary treasury is not the sole, or even the chief benefit to be derived from the observance of such a period of self-denial. The daily thought during the week of the work to which Christ calls his people, and the daily consideration of what *might* be given for the spread of his kingdom, will doubtless prove a most valuable means of grace to many souls. It is to be feared that multitudes are thoughtless about their obligation to live for the kingdom of Christ, and they do not know, simply because they do not consider, how much they could contribute, if they were disposed, for the advancement of that kingdom throughout the world. Might there not be some concerted plan by which Christians in America, in all branches of the church of Christ, should unite in the observance of such a week of self-denial? It might prove a greater blessing even than the Week of Prayer.

THE Buddhists of Japan have agreed that each of their sects should send its own delegate to the World's Fair at Chicago. Each sect seemed unwilling to entrust the defence of its views to some one who, though he might be a Buddhist, would not hold its special form of faith. *The Japan Mail* asserts that the Buddhist press no longer teems with denunciations of Christians, but that it still harps upon the assertion that Christians are by their creed prevented from being patriots and loyal subjects. One of the Buddhist journals in seeking to account for the coming of so many Christian missionaries to Japan affirms that they leave their own country because they find that Christianity is no longer advancing there, and they go elsewhere in hope of perpetuating its influence amid the surroundings of semi-civilization. The *Mail* affirms that in the native religious press more or less is to be found every month on the subject of the Buddhist priesthood. A prominent Buddhist paper names three prominent failings: (1) idleness and inactivity; (2) immorality, and (3) disloyalty to the faith. The decay of morality is attributed to the priesthood, who fail to check vice and to set an example of activity in good works.

THE political situation in Japan is not such as to promote quietness among the people and attention to spiritual concerns. The Japanese are intensely desirous of treaty revision, but such revision, so far as the assent of many of the foreign powers is concerned, depends upon the establishment of new civil and criminal codes which shall assure the world that Japan intends to govern itself according to fixed and just laws. The preparation of these codes has been in progress for many years, and it has been hoped that they would soon be enacted as part of the law of the land. But recently by act of the Diet and the Sovereign, the consideration of these codes has been indefinitely postponed. This seems to be a decided step in retrogression, and will unquestionably lead to the postponement of treaty revision, and this very likely will result in much political unrest. There seems also to be a conflict between the Cabinet and the Diet. A telegram from Yokohama, January 24, states that the Diet had refused to sanction the budget of expenditures, and the Mikado had prorogued the Diet for two weeks.

THOUGH six sevenths of the people of India can neither read nor write, there is still a vast mass of readers, no less than 18,000,000, who have been taught either in mission schools or in schools established by the government. Who can estimate the vast influence of these schools already exerted and to be felt yet more and more throughout the Indian empire?

Canon Robertson, who for a series of years has prepared with great care an annual summary of British contributions to foreign missions, has issued tables covering the year 1891. The following are his totals: —

Church of England Societies	$2,697,550
Joint Societies of Churchmen and Nonconformists	1,031,650
English and Welsh Nonconformist Societies	2,281,740
Scotch and Irish Presbyterian Societies	1,051,530
Roman Catholic Societies	45,075
Total British contributions for 1891	$7,107,545

This total is about $800,000 less than we give in the table furnished for the American Board Almanac by our correspondent in London. The difference may be largely due to the fact that many of the reports sent by our correspondent were brought down to April or May of 1892.

Rev. Mr. Wyckoff, of the Arcot Mission of the Reformed Church, writes to *The Mission Field* of a visit he made with our Madura Mission in September last, and especially of a remarkable consecration meeting held in the Eastgate Church of Madura city, to which church we referred in an editorial paragraph in the January number of the *Missionary Herald.* Nearly 500 Christians were present, besides the missionaries, and Mr. Wyckoff says: "I have never attended a meeting of Indian Christians where the spiritual fervor seemed to approach so nearly to white heat. A dozen or more would be on their feet at the same time, ready to speak or pray, but the whole meeting was conducted with quiet decorum, although continued long beyond the appointed hour for closing. It was very inspiring to attend such a service so soon after my arrival in India, and it served to dispel the gloom that had come over me as I again witnessed the horrors of heathenism on first landing."

Mr. Roberts, of Kalgan, reports two recent trips into Mongolia, and that he has secured a Mongol teacher and hopes to attain a sufficient use of the language to carry on the work among these interesting but scattered people. A young Mongol, a lama, twenty-two years of age, has asked to come to Kalgan to study with Mr. Roberts during the winter. Mr. Roberts speaks of the Mongols as extremely friendly, probably because of their love for the lamented Mr. Gilmour who did so much work among them.

We are glad to see that the English Church Missionary Society, which is doing such noble work, has received a large bequest, — $250,000, — one half of which is to be devoted exclusively to purposes connected with missions in China. This bequest was made by a clergyman, Rev. James Spurrell, who also gave $50,000 to the Moravian Missionary Society, besides large sums for various religious and charitable objects in Great Britain.

It is interesting to hear that one of the Christian young men at Bailundu, Mosu, who is a deacon of the church, in addition to his other services, is able to play upon an accordion, the gift of friends in Oberlin, Ohio, and, with other young men, he goes with this instrument to neighboring villages on the Sabbath and does excellent service with his musical powers.

A DISPATCH of January 6, from Shanghai, refers to an incipient riot at the city of Nankin. The report given of the occasion of the riot seems ludicrous enough, and yet it shows what suspicions are entertained by the Chinese, and how difficult it is to remove from their minds the prejudices which they have entertained. It is said that the missionaries had provided a Chinese boy with a glass eye — a fact which fell in with the suspicions of the Chinese that the foreigners have a way of plucking out the eyes of their converts. Possibly they thought that, having been discovered in their nefarious transactions, they had replaced an eye they had plucked out with one of glass. But whatever their suspicions, the riot called for the interference of the officials, and the moving up of the American war-ship *Monocacy* to Nankin.

IN the December number of the *Missionary Herald* was a brief paragraph presenting the needs of the people in Choonkoosh, Eastern Turkey, who were doing their utmost to secure a building for church and school, and, for special reasons, aid to the amount of $660 was asked. With great gratitude we can report that a brief note has been received from a layman referring to the paragraph, and simply saying, " I will take it." What help and what joy this aid will give to a Christian community in Turkey which is as a light in a dark place !

THE latest report we have seen of the Brahmo Somaj is in a letter of Rev. Mr. Tomory in *The Free Church of Scotland Monthly.* These followers of Keshub Chunder Sen are retaining their organization at Calcutta. On every Sabbath about 400 students hold what they call "a prayer-meeting," and on Sunday evening the hall is crowded with an audience of from 700 to 800, chiefly students. This service has been held for the past five years. Mr. Tomory says that this Brahmo system gives play to the religious susceptibilities and at the same time does not involve a break with Hinduism. Its adherents can still retain caste and avoid social ostracism while satisfying themselves by holding of some spiritual ideas which are quite at variance with Hinduism. In one sense these people seem very far from accepting Christianity; they have not the moral courage to follow their convictions but content themselves with a compromise which is fatal to the development of high character. They have strong religious emotions, but nothing of the martyr spirit. " In Brahmoism they have found a halfway house that entirely suits their conceptions."

REV. O. H. GULICK, while on his way from Japan to the United States for his well-earned period of rest, has spent some time in his native land, the Hawaiian Islands, where he finds no less than 20,000 Japanese who constitute a hopeful class for missionary work. He speaks of these Japanese laborers on plantations as removed from the influence of Buddhist priests, and also as free from the opposition of family and kindred, and hence able, if so disposed, to listen to gospel teaching. The Methodist Board of Missions has passed over its work among the Japanese in the Hawaiian Islands to the Hawaiian Board. Three evangelists have come from Japan, selected from the Kumi-ai churches, at least two of whom have been students in the Doshisha. But more laborers are needed to reach these 20,000 Japanese. Mr. Gulick has been able to do something in their behalf in preaching in the churches and also in visiting the sugar plantations where they labor.

We have nothing but praise for the devotion manifested by the Moravian Church in the matter of foreign missions. They certainly lead all other churches in personal consecration to the work. A greater percentage of its members are engaged in personal service in foreign lands than from any body of Christians in the world. Having said this it is only appropriate to say, in reference to the contributions of the Moravians, that their own financial statements show that the contributions they receive from friends in other Christian churches quite exceed those from their own members. The statement in *Periodical Accounts* for September, 1892, is that the contributions from their own members on the Continent of Europe amount to $4,403, in Great Britain and Ireland $5,387, in North America $11,359; a total of $21,144. The contributions from friends of other Christian churches on the Continent of Europe amounted to $25,515; from friends in Great Britain and Ireland, $20,533, and in North America $96; in all, $46,144. The legacies amounted to $30,068, but the report does not indicate whether these came from members or from friends. So far as donations go, it appears that the contributions to Moravian missions from those not members of the society are double those contributed by the church itself. This shows the confidence which is felt in the wisdom and devotion of Moravian missionaries, and it suggests the caution which should be exercised in estimating the percentage of gifts by various bodies of Christians.

ALOHA! HAWAII!

Recent events at the Hawaiian Islands have awakened unwonted interest throughout the United States. It is not the first time that these Islands have attracted the attention of our people. Eighty-four years ago the sight of a dark-skinned lad weeping as he sat on the doorstep of one of the buildings of Yale College deeply stirred the hearts of a number of Christian men, and when it was known that this waif from the Hawaiian Islands was in tears because he desired the learning which would fit him to become a useful man among his people, the churches of New England were greatly aroused. So deep was this interest that ten years later, in 1819, a company of fourteen men and women set sail from Boston to undertake the work of Christianizing Hawaii. It was a long voyage of 163 days, to a land about which little was known save that its inhabitants were naked savages and were accustomed to make human sacrifices to their idols. These pioneer missionaries were followed, during a long series of years, by many reinforcements. The blessing of God crowned their labors, and the natives, who had been led by a strange Providence to throw away their idols, were brought under power of Christian truth. The first missionaries grew old and died, their eyes having been permitted to see the salvation of God among the people for whom they gave their lives. Under the influence of the gospel, as preached by these men from the United States, savagery ceased, the disgusting rites of heathenism gave place to songs of devotion and praise, and Hawaii became a Christian nation. Just fifty years ago she was recognized by the nations as an independent kingdom. The progress she has made since Christian civilization reached her has been commendable, when we consider the condition in which she was found eighty-two years ago, and though the native stock has not proved as strong as was hoped, yet multitudes of her people, from those who have sat on the throne down to the humblest citizen, have honored the Christian name. For the evangelization of Hawaii the American Board has expended not far from a million and a half of dollars, and its missionaries have been the chief agents under God in the mighty transformations that have been witnessed among those beautiful islands of the Pacific.

By the census of 1890 the total population of the islands was 89,990, and a more recent *estimate* makes the population nearly 100,000. Owing to various causes, specially the vices introduced in connection with the foreign trade, the native population has decreased till at the time of the last census it numbered 34,436. Aside from these there were, in round numbers, about 6,000 half-castes, 15,000 Chinese, and 12,000 Japanese, the number of the latter, however, having largely increased within the past twelve months. There were about 2,000 Americans, and about 7,500 born on Hawaii of foreign parentage. The total area of the islands is 6,540 square miles, somewhat less than that of the State of Massachusetts. The growth of commerce is seen in the fact that within thirty years, from 1860 to 1890, the imports increased in value from $1,223,000 to $6,962,000, while the exports increased from $807,000 to $13,282,000. Seventy-five per cent. of the imports came from the United States, while practically nearly all the exports were to this country.

By the last reports there were on the Islands 178 schools, ninety-four of which are termed "Government English Schools," thirty-six "Government Native Schools," and forty-eight "Independent." Among these are a college, seminaries and boarding schools, and a theological training school. In all these institutions there are 10,000 pupils, certainly a goodly proportion of the population. We have no record of the churches save of those connected with the Hawaiian Evangelical Association, but embraced in this Association are fifty-nine native churches having 5,427 communicants, besides eleven other churches for American, Chinese, Japanese, and Portuguese residents, with a membership of 1,190.

These facts indicate the vast transformation which has taken place since the missionaries of the American Board first faced heathenism on Hawaii. The change has been largely the result of the labors of those consecrated men and women. Other influences, doubtless, have contributed to the development of the Islands, but these have been secondary, and of themselves could never have placed this island group in the favorable condition in which it is now found. If the petition for annexation now coming to the United States should be granted and Hawaii be received as a territory of the Union, it may well be taken as a gift of foreign missions to our nation.

As to this question of annexation in its political bearings, it is not for us here to speak. But it is proper to say that facts which are not denied seem fully to justify the action taken in displacing the Queen and forming a provisional government. Prior to the violent attempt of the Queen to abrogate the Constitution which she had sworn to support, she had startled her order-loving citizens by approving bills legalizing the sale of opium and giving a home on Hawaii to the infamous lottery scheme recently driven out of Louisiana. The worst influences were becoming dominant, and the violation of her most solemn constitutional obligations, against the remonstrances of her own chosen ministers, naturally and justly led to her deposition. The men who are foremost in the new régime are the best men at the Islands. Many of them are sons of American missionaries, born on Hawaii, who deeply love their native land as well as the land of their fathers. They are the men who, as a class, love order and righteousness and who seek the social, moral, and religious prosperity of the Islands. They see the perils which threaten them if the worst element in the population become dominant, and as patriots, seeking the best interests of their institutions and homes, they ask for union with the nation nearest to them, from which many of them came and to which they are so deeply indebted for what they are and what they have. Their request is most natural. Is there any good reason why it should not be granted?

The late Secretary Anderson, in his volume on the Hawaiian Islands, written after his visit there, when alluding to the eager assemblies which greeted him and of their crowding about him to shake hands, with their alohas, says: "That word *aloha* is their characteristic word. If they have not words to express some of the greater ideas, they certainly have a word expressing one of the sweetest, richest sentiments of the human heart — ALOHA. It means *Love to you.* I never wearied with the repetition, though I repeated it thousands of times."

Whatever may be the result of the present negotiations for annexation, the American Board would cordially greet those whom she would call her children from Hawaii, and say with deep sincerity, "Aloha! aloha!"

SKETCH OF SIVAS STATION, WESTERN TURKEY.

BY REV. A. W. HUBBARD, OF SIVAS.

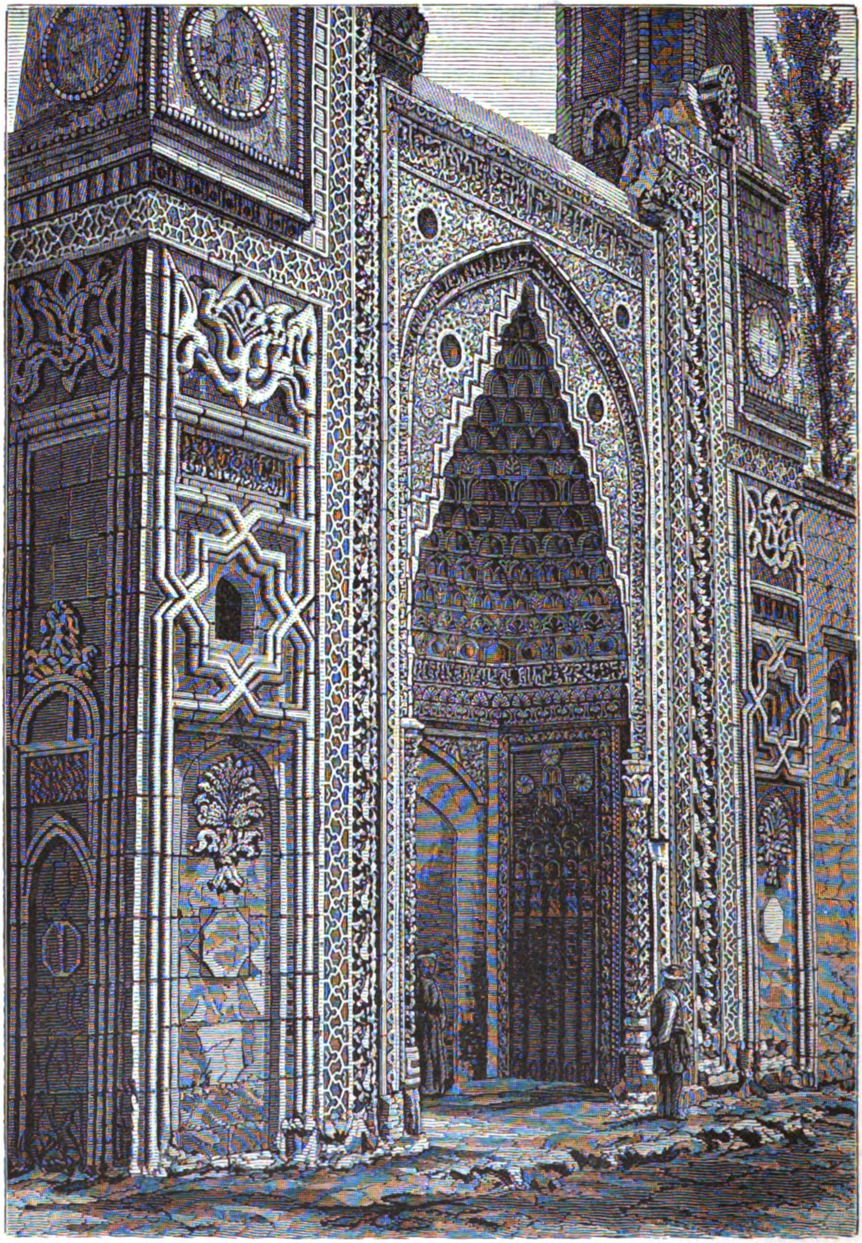
SIVAS city, ancient Sebastia, has a population of 44,000, of whom less than one half are Armenians. Tradition shows here the place of the martyred "Forty Children," and "Black Earth," which Tamerlane's horsemen drenched with blood by trampling upon captive families. There are elaborate ruins of Seljuk schools and hospitals, the oldest of which, erected in A.D. 1179, 1208, and 1272, is represented on the next page.

After the Berlin Treaty, Sivas was for three years the seat of the British consulate-general, from which Sir Charles Wilson and Colonel Stewart went to the rescue of General Gordon at Khartoum. In 1886, H. M. Jewett, son of the former American missionary here, was sent as United States consul, and he was succeeded in 1892 by his brother, M. A. Jewett, M.D.

The district of which Sivas is the central station is about the size of New Hampshire, Massachusetts, and Connecticut combined, and the population is estimated at 700,000, of whom 134,000 are nominally Christian. It contains the "Mine of Silver," mentioned by Homer in the Iliad, ii: 857, and now worked by an English company, several Hittite inscriptions, Star Mountain, the first grave of Chrysostom, that of Henry Martyn, and near them *Neo Cesarea*, modern Niksar. Forests are few, but flora abundant and varied.

Amid persecution, gospel work was begun at Sivas, and in 1851 Rev. P. O. Powers, during a six months' residence, organized the first church. In 1856

Sivas became the central station, and in 1859, when a fire consumed the mission buildings at Tocat, the Theological Seminary was removed to Harpoot, where for two years a seminary had been established.



ANCIENT GATEWAY AT SIVAS.

But while Harpoot, Cesarea, Marsovan, and Constantinople have retained missionaries who began almost or quite with the birth of the station, remaining till their children returned to be associates of their parents, healthful Sivas has changed its missionary force as follows: —

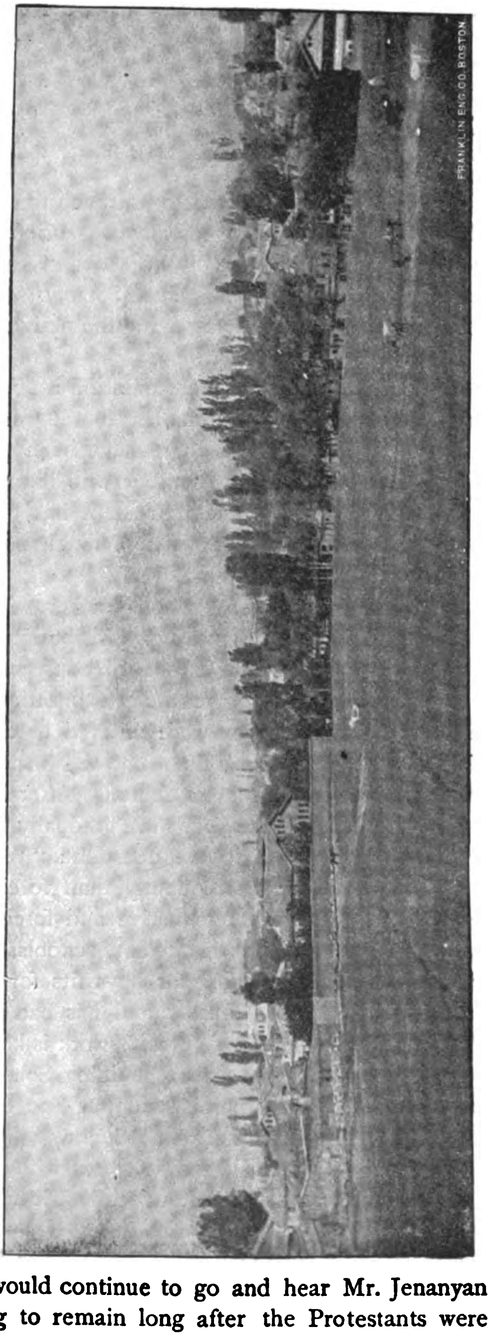
Rev. B. Parsons	1855–1859
Rev. F. Jewett, M.D.	1856–1858
Rev. O. W. Winchester	1859–1864
Dr. H. S. West	1859–1876
Rev. W. W. Livingston	1860–1870
Rev. Albert Bryant	1866–1868
Rev. Edward Riggs	1869–1876
Rev. A. W. Hubbard	1873–now
Rev. H. T. Perry	1876–1885
Dr. M. J. Davis	1880–1880
Rev. W. F. English	1887–1892
Miss C. P. Dwight	1871–1872
Miss Flavia S. Bliss	1870–1878
Miss L. B. Chamberlin	1879–1888
Miss Susan P. Blake	1881–1885
Miss M. E. Brewer	1888–now

Mr. Perry, with his wife, has now returned to us, much to our joy. Dr. Jewett is remembered with high appreciation, but his stay was brief. Some particulars of Dr. West's grand work are given in one of the series, "American Heroes on Mission Fields," published by the American Tract Society. Even now we hear him mentioned everywhere, and often by the name the natives gave him, "Pitying Soul."

The station reports of 1876, 1877, and 1878 mention a schismatic movement the end of which was the going over of a number to the "Disciples." On the other extreme, during nearly two decades there have been persistent efforts at reform within the Armenian church, by a number who have taken the motto: "Be Christian, but not Protestant." The movement has been led on by two men of unusual ability and popularity, both men of much power over an audience, one of them spending most of his time freely among the common shops and saloons, the other being a successful school-teacher. With their separate preaching-place, new hymns, extempore prayers, distribution of Scriptures, and other laudable efforts, they gathered momentum till conservatives in their own church reported them to the Turkish government as plotting conspiracy. Acknowledging themselves Gregorians, they were ordered to confine meetings to their church building, as other Gregorians do. But the bishop gave no license for such preaching and praying in the regular church. After long silence operations on a small scale were resumed, but they have gradually dwindled.

We are still in search of an answer to the question: "Why have Protestant native preachers left Sivas even more frequently than foreign missionaries?" But notwithstanding the changes of laborers, native and foreign, we find among the results of the work here ten out-stations, twenty schools, 700 pupils, half of whom are girls. The Sivas Normal School for boys fits for business, teaching, and the sophomore year of colleges in Turkey, and has had regular scholars in every term of its eleven years' program. Woman's work is kept in motion from the vigorous boarding, day, and Bible-reader Training School at Sivas. Our colporters reach out to all accessible points, and our 250 church members, in eight different centres, are trying to shine. The Sunday-school at Sivas city is attractive, though after the full time for lesson it closes with a fifteen or twenty minute address. For years now, and without a vacation, it has held from fifteen to seventeen classes, with from 300 to 500 scholars.

During our August vacation last summer, while most of our experienced helpers were absent from Sivas, Rev. H. S. Jenanyan, of Tarsus, came to us and commenced a series of daily meetings. From the first evening he had our large chapel packed. The Reformed Gregorians, already mentioned, being publicly reproved for their eagerness to attend these services, sent formal notice to their bishop, that inasmuch as they had long been hungry for the gospel, and heard it neither in the Armenian church nor had had permission even to preach to



VIEW OF SIVAS.

themselves, they would continue to go and hear Mr. Jenanyan. And this they did, often wishing to remain long after the Protestants were exhausted. We were all wonderfully moved, and Christ was held up before thronging crowds.

SPECIAL NEEDS OF THE MADURA MISSION.

The Madura Mission is suffering perhaps more than any other of the missions of the American Board from the recent great retrenchment. The missionary families are limited to the smallest amount necessary to their comfort, while miscellaneous items of every sort connected with so many stations and out-stations in which labor has been begun are reduced to the lowest possible figures; but the blow falls most heavily on the native preachers and mission schools dependent largely for their support on the American Board. As nearly as can now be estimated, at least one fourth of the entire number of native preachers, from thirty-five to forty, must be dismissed, with their congregations, for want of means to pay their salaries. It might seem possible to diminish salaries so as to distribute something to all, and so keep them in the field; but the salaries are already at the lowest point consistent with efficient service, and there seems to be no alternative but to cut off at least one fourth of those now employed, and a like proportion of the mission schools with their teachers, in view of the $5,000 cut off from the appropriations of the mission.

And now comes the report of famine, by reason of which all expenses of living are very largely increased. A letter received, under date of January 4, from Rev. J. S. Chandler, secretary of the mission, contains the following: —

"With the depressing news you have been obliged to send comes also the information that we are so near to a state of famine that the government feels obliged to commence relief work at once in the districts of Dindigul, Palani, Tirumangalam, and Ramnad. While we had good rains in August and the first part of October, the latter rains, which should be the heaviest of the year, have entirely failed. Prices of all grains have been high for more than a year, almost at famine rates, and we have been looking forward to this time of harvest to bring down prices; but the crops have more or less failed, the young rice withering even where it had a good start, and being left for cattle to graze upon, and prices are higher than they have been since the great famine of 1876–78.

"This means that we ought to have larger appropriations in order to increase the wages of many of our assistants. It also means that we shall have increased demand on every rupee that we can spare out of our own salaries for helping the poor and the starving. Our own expenses have greatly increased in certain lines because of the rise in prices. The rice and bread and vegetables for our table, and the grain and straw for the pony and oxen (necessary for conveyance), all taken together, have increased in price fifty-five per cent."

In these circumstances it is obvious that instant relief must be had. As nearly as can be estimated not less than $1,000 will be required to meet the necessities of the missionary families in that mission, and as much more for grants-in-aid to the native pastors, preachers, and teachers now employed, to save them from suffering and perhaps the giving up of their work. Add to this the reduction made in the general appropriations, by which so many faithful preachers and teachers have been dismissed, and the case is one which must appeal strongly to the Christian benevolence of our churches here at home. Any offerings for the relief of this mission should be sent at once to the care of L. S. Ward, Treasurer. Not less than $7,000 are required, and all gifts will be reported without delay.

REFLECTIONS OF A BUSINESS MAN.

BY A CHURCH MEMBER.

SOME years ago I was called to face a serious question. This is how it came to me. It was the last day of the year. I had gone home from business a little earlier than usual, and was now sitting alone in my library. My mind somehow fell to thinking on last things. I thought of the last day of my life, of the last generation of mankind, and now, by a swift turn backward, I reflected on the last words of Christ before he left the world. Instantly those words stood out before me as if printed in large capitals, "*Go ye into all the world and preach the gospel to every creature.*" I immediately rose to my feet and walked the room. These words had never so impressed me before. I had been accustomed to raising some objections to foreign missions. But here was a plain yet solemn commandment from the lips of Christ. It seemed as if he were in the room, although I saw no form. I cannot describe the strange vividness with which the thought flashed upon me that it was the main business of the church, in fact the one thing for which it existed, to carry the gospel throughout the world and to do it as quickly as possible. And I reflected, somewhat uneasily, that I was a member of that church. Then the question came almost as forcibly as if I had heard a voice, "*What does this* last commandment mean to YOU?"

I again sat down resolving before the New Year should come to find some light on this question. The light came. Let me state, in few words, the conclusions which I then reached and the experiences which have followed.

If I were a *young man*, of suitable qualifications, I should certainly feel that this word of Christ was a pretty direct message to myself. I am sure I should not dare, in such times as these, to take up any other calling until I had seriously considered whether I ought not to be a foreign missionary. I am convinced that the next fifty years will be the most remarkable in the history of mankind. The nations are being touched with a common life and brought near together. I believe, with many others, that pagan systems are soon to meet with rapid and far-reaching changes. It looks to me as if no other field of work were so urgent or so full of promise. If ever God called young men to go to the heathen, I believe he is calling now.

But I am no longer a young man. I am the father of five children, for whose rearing I am responsible. I have come to the conclusion that the last commandment of our Lord has a special application to *Christian parents.* It seems much clearer to me than it used to that children are to be trained primarily and mainly with reference to the work of the kingdom. I hope that each member of my family will come to feel a sort of personal obligation for the spread of the gospel in the world. And if to some bright son or daughter of our household the Spirit of God shall whisper a special call, wife and I have agreed that we shall not stand in the way. No ambitions for their professional, or social, or pecuniary success will allow us to hush the voice of the Spirit and so imperil the very foundations of their Christian character.

On that New Year's eve I was in very moderate circumstances. Still I could not escape the conviction that the last commandment included me. As is perhaps usual at such a season of the year, I looked over my habits of expenditure.

I saw that I was spending more upon certain luxuries than for the salvation of the world. To my astonishment I found that I had paid more for a family concert ticket, and two or three times more for an excursion, than I had given during the whole year for the Lord's work in foreign lands. It did not take me long to decide that this was wrong management. I recalled the statement of a distinguished acquaintance of mine who once said: "I settle the matter at the beginning of the year whether, consistently with other duties, I can take in the regular prayer-meeting of my church. I cannot possibly stand the strain," he said, "of having this question come up for settlement every week." It seemed to me a good rule respecting benevolent gifts. I felt that I could not stand the strain of having the matter come up for fresh settlement every time I heard an appeal. Nor did it seem to me to be quite the manly thing to do so. And so, with the coming of the new year, I adopted the plan of giving a certain *proportion* of my income. This I have found to be delightful beyond expression. The vexed question of "how much" is disposed of, and Christian stewardship has come to have a real significance.

I want to add that through the providence of God I have been blessed with some means. The last commandment still rings in my ears, "Go ye into all the world and preach the gospel." I cannot directly preach, but yet I am sure that I have a very definite part in this great work. If I cannot *go*, I can *send*— and a better man than myself at that. For some time I have been paying all the expenses of a certain foreign missionary. He is my representative on the field. I occasionally hear from him, and I and my family follow his work with great interest and delight. Nothing could induce us to surrender the joy of this service. If I continue to be prospered, I am planning to undertake soon the support of two native evangelists in Japan.

I have now told you what the Great Commission means to me. What does it mean to you? "How much owest thou unto my Lord? Sit down quickly and write."

THE FOREIGN MISSION CONFERENCE IN NEW YORK.

BY SECRETARY N. G. CLARK, D.D.

THE Conference of Foreign Missionary Boards, represented by the Secretaries and other officials, at the rooms of the Presbyterian Board on the twelfth of January, was a most delightful as well as profitable occasion. Nineteen different missionary organizations were represented, besides the American Bible Society, the Alliance Committee, and the Young Men's Christian Association. The Conference was called at the instance of the Secretaries of the Presbyterian Board, who kindly extended the hospitality of the Mission House, including a collation at midday. An opportunity was thus given for mutual acquaintance and the consideration of the more important topics connected with the missionary work. The program, made out by the Secretaries of the Presbyterian Board for the occasion, was an admirable one, presenting only topics of practical interest. In this respect it was a model that might well be followed by other similar bodies. The limit of time, too, was such as to secure the widest expression of opinion, ten minutes being allowed to introduce a topic, and three minutes to each speaker that followed. In this way there was no waste of words. Men presented their best thoughts in the briefest form, and, though three quarters of an hour only were allowed for the discussion of a topic, much valuable information was elicited, as well as important suggestions from the experience of missionaries in many fields. Among these topics were "The relations of modern missionary work to that of New Testament times"; "How shall we deal with the question of educating natives from the mission fields in this country?" "How shall greater spiritual power be developed in the native churches?" "The relative place of evangelistic work as compared with other forms of effort." Another paper of great value was presented by the treasurer of the Presbyterian Board on "The economical disbursement of mission funds." The Conference adopted a resolution calling on the missions "to secure, if possible, uniformity in the salaries of native agents in fields where missions are contiguous."

While differences of views were freely presented, the utmost courtesy and harmony prevailed throughout the discussions. The one thought ruling in all minds was, How shall we best promote the kingdom of Christ? and if there was any place on this continent in which our Lord may be supposed to have taken special interest, it was that Conference. We all felt his presence, and his Spirit seemed to pervade all that was said. It was an occasion to be remembered gratefully by all who were permitted to share in its exercises. It was valued so highly that arrangements were made to have similar conferences in time to come. As a means of unifying the work and creating a common interest that should rise above all denominational differences and peculiarities, the Conference was of special interest and value. Before the one great object, all such differences and peculiarities disappeared.

The results of the discussions were carefully formulated by a committee appointed for the purpose, of which Secretary Judson Smith was chairman, and their report as given below was unanimously adopted as the sentiment of the Conference — a method of procedure which may well be commended to future conferences, "that nothing be lost."

STATEMENT OF PRINCIPLES AND RECOMMENDATIONS.

(1) The importance of the examples and deeds of the apostles, who were divinely commissioned to plant the Christian Church in so many parts of the Roman empire, is to be heartily recognized, and, so far as a change of circumstances will admit, the methods of evangelistic work in New Testament days are to be taken as instruction and guide to the missionary work of to-day.

(2) The Conference, recognizing the desire of some of the more able and promising native converts in many fields to visit America and enjoy the advantages of the schools and Christian life of this country, is at the same time agreed in the conviction, warranted by the expressed judgment of the missionaries on the field and the experience of past years, that native converts should be discouraged from coming to Europe and America for education; that the Conference is unanimously of the opinion that such natives educated in America should not be commissioned on the ordinary missionary basis.

(3) The Conference desires to express its conviction of the importance of a careful and economical administration of missionary funds; and while satisfied that in no part of church affairs is so great economy shown as in the collection and distribution of funds for Foreign Missionary work, it would emphasize the importance of still further

effort being made to perfect and simplify the financial business of these Boards. To this end it adopts the following resolution: —

That the Conference urge upon the Boards of Foreign Missions the careful consideration of plans for analyzing appropriations and expenditures, with a view to securing, if possible, some uniformity in this respect which will make the study of different forms of work more practical.

(4) The Conference deeply feels the importance of developing spiritual power and stimulating missionary effort in the native churches, and desires to express its unanimous and emphatic conviction that this interest rightly take the first place in the thought both of Missionary Boards at home and of missionary laborers in the field. It would call the especial attention of missionary laborers to the importance of this part of their work, and would urge, as an indispensable condition to success in this effort, a deepened tone of personal Christian life.

(5) The Conference is agreed that the direct preaching of the gospel should have precedence in all missionary effort. Other forms of work — educational, literary, and medical — are important, but they should be subsidiary to the prime matter of giving the gospel for the salvation and edification of the people.

(6) In awakening the churches on the subject of the world's evangelization, the main instrumentality is a faithful ministry giving regular instruction on the essential obligation of giving the gospel to mankind and the progress of mission work. The success of all other agencies will largely depend on the enthusiasm of pastors in preaching the gospel of missions.

(7) The Conference heartily rejoices in the growing interest of the young people of our churches in this great work of evangelizing the world, and recognizes in these youth the promise and strength of the church of the future. It earnestly recommends that in every possible way this interest be so recognized and guided as to secure both an increasing number of volunteers for the foreign field and enlarged gifts to our mission treasuries, and the enthusiastic devotion of our youth to this supreme movement of the age.

MUNIFICENT GIFTS: ANOTHER ONE NEEDED.

BY REV. CHAUNCEY GOODRICH, D.D., OF TUNG-CHO, CHINA.

This is the age of magnificent giving. During the past two decades more money has been contributed for various worthy objects than during any similar period since the world began. Word has just come to us that the contributions of the Board have increased $100,000 the past year! With union and effort a million a year is easily in sight. A few days since we heard how money flowed in Scotland for certain benevolent uses. Money is thus freely given for missions, for orphanages, for asylums, for libraries, for churches and Young Men's Christian Association buildings, for colleges and universities, and I know not how many other noble uses.

I have jotted down a few statistics of gifts made during the past year, statistics gleaned from three or four of the home papers for May and June of the present year. The gifts to Yale College, according to the annual report, amounted to $376,860, besides 8,730 volumes and 2,900 pamphlets. Beloit College received $100,000 for endowment of building for the sciences, and $20,000 for its equipment; also, $25,000 to endow the chair of astronomy, and $10,000 for the chair of botany. In addition to the above a valuable art collection and some 10,000 photographs were presented to Beloit. Knox College received $50,000 on certain conditions. Yankton College also received a similar amount from the same generous giver.

The University of the City of New York received $100,000, an acre of land worth $15,000, and the promise of a large hall. The Woman's College of Baltimore received $250,000, the gift of one gentleman. Bryn Mawr College received $30,000; Denison University received $40,000, plus $25,000; Bowdoin College received $60,000, plus $400,000, and the promise of money for a magnificent art building; the University of Chicago received $150,000 from each of two gentlemen, and $50,000 from each of two ladies; Williams College received $125,000 for three laboratories, from a gentleman in New York City.

Most of the above are individual donations, and only represent those which met my eye in glancing through a few papers. The aggregate of such gifts for the past year, for colleges alone, must have amounted to a good many millions of dollars. What a sum, and freely and nobly given! It is a joy to know that, while our country is growing rich with unexampled and almost alarming rapidity, there are so many royal men and women ready to give their money, benedictions, and prayers for every good work.

I have often thought how easy it would be to raise the money needed to found our North China College, if only some statement of this splendid opportunity could meet the eye of any one of a score or two of persons who would rejoice in thus making their gift a source of untold blessing to China through the long years. A sum which would barely suffice for the endowment of a single professorship in many of the institutions above named would place our North China College on its feet, and open wide doors for the Christian training of young men who are waiting for the education which shall fit them for evangelical work in this vast empire. Who has $1,000, $5,000, $10,000, $20,000, or $50,000 for the College at Tung-cho?

THE DECENNIAL MISSIONARY CONFERENCE OF INDIA.

This Conference, the coming of which has been long anticipated, commenced its sessions in the hall of Wilson College, Bombay, on Thursday morning, December 29. A large number of missionaries were present, between 500 and 600, it is reported, representing all parts of India. We referred last month to some facts and inferences drawn from the statistical tables prepared for the Conference. The accounts which now come of the sessions indicate great interest and enthusiasm on the part of the participants, and a most hopeful spirit in relation both to what has already been accomplished and as to the future of evangelical work in India. The report which we have received is manifestly imperfect, and yet there is in it much of interest.

At the first session the Chairman, Rev. Dr. Mackichan, Principal of Wilson College, reminded those present that it was just a hundred years since the first great missionary society was founded, and William Carey laid his plans for going to India. He could say that since that day great things had been attempted, and great things had been done in the name of our God. It was to review the past only as it might give light and courage for future endeavors that the Conference had assembled.

We have room to refer to only a few of the many papers which were presented at the Conference. These papers were printed before the sessions began, and were in the hands of the members, so that the discussions which followed could be intelligent and helpful. Among the themes discussed, the first was "Work among the Depressed Classes." The fact was emphasized that the best results among the high castes were found where good work had been done with the lower castes, and that these lower-caste people, when educated, made most valuable laborers among the higher castes. Dr. Chamberlain, of the Arcot Mission, affirmed positively that Christianity had had a powerful effect on the daily lives of the low-caste people. A Hindu priest had asked him "What it was in Christianity that has such an influence upon the lives of the people?" The priest himself testified that there was no more respectable class than the converted Pariahs. Rev. R. A. Hume, of Ahmednagar, presented a forcible paper on the subject of "Marriage and Divorce," reviewing the Indian laws in respect to this subject. Subsequently a committee was appointed to confer with various missionary organizations with reference to a concerted plan for securing the amendment of the laws in regard to the social and legal rights of native Christians, especially in connection with marriage. An interesting paper was presented in reference to "Work among the Lepers," from which it appeared that an extensive work has been undertaken in behalf of this unfortunate class. Reference was made to eighteen centres of greater, and nine of lesser importance, in which special work is carried on for lepers by a large number of missionary societies both from England and America. The number of lepers in India is variously estimated from 100,000 to 500,000, and the efforts to bring the blessings of the gospel to these poor people have been quite remarkable. A missionary from Almona spoke of one grand old man, a native, who for thirty years had labored in that institution of the London Society with great success.

A paper upon "Work among the Educated Classes of India" controverted the statement often made that the converts are all from the lower classes. It affirmed that one out of every six converts in India comes from the higher caste or class. Some of the brightest specimens of native Christians, recognized as leaders, not only among the Christians but among the Hindus, have been high-caste converts to Christianity. The writer says: "When we consider the highly organized religious creeds, the deeply rooted social prejudices and customs, and that subtlest and most inflexible of foes, caste, with which Christian missionaries have to cope when dealing with high-caste Hindus, the success that has already attended missionary effort among them is itself a triumph of Christianity." One of the highest government officials is referred to as having expressed his opinion that, owing to the educational progress of the native Christian community, in the course of a generation it will have secured a preponderating position in all the great professions, and possibly, too, in the industrial enterprise of the country.

Another paper on this same subject refers to the remarkable movement among the educated class toward purifying Hinduism. These scholars are "reading Christianity into Hinduism." Instead of saying to Christian missionaries, as they did twenty years ago, "It is not *true*," they now say, "It is not *new*." In other words, they are seeking to find some support in their sacred books for the moral and religious teachings which they recognize as true and which are emphasized by Christianity. It was said that the present is a time of transition and that the bigoted hostility, though still deep and pronounced, is nothing like what it was. "India's great need is that awakening of conscience and religious convictions, under a sense of sin and the power of the Cross, which shall courageously and loyally suffer the loss of all things that it may gain Christ and be found in him."

We have not space even to refer to the numerous interesting and valuable papers which were presented at the Conference. Among the number were several by missionaries of the American Board. Aside from the one already mentioned, by Rev. Robert A. Hume, Rev. J. P. Jones, of Madura, read a paper upon "The Ministry of the Native Church in India," dwelling upon the selection, the training, and sphere of influence of the native clergy, with the conclusion that the missionary must hide himself, so far as the success of the work will permit, behind the rising glory of the faithful native pastor. "They must increase, but we must decrease." Mrs. Bissell, of Ahmednagar, presented an interesting paper upon "Evangelistic Efforts for the Women of India." The paper of Rev. T. S. Smith, of Ceylon, was upon "Industrial Schools for Native Christians as Helps to Higher Education in the Vernacular," in which he treats upon the value of such schools and gives numerous suggestions as to practical matters in their conduct, with an appendix showing the work of the Tillipally Normal Institute. Altogether this Conference was a notable assembly, and will doubtless have a marked influence upon the future work of the Church of Christ in its efforts to evangelize India.

Letters from the Missions.

Marathi Mission.

INFLUENCE OF AMERICA.

Mr. Lay, of Ahmednagar, writes of a visit he had made with Mr. Robert Hume through the district which had been Mr. Hume's care. He found within the district a large and permanent work, and Mr. Hume himself the efficient superintendent of all that was going on. Of one village Mr. Lay writes: —

"At Parner, after our refreshing sleep in a nice brick schoolhouse that would do credit to any New England country town, we were visited by the chief officials, revenue officers, judge, clerk, etc. Just now educated Hindus are looking to America. They even talk in public lectures of 'cultivating closer relations with the United States, the mother of liberty.' So these officials were talking about the World's Fair and about inventions, — I had a *Scientific American* along, — and the judge said: 'I suppose the next thing they will do will be to raise a man from the dead.' Here was Mr. Hume's opportunity: 'Well, gentlemen, we know of one man who rose from the dead, never to die again, and who is a living helper now. I want you, gentlemen, to think of Jesus Christ as a present living friend,' etc. So it was with rich or poor, high or low, Mr. Hume seemed to have the fitting word for each.

"I have been much interested in work for our upper classes here, and believe that the field hereabouts is ready for such work. We have organized a Young Men's Christian Association, composed at present mostly of our High School young men. We are about to hire a room right in the midst of the best classes of the city and hope to ingratiate ourselves and our *faith* into their hearts. I want a man to take charge of this room — one who can talk English and of good mind, so that he can meet educated Hindus on an equality."

Madura Mission.

EVANGELISTIC SCHOOL FOR WOMEN.

MISS SWIFT, on her return to the mission, has carried out her plan for a school for the training of women for Christian work. Under date of December 17 she reports the inauguration of the enterprise: —

"It is with great pleasure that I report the opening of an Evangelistic School for Women on December 1. I have been looking for a house for my class, and at last the Lord made it possible for me to secure a small native house near me, and that I have rented for a time. I have admitted six women of those who have applied, and five of these gathered on Wednesday afternoon, November 30, to begin their life together in their new home. Mr. and Mrs. Chandler, the young ladies, and quite a number of native women were present to start off my little family in their housekeeping and first 'family prayers.' I did not have any ceremony in beginning the new work, but we have had a great deal of prayer, and I can assure you I was very happy as I sat in the midst of my little company of Bible workers. Ever since my arrival there has been a very delightful spirit and enthusiasm among the Bible-women already at work, and they have taken great interest in the beginning of this new plan. They came to me one by one to request me to allow them to study at least one hour a day before going out to their work, and this I was very glad to consent to, because they need all the teaching and strengthening and encouragement possible.

"On Thursday morning, December 1, we met for a prayer-meeting, after which I organized a class of fourteen women. At the end of this first week I can report that we have been blessed in our work and study. The older workers and those who have newly come are taking hold evidently with delight. I am continually praising God for this good spirit among them. At present our study hours are from 8.30 A.M. to 11 A.M. The whole class are together for one hour, after which nine of the women go out to their work in the zenanas. I am expecting a sixth woman next week to join my little family, and have every reason to believe that others will follow from the outstations very soon."

MELUR AND TIRUMANGALAM.

Mr. Holton, who has been placed in charge of the Melur station, reports the first itineracy which he has taken with the catechists without Mr. Hazen: —

"I did not go out during the mornings with the men, as I feared going too far from the tent, for the midday sun is still pretty fervid, though the nights are delightfully cool; and I felt I owed the forenoons to Tamil. But evenings I took my sciopticon and baby-organ out with them, and by these means I feel assured I contributed materially to the size of the audiences, as, whenever I spoke, through an interpreter, or played and sang in Tamil, the people were much attracted thereby and seemed pleased. During the evenings, when it was too wet to go out preaching, I gathered the men in my tent about the organ for the 'sings' they prize so much, or for a little talk with them on the spirit and purpose with which they should take up their work. We were out six days, and although it was the rainy season the invalids who had tried to beg off from going got entirely well, and no one got ill or even *wet*."

Mr. Wright, under date of November 28, sends word from Tirumangalam: —

"Last Sabbath Mr. Jones had communion service here and received into the church sixteen new members from the village. Among them was the old gray-headed sire, the babe in its mother's arms, and a number of young men. A converted Brahman, member of the Church of England and inspector of police, remained for the communion service and partook with us.

"In our Sunday-school we have seven classes, with an attendance of about sixty. Most of them are very faithful in committing Bible verses. In this, I think, they do better than many schools at home. I have a small class in English. While I enjoy the little I can do this way, I shall be glad when I am able to use the vernacular and my ability to teach is not limited to those who understand English."

FOREBODINGS OF A FAMINE.

Mr. Jones, of the Pasumalai Seminary, speaks of everything in connection with the institution as being most hopeful, save the difficulty which the students find in supporting themselves, on account of the high price of food. He writes under date of December 13: —

"The fact is that we seem to be in the midst of something very closely resembling a famine. Rice is to-day up to the old famine rates of fifteen years ago, and two thirds as high again as it was five weeks ago. When I wrote a little more than a month ago I reported bright prospects of a good season. That was the beginning of our rainy season, which began very auspiciously. But instead of the regular monsoon it seemed to have been of cyclonic character. The rains stopped all of a sudden, and up to this we have not had another drop; so that the crops which were planted are all drying up. The rice crop is almost an entire failure. Last night the collector, who is the chief government officer of the district, told me that there seemed but the saddest outlook for the whole district during this coming year.

"This year has in itself been a very hard one. To my knowledge many of our Christians have retired not a few nights with empty stomachs. I discovered the other day a poor woman in a village congregation, whose child of three weeks was in her arms and whose husband had left her in search of work. She had not had anything to eat for two days. Thousands of the people of Tirumangalam have lived a good part of the year on wild roots dug out of the barren fields. The roots had to be pounded and dried thoroughly in the sun before they could be cooked. And then they are no fit food for human beings. Some of our Christians now have to live in part by eating the bran of the rice which they usually give to the cattle. Yes, it is hard times and the people feel it terribly; and yet they are very brave and complain surprisingly little. I feel that it is a terrible thing to live as these people do, constantly vibrating between bare sufficiency and gaunt hunger. Even the failing of an expected shower is enough in many cases here to create this difference. May God speedily give rain to this people and save them from the terrors that now seem imminent."

A BRAHMAN CONVERT.

"On Sunday I enjoyed a rare pleasure — the baptism of a Brahman convert. For four and one-half years he had traveled all over the country as a 'sacred monk' and teaching pantheism by talks and lectures as he traveled from place to place. After a while he grew dissatisfied with his own teachings and came in contact with earnest Christian men at several places. A little more than a month ago he came here and called upon me, and we had a long talk together. The next day he returned, and on the third day he expressed his resolve to become a Christian and asked baptism at our hands. We kept him waiting thus far, but could not deny his earnest request any longer. He seems very earnest and sincere. He is an intelligent man (ignorant, however, of English) and is well versed in the Bible. He is desirous to stay here and prepare himself to become a servant of God. I am very favorably impressed with him and trust and pray that he may live up to the new name with which I, at his request, baptized him — *Christuthasan* (servant of Christ). But I know that he has many temptations to contend with, both within and without. May our confidence in him be never shaken and may he be the firstfruits of a great harvest of souls from this remarkable class of people!"

Mr. Elwood writes, just before the close of his first year in India, of his work upon the language. Located at Palani, he finds already an opportunity of some service in teaching specially in singing with the children who come on Sabbath afternoons to join in Gospel Hymns. Writing December 10, he says: —

"I have never seen so many people going up and down the temple hill as to-day; they are surging up the steep path and around the temple, and the clamor of their voices, a great din, is wafted down to us a half-mile distant. There must be thousands of people, and what honor they are showing to their false god! Oh, that they were willing to learn a better way!"

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North China Mission.

Mr. Kingman, now established with his family at Pao-ting-fu, writes from that city December 8: —

"The past week with us has witnessed an occasion of unusual interest, the dedication of the new church building and the inauguration of a series of bi-monthly conferences of the church members from all the outlying country stations. The chapel is one of the largest in North China, probably the largest in our mission, and was built with a view to the needs of the church some years hence rather than to meet any present demand. Nevertheless it was filled to the doors at this, its first opening, about 250 being comfortably seated on every variety of pew, bench, stool, and chair that the station could afford. All were in their holiday clothes, and it was such a sight and such an audience as I have seen but once or twice in China, and then on occasion of a union meeting of several missions. Even the humblest members took heart, I think, at the sight, and realized a little of what had been accomplished since the beginning of the work here, under Mr. Pierson, nearly twenty years ago.

"The services were shared equally between the native and foreign pastors, and at the close four men were received by baptism, making about twenty who have been received, either into full membership or on probation, during the last month. The afternoon, though snowy, saw an audience of 150 or more, to listen to the reports of church work during the last few months in the different fields under the care of the Pao-ting-fu station.

"At Wang Tu, where Helper Meng is stationed, there has been a persistent attempt at persecution for a month past, on account of the refusal of the converts to contribute to a theatrical exhibition accompanied with heathen rites. One member has been beaten, and their opponents are now proceeding to accuse the 'Jesus sect' to the magistrate, hoping in this way to intimidate the church effectually. As the whole proceeding is in direct violation of treaty provisions, we are laying the case before the *hsien* magistrate to-morrow, requesting him to issue a proclamation that will put a final quietus to all such unlawful threats and deeds of violence. Observance of treaty obligations is still regarded as essential in China.

"We go out to-morrow to settle a helper over the church at Ching Liang Cheng, fifteen miles north of here. He has had a medical training, and will combine medical with evangelistic work. Pastor Meng is to spend the winter with the church in a district seventy-five miles north of Pao-ting-fu, so that two new fields are now for the first time to have a settled helper. The medical work is very large — about seventy patients daily in the city — and would admit of almost indefinite expansion. The coming of Dr. Noble is a great relief to Dr. Merritt, who has kept in hand the diversified work of the station, during these three years when it has had no resident ordained missionary, in a manner of which we cannot speak in too high terms. It is greatly to be hoped that the Board will speedily see the necessity — already conceded by some other missions — of keeping always two medical men in such isolated yet important centres as, for example, Pao-ting-fu and Pang-chuang.

"A station class of twenty has already assembled, to whom I hope to lecture or talk daily (or as nearly every day as possible), on the life of our Lord. I have been happy in finding that only daily use was necessary to enable me to speak freely in Chinese. This in itself is an added source of satisfaction."

FROM TUNG-CHO.

Dr. Goodrich writes from Tung-cho, November 18: —

"Five weeks since we had a red-letter Sunday. Seventeen children were baptized by our pastor-elect. I preached a short sermon to the children. For the rest there was a good deal of singing, and the whole service was a children's service.

"Another service which fully matched this in interest was the installation of a pastor last week. Almost every one of our church was present, although the service was on a weekday, and followed the exercises with close and almost eager attention. Our pastor is a choice young man of fine ability, modest bearing, and manly independence, who has won a place in the hearts of all, Chinese and foreigners alike. And so the dream of years has become a reality. How long I have prayed and longed for a pastor!

"We have a class of thirteen in the Seminary. The students are all working hard. Some of them are 'short cut' men, who love to preach the gospel, but have not much previous training. So far they show a beautiful spirit, and we hope much from the class. Our students are preaching every night by turns (going two by two) in our street chapel, and carrying on the work there with some guidance and help.

"Everything is moving on very pleasantly. We have, besides the Seminary and the College (not yet fully organized), one day-school for boys, six day-schools for girls, one men's station class, and one women's station class. In addition to the above many more are under instruction, receiving weekly or semi-weekly lessons."

OUT-STATIONS OF PEKING.

Miss Russell sends a report of a six weeks' country trip which she had made with Miss Murdock: —

"Dr. Murdock and I, accompanied by a helper, Bible-woman, and a woman to assist Dr. M., visited thirty-four or five towns, or rather villages, in all of which we have either church members or probationers. The people were all very busy, as they were gathering their harvests and were working night and day: yet with two or three exceptions we had scores of people wherever we went, and they would listen as long as we had time to stay and talk. Dr. M. treated nearly 800 people, and wherever we went we had meetings.

"We were greatly encouraged in all the places to see the interest the people had. How many times my heart was made sad by the words, 'What you say is true and good, but I am too busy;' or, 'That is n't for us; we are too bad for such good to be ours.' One old woman, after listening an hour or so to a talk upon what *sin* is, said, 'Oh, my! what a sinner I am!' and we have good reason to believe she sought and found the 'Truth' and forgiveness of sin during the week we were there. We found many church people that it was a joy to meet and to find that they were living, growing Christians. At one place, Sha Cheng, we examined five people — four men and one woman — who were received as probationers. These members — sixteen in all — have service every Sunday, meeting from house to house. They have no pastor and only once in a while a helper visits them, but they are in earnest, and the work grows. I have seldom enjoyed a Sunday more than the one I spent there.

"I do like the country work, and were there some one in Peking to take up the woman's work, I should spend most of my time in the country. There is no lack of openings, but the lack is in the time and strength. There are six villages within twenty miles of Peking, at which we have church members and all anxious for visits from the foreigner. I want to visit them occasionally this winter. In all these towns and villages were women who entreated me to think of some plan by which they might learn to read the Bible. They could not come to Peking, and if they could, we could not accommodate them. Some of them, with tears in their eyes, said, 'I do want to read God's Holy Book for myself.' I cannot reach them all this year, but I am going to send our Bible-women down into the country to live for three months each year. I shall select a good centre, and so will be able to reach more than half the villages with our short forces. We must go to these mothers; they cannot come to us. But it is so hard to see so many openings and not be able to fill them! A good Bible-woman will do more for the Church of God in China than any one else, I believe. Here in Peking they are little by little making headway."

Japan Mission.

KOBE GIRLS' COLLEGE.

MISS HOLBROOK writes of the new buildings in preparation for the Girls' College at Kōbe, and of their many hopes in connection with the institution, but she says: —

"However much we may be pleased with new buildings and appliances, our girls are our greatest satisfaction. I sometimes think our dozen college girls are such material as Mary Lyon had for her first classes — teachers all of them, earnest and enthusiastic in their classes, of the most helpful spirit, an example and inspiration to all the classes below them. All of these girls are doing direct Christian work, some holding meetings at private houses on Sunday under the direction of the pastor, others having a Sunday-school here in the school building of such children as they can induce to come.

"These young women go out into the streets or empty fields where the children are playing and bring in each her little group. This kind of effort will be no longer needed, for we had seventy restless, mischievous youngsters here last Sabbath. It requires all the skill and patience of half a dozen teachers to keep them within bounds, owing to the lack of discipline in their homes. Children of all classes are petted and spoiled and are not taught to obey, so work for the little ones is exceedingly difficult, and our students need to teach more lessons than are found in the Catechism. These older girls are setting an example and creating a sentiment that I hope will never be lessened. It is a pleasure to give such girls a college education, for they are a solid satisfaction to us now and promise well for the future. These girls, with their hearts and minds enlarged, make the larger Christians; and it is a pleasure to work for them."

Mission to Mexico.

MR. OLDS speaks of Cusihuiriachic, saying that the business of the place is still dull and that many of the church members are obliged to leave to obtain work elsewhere. But under date of December 30 he writes: —

"We received a young man to membership last Sunday, whose experience is quite remarkable. Last September he came to our door asking if I wished to buy any lime. On being told that I did not, he said: 'I have come fifteen miles to ask you some questions about the gospel. A few weeks ago a friend of mine gave me a tract that he said you gave him, and it has interested me so much that I want to know more.' I talked with him, and invited him to stay over Sunday so as to meet the brethren here. He stayed and was very much pleased. That was the beginning. He began to study the Bible and to read tracts and books, attending such services as he could here. He worked with his parents and with relatives and friends, until several believed, and this last week, when I visited the ranch, seven gave me their names as candidates to be received to the church. All of them seem very much in earnest.

More than that, the father of the young man has begun to work with his friends in Carretas, a fair-sized town on the road to Chihuahua, in which we have never been able to get any foothold. Already the atmosphere seems different there, and with God's blessing we may hope for some converts.

"A good work is opening up among the ranches of Mortero, only five miles from Cusi, where one of our best Christian families has recently gone to live. A service which I held recently in their house was attended by over thirty persons. A regular weekly woman's prayer-meeting has been started, and I have to hold meetings more or less regularly myself.

"At El Refugio, to the northwest, which place Mrs. Olds and I visited two weeks ago, we had good meetings. One lady came twenty-seven miles to attend the meetings, and another, both intelligent ladies of the upper class, came fifteen miles. Some of the peons have been truly converted, though the main part, chiefly for lack of instruction, do not seem to have been changed. The work will probably have to be dropped there, for the proprietors of the sawmill are leaving the place, letting it pass into the hands of a fanatical Romanist, one who has done us more harm in that district than all others combined. The Christian proprietors, however, are going to Namiquipa, where they will be able to do much more Christian work than they could possibly do in El Refugio. One of them is bargaining already, in that place, for an old Roman church, planning to fit it up for Protestant services.

"In San Isidro we had well-attended services on a weekday last week, not being able to give them a Sabbath. Nearly all the members of the church were present, morning and afternoon, and at the celebration of the Lord's Supper several friends from outside attended. We have just opened work in Guerrero, the city near San Isidro of which I have written you. One of our deacons in the Cusi church has gone there with his family. He is not a preacher, and we have no preacher to send, but he is a good man and he knows his Bible. Besides, he has a great many relatives there, many of whom are open to the truth. He held his first service last Sunday, with an encouraging attendance. He is distributing a great many tracts, and is selling some books, and working for the *Testigo* and *Faro*.

"Through the visits of my colporter interest has been awakened at a number of points, where I believe two or three good men could find opportunities for work which would bring large returns. Notably among these is Jesus Maria, a mining town which you have doubtless heard something of before from one or another of the missionaries. There are five or six earnest Christians there, not yet received to membership, most of whom have never attended a service, who desire very much to receive a visit from a missionary. Some time ago as many as twenty were reported as desirous of baptism. One of our brethren, who is now living there, is on intimate terms with the mayor and the principal men of the place, and says that all are liberal and many would be glad to attend a Protestant service. The place is very hard to reach, away in the mountains, six days' hard riding on horseback from here, and unapproachable by wagon. Of course I cannot work it from here while I have so much to do in my own field. Still I hope to visit the place as soon as possible."

A NEW CHURCH ORGANIZED.

Mr. Bissell, writing from Fuerte, January 4, speaks of a new Christian Endeavor Society as an organization of much promise. He adds: —

"On Saturday last, December 31, twelve believers were organized as an evangelical church, eleven of them coming out from Romanism amid no little opposition. Sabbath evening, January 1, baptism was administered and the Lord's Supper celebrated. At this time three of the twelve, though present with us and very decidedly with us in heart, thought it best to defer entering into covenant on account of violent opposition from the head of the house, shown almost at the last moment. As they continue attendance at all meetings, and have since bought a Bible, — they had only a Testament before, — we have very good reason to expect their taking the open step at our second communion.

"There are other candidates on whom we count quite confidently. The first and firmest of all — a man of considerable influence, living at a distance — fully expected to have been with us, but was unavoidably detained. We missed his presence greatly, yet it is very possible that his family may come with him at another time, as they were hardly ready to do now. For a considerable time past these families, now newly bound together, have, of their own accord, taken steps that encouraged us much. They declined to go longer to dances, and they took up family worship. After much deliberation, we came to feel that the time for the organization was fully come. They themselves desired it decidedly.

"I wish you could see this group of disciples! Four of them are heads of families. Five children were received in covenant of baptism."

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Zulu Mission.

THE BOYS' SCHOOL AT AMANZIMTOTE.

Mr. Dorward, writing from Durban, December 13, says: —

"I was present at the closing exercises of Amanzimtote Boys' School and was delighted with the progress manifest there. Not only in temporal things has there been marked progress but also in spiritual things. I went to their prayer-meeting on a Sunday evening. They were praying when I entered, and at least half a dozen boys, one after the other, prayed before rising from their knees. Then there was some singing, after which a boy read a portion of Scripture, followed by a few remarks by Mr. Bates. The meeting was then given over to the boys, and about a dozen took part, each one having a fresh thought and application of the subject to make. There was no waiting for each other. One was up as quickly as another was down. They really spoke well, and skilfully brought the subject to bear on their own daily life. The Boarding School work is, I think, the most hopeful. The results seem greater. The boys and girls are out of heathenism while they are in the school, and continuously under Christian influence and training. The station work proper has to be carried on under such a dead weight of heathenism. Our day scholars come out of heathen kraals in the morning only to go back to them again in the afternoon, and what that heathenism is only those who have lived in it can know. We have all reason to bless God for the good work he has enabled Mr. and Mrs. Bates to do in the Boys' School of Amanzimtote."

FROM MAPUMULO.

Mr. Wilcox, who has taken up work at Mapumulo station since the departure of Mr. and Mrs. Holbrook, sends an account of many difficulties which had arisen in the church, especially in reference to native preachers. Though these difficulties have been quite serious and a source of much anxiety, a series of special evangelistic meetings was begun, followed by excellent results which Mr. Wilcox enumerates thus: —

"1. About twenty professed Christ, with evident sincerity, and have joined the inquirers' class.

"2. Three backslidden members of the church have promised to give up beer and have asked to be restored to the church; besides one other woman who was formerly a Wesleyan.

"3. The attendance at prayer-meeting and on Sunday has greatly increased.

"4. The regular givers outside of our family have increased from one to thirty. Among these are two who took pains to tell me at first that they would not give at the weekly offering.

"5. Three young men have taken up Christian work in the kraals, and speak of the delight they have found in it.

"6. There is general quiet and peace in

the church, though not all yet that I am looking for. But it is a blessed calm in comparison to what has been."

West Central African Mission.

HOPEFUL OUTLOOK.

MR. FAY, from Kamondongo, reports that, though the congregations vary, a larger number come regularly to church than ever before, sometimes the number being 175.

Mr. Lee, at Chisamba, is having a good deal of work done, though at a small expense, toward the draining of the station, in the hope of rendering the situation more healthful. Writing November 21, he says: —

"Our boys continue to give us the highest satisfaction. They seem to be anxious to do all they can to please us, and are evidently trying to walk as consistent Christians. For months past I have scarcely had any call to reprove a single lad, and in the few exceptions the offences have been trivial. One of Mr. Currie's boys, Cipilika, whom I had to discharge some months ago, has returned and made full apologies for his misbehavior and acknowledged his wrong and folly; so I have reinstated him in his former position and he is doing very well at present. Our congregations yesterday were very large and the services seemed especially good to us all. We think God's Spirit was with us in no small degree, and we are thankful, and are praying for and really expecting an awakening among these people soon."

FROM BAILUNDU.

Mr. Stover writes: —

"One young man, older however than any one in the church, was received into the church at the last communion. He first came here to stay when Dr. Webster was building, but he did not move his family here until after the Woodsides came. He, like so many others, having once become interested, could not be satisfied away from the Word. I do not wonder that the natives object to their friends coming here lest, as they say, they will 'catch Jesus.' So many have been caught in just that way. The Spirit does his own work, in his own way, with or without us, often using the most bitter enemies as the means of interesting some one in the truth. A brother of Sakanjimba came here on a visit about the time the school opened, and he said he would go home and then return to school. It was suggested that he might as well try school a little while at first, and see how he liked it. He did so. After a few weeks he went home to make a visit. He was bound and roughly treated in order to keep him from returning. A friend released him, and he returned hither in haste. They do not understand that persecution only helps us."

Eastern Turkey Mission.

SEMI-JUBILEE OF THE MARDIN CHURCH.

MR. ANDRUS, of Mardin, sends an account of the observance of the twenty-fifth anniversary of the organization of the first evangelical church at Mardin and the ordination of its present pastor. The celebration took place at the time of the meeting of the Mesopotamia Union. On Sabbath morning, October 30, the pastor of the First Church in the Union presided, and addresses were made by one of the first Protestants of the region, who gave an interesting account of the gospel work in Mardin, the pastor following with a history of the church for twenty-five years. A tabular exhibit of the condition of the church and community as it was in 1867 and as it is at the close of the present year was prepared, from which Mr. Andrus gives the following items as of chief interest: —

"1. The membership of the church, 206, about two fifths of the congregation.

"2. The membership of the Sabbath-school, more than two fifths of the congregation.

"3. The gain in giving to the general treasury for the regular expenses of the church and congregation, from 2,470 piastres in 1867 to 7,020 piastres in 1892

At the beginning of the new year in January they intend wholly to support their schools as well as their pulpit. The latter has been wholly independent the past five years.

"4. The grand total of their contributions for religious and educational purposes in the twenty-five years, which is 302,313 piastres, or over $13,300. This is $2,257 more than was paid by them in taxes to the government during the same time. The total of aid granted them by the Board for the same period was 147,564 piastres, or $6,503. So the gifts by the people during this period amounted to a little more than two-thirds of the total sums expended.

"At the close of the reading of these statistics the senior member of the station was asked to speak upon the theme, 'The Relation of the Missionaries to the Mardin Church.' At the conclusion of his remarks and congratulations, tender allusion was made to their first missionary, the lamented Dr. W. F. Williams, and also to the lasting love of his family, now in America, for the church he organized, in token of which love they presented to the church the gift now before them. As the speaker reached this point a table standing on one side was quietly brought into view, and revealed to the astonished and admiring eyes of all a beautiful new communion service.

"Reports of the various benevolent societies of the church followed. Then congratulatory letters from Dr. H. N. Barnum, of Harpoot, and Rev. H. S. Barnum, of Constantinople, who twenty-five years ago were present on the occasion now celebrated, were read to the interest and delight of all present. The congratulations of the Mesopotamian Union were very gracefully tendered by Pastor Abosh, and Mr. Dewey led in a prayer of thanksgiving; after which the beloved Pastor Jurjis, from a full heart and with choking utterance, feelingly responded for both the church and himself to the congratulations which had been so heartily tendered."

The celebration was one to be remembered at Mardin, and Mr. Andrus speaks of the good results attending it as largely due, under God's blessing, to the prolonged service of the present pastor.

Notes from the Wide Field.

AFRICA.

LAKE NYASA. — Dr. Cross, of the Free Church of Scotland mission, has opened a new station at the northern end of the Lake, where just now the Arabs seem to be dominant and are busily engaged in slave-trading. A cattle plague has devastated the region, and the natives are suspicious that the loss of their cattle is due to the coming of the white men. At Bandawe, Dr. Elmslie speaks of a systematic and well-ordered work carried on throughout the district, and with good fruits both in conversions and in the general elevation of the people. The schools are popular, and the savageries of heathenism have there disappeared or hid themselves from public view. A remarkable change has been effected by mission work among the Angoni who a few years since were supposed to be untamable. Many of these people came down from Angoniland to welcome Dr. Elmslie on his return, and spent several days among the people in peaceful intercourse. In view of this transformation it is well said: "The gospel has been able to subdue; spears only can conquer." The Moravians have opened their new station at Rangwe on the hills northwest of Nyasa, and the Berlin mission, under Dr. Merensky, has established itself in the same region. The three missions are working in utmost harmony and are in friendly relations with the neighboring chiefs.

THE CONGO KINGDOM. — The English Baptists, besides their vigorous mission on the Congo River, have a prosperous mission at San Salvador, the capital of the kingdom of Congo, which is under Portuguese authority. A recent letter reports that there are at that station several persons who give evidence of change of heart. Among the number is one who in position is next to the king. It is a remarkable fact that one in such a high position under the Portuguese government should be counted among the Protestant Christians.

UGANDA. — A letter from Bishop Tucker is given in *The London Times* of January 25. The letter is dated "Encampment in Wandingi's country, Kikuyu," the last date being November 13. The point is apparently about two thirds of the distance from Mombasa to Lake Victoria, and the Bishop was expecting to reach Uganda in about a month. He speaks of the region as extraordinarily productive. For fifteen miles he had passed through a series of gardens and shambas where there were enormous masses of food. Three crops are usually reaped in the course of each year. He was able to buy all the flour needed, securing 14,000 pounds for about $25 worth of beads and cloth. He speaks of the country as healthful beyond question, and calls for reinforcements to undertake a mission in Kikuyu. Though this region was so productive, reports had come that the Masai not many miles away were dying of starvation, and the Bishop expected, as they recommenced their journey, to pass through a foodless tract of country. Aside from the porters, he had with him eighty donkeys laden with sacks of flour and meal. Sir John Portal, the commissioner newly appointed by the British government for the examination of affairs in Uganda, left Mombasa for the interior with his caravan on January 2.

INDIA.

THE SALVATION ARMY. — Large claims are made in regard to the progress of the work under the auspices of the Salvation Army in India, but there are those who have serious doubts about the character of the work. Not that they question the earnestness and integrity of the leaders or the devotion of the laborers, but their methods are deemed very faulty and unsuitable. This is the burden of a paragraph in *The Harvest Field*, which speaks kindly but candidly of the operations of the Army. It is said that there have been 310 foreign officers brought to India since January, 1887. Of these, 20 have died and 160 have been sent home or joined other missions. This is a fearful loss of missionary forces and is said to have resulted from the inadequate support of those who labor, who have died from want or have been compelled to return home exhausted. The officers are said to be too credulous of the professions of the natives, who frequently show much religious feeling, but who are not grounded in the faith before they are accepted as converts.

SAMOA.

THE London Missionary Society has just opened a college for girls at Papauta corresponding, as we judge, to the well-known institution at Malua for students and their wives. The ceremony of opening the college took place on the twenty-ninth of August last, in the presence of foreign residents and many Samoan chiefs, and of course his majesty King Malietoa Laupepa. The Countess of Jersey, whose husband is the governor of New South Wales, presided and made the opening address, which was full of wise utterances both to the pupils and to those who were to have charge of them. From some statements made by Rev. S. J. Whitmee it appears that it is intended to have in the school about eighty pupils as boarders from all parts of Samoa. The pupils are required to pay five dollars per annum, with the understanding that in the future the rate is gradually to be increased. An estate of thirty acres is planted with bananas, taro, yams, breadfruit, etc., giving a food-supply. The influence of the school it is hoped will be felt throughout the islands. In this connection we refer to the account given of the Malua Institution, in which during the past year there has been great religious awakening, largely due, it is said, to the establishment of a society of Christian Endeavor. The students are much quickened in their spiritual lives, and new enthusiasm has been aroused for service in their missionary field of New Guinea. Rev. Mr. Davies reports that the people have engaged with great readiness in church building; a new edifice has been erected at Sapapalii, the royal village, with substantial stone walls and glass windows and doors. King Malietoa has contributed $235 to this edifice, and all natives of the place, wherever residing, have brought an offering for this central edifice.

CHINA.

PREJUDICES REMOVED. — *The Japan Mail* quotes from a letter of Dr. Griffith John, of Hankow, China, in which he refers to that notorious promoter of riots, Chou Han. This man, through the literature which he and his friends have disseminated, has aroused the most intense hatred against foreigners, especially missionaries, charging them with all the crimes which men can commit. Dr. John refers to two friends, natives, who had been adherents of Chou Han, one of whom was disfigured by a hare-lip. He had known something of Dr. John's work, but he was afraid even to drink tea in his house lest he should be bewitched. Subsequently his fears were overcome, and he submitted to treatment and was cured of his malformation. Immediately he acknowledged how grossly he had been deceived. He and his friends determined to meet Chou Han and convince him, if possible, that his complaints against the missionaries were totally unfounded. Here is Dr. John's account of the young man: "I asked Mr. Jen why he hesitated to come to the hospital, and this was his reply: 'I was afraid that if I once entered I might never come out again. I thoroughly believed that the foreigners did gouge the eyes and cut out the hearts of men, women, and children. I know now that it is all false; but this is to be ascribed to the fact that I have seen. I believe that if Chou Han himself could only see, his feelings would change just as mine have changed.' Then he told me that in Chang-sha ninety-nine out of every hundred at least thoroughly believe these reports about the foreigners and their doings. If two or three experienced missionaries could settle down in Chang-sha, and carry on their work of preaching and healing at Chang-sha as they are doing at Hankow, a great revolution would soon take place in the Hunan sentiment with regard to us. I pray that that day may soon come."

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the Hawaiian Islands: that whatever be the future of the nation politically, peace and good order may be maintained; that corruption and ingrained superstition may be out-rooted; that righteousness may prevail, and justice be done to all classes; that the work done by the missionary fathers and their children may be conserved and developed; that the churches and schools may prosper; and that the nation may know the blessedness of that people whose God is the Lord.

DEPARTURE.

February 4. From New York, Rev. Thomas D. Christie, returning to the Central Turkey Mission. It is expected that he will be located hereafter at Tarsus, in charge of the Training Institution in that city, but not under the care of the American Board.

ARRIVALS AT STATIONS.

November 2. At Van, Eastern Turkey, Miss Grace N. Kimball, M.D., and Miss Katherine B. Fraser.

December 17. At Mardin, Eastern Turkey, Rev. and Mrs. C. F. Gates.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Decennial Conference in India. (Page 102.)
2. The situation on the Hawaiian Islands. (Page 91.)
3. A Kaffir evangelist. (Page 123.)
4. Items from West African and Zulu Missions. (Pages 111, 112.)
5. Famine in India and its results. (Page 105.)
6. A new church in North China. (Page 107.)
7. Progress in Mexico. (Page 109.)
8. A Girls' College in Japan. (Page 109.)
9. Influence of America in India. (Page 104.)

Donations Received in January.

MAINE.

Alfred, Cong. ch. and so.	11 00	
Andover, Josiah Bailey,	4 00	
Brewer, 1st Cong. ch.	11 00	
Farmington, 1st Cong. ch.	118 70	
Farmington Falls, 1st Cong. ch.	6 25	
Freeport, Cong. ch. and so.	39 80	
Harrison, Cong. ch. and so.	5 96	
Machias, Centre-st. Cong. ch.	13 86	
Machiasport, Cong. ch. and so.	10 00	
North Bridgton, Cong. ch. and so.	9 00	
Orland, H. T. and S. E. Buck, 20; Mrs. M. F. Trctt, 3,	23 00	
Portland, High-st Cong. ch., 200; P. S. Spear and others, 105.50,	305 50	
Saco, Cong. ch. and so.	29 30	
South Bridgton, Cong. ch. and so.	1 92	
South Paris, Cong. ch. and so.	8 13	
Waterford, 1st Cong. ch.	7 05	
Westbrook, 2d Cong. ch.	66 10	
York, 2d Cong. ch.	5 00	675 57

NEW HAMPSHIRE.

Alstead Centre, Cong. ch. and so.	2 50	
Atkinson, Cong. ch. and so.	41 25	
Bath, Cong. ch. and so.	7 55	
Centre Sandwich, Levi W. Stanton,	5 00	
Chester, Cong. ch. and so., 50; A friend, 10.40,	60 40	
Concord, West Cong. ch., 31; A friend, 10,	41 00	
Derry, 1st Cong. ch.	60 91	
Dover, Benjamin Brierly, 1st Cong. ch.	25 00	
Epsom, J. L. Brackett, Union Cong. ch.	2 00	
Hollis, Cong. ch. and so.	21 00	
Keene, 2d Cong. ch.	12 08	
Lancaster, Cong. ch. and so.	18 00	
Lebanon, Cong. ch. and so.	13 00	
Manchester, Franklin-st. Cong. ch.	182 15	
Mason, Rev. Daniel Goodwin,	10 00	
Mont Vernon, J. A. Starrett,	10 00	
Nelson, Cong. ch. and so.	10 50	
New London, Seth Littlefield,	15 00	
Newmarket, Thomas H. Wiswall,	10 00	
Orford, John Pratt,	15 00	
Pembroke, Mrs. Mary W. Thompson,	10 00	
Rindge, Cong. ch. and so.	15 75	
Sanbornton, Cong. ch. and so.	70 67	
Windham Depot, Horace Berry,	10 00	668 76
Legacies.—Hanover, Andrew Moody, add'l, by E. R. Ruggles, Trustee,		50 00
		718 76

VERMONT.

Barnet, Alexander Holmes,	20 00	
Bellows Falls, Cong ch. and so.	6 00	
Castleton, Cong. ch. and so.	11 54	
Chelsea, Cong. ch. and so.	19 13	
Derby, Mrs. E. A. McPherson,	10 00	
Essex Centre, Cong. ch. and so.	10 70	
Guilford, Mrs. A. Chandler,	1 00	
Jericho, 2d Cong. ch.	4 48	
Lyndon, Cong. ch. and so.	21 50	
Montpelier, Bethany Cong. ch.	37 00	
Morrisville, Cong. ch. and so.	41 50	
New Haven, A friend,	100 00	
Newport, 1st Cong. ch., 20.51; S. S. Tinkham, 10,	30 51	
North Craftsbury, Cong. ch. and so.	10 00	
Norwich, S. J. Burton,	5 00	
St. Johnsbury, North Cong. ch.	429 98	
Stowe, A friend,	50 00	
Waterbury, Cong. ch. and so.	11 93	
West Charleston, Cong. ch. and so.	13 90	
West Hartford, Cong. ch. and so.	10 00	
West Townshend, Cong. ch. and so.	5 00	849 17
Legacies. — Bennington, Lewis McIntire, by Harrison I. Norton, Adm'r, 421.88, less 50,	371 88	
Benson, Miss Juliaette Kent, by Rev. Evarts Kent,	25 00	
Essex, Nathan Lathrop, by A. A. Slater, Adm'r,	7 00	403 88
		1,253 50

MASSACHUSETTS.

Andover, South Cong. ch., 150.30; West Cong. ch., 10,	160 30	
Arlington, Cong. ch. and so.	121 67	
Ashfield, Cong. ch. and so., 35.59; Church Birthday offering, 2.60; Birthday Mission Band, 5.82,	44 01	
Attleboro Falls, Central ch.	7 00	
Auburndale, Cong. ch. and so.	300 00	
Becket, Mary A. Church,	5 00	
Beverly, Dane-st. Cong. ch., 267.40; Washington-st. Cong. ch., 160.49,	427 89	
Blandford, Cong. ch. and so.	51 60	
Boston,* Park-st. ch., 2,984.05; do., A friend, 500; Central ch., 2,500; Old South ch., 1,828.32; Mt. Vernon ch., 501.18; Eliot ch. (Roxbury), 265.67; Immanuel ch., 215.64; Brighton ch. (for 1892), to const. Rev. A. A. BERLE, H. M., 114.35; Union ch., 100; Highland ch., 89.35; Harvard ch. (Dorchester), Bible Class and other friends, for native Pastor at Esidumbine, 25; Regular contributor, 50; X., 10; A. C., 5; A friend, 50c.	9,189 06	

*In the "Summary for 1892" given in the last *Herald*, page 75, certain contributions for Special Objects, acknowledged in the October *Herald*, were omitted. Including these, the totals are for the: —

Old South church,	9,431 64	
do., to Woman's Board,	769 49	10,201 13
Park-st. church,	4,337 69	
do., to Woman's Board,	682 50	5,020 19
Walnut-ave. church,	3,221 94	
do., to Woman's Board,	598 80	3,820 74
Central church,	2,527 90	
do., to Woman's Board,	642 02	3,169 92
2d church, Dorchester,	2,230 01	
do., to Woman's Board,	911 98	3,141 99
Eliot church,	2,305 36	
do., to Woman's Board,	495 22	2,800 58
Mount Vernon church,	2,286 24	
do., to Woman's Board,	432 75	2,718 99
Other churches complete, as acknowledged.		
This makes the total from Boston, for 1892,	76,191 52	
Braintree, 1st Cong. ch., 12.84; Henry A. Johnson, 15,	27 84	
Bridgewater, Central-sq. ch., 16.20; Mrs. S. L. Alden, 4,	20 20	
Brimfield, 2d Cong. ch.	7 09	
Cambridge, 1st ch. and Shepard Cong. soc.	300 00	
Chesterfield, Cong. ch. and so.	17 00	
Cohasset, 2d Cong. ch.	55 58	
Curtisville, Geo. E. Dresser,	10 00	
Dalton, W. M. Crane, 100; Zenas Crane, 100,	200 00	
East Douglas, Cong. ch. and so.	30 49	
Easthampton, 1st Cong. ch.	81 31	
Fitchburg, Rollstone Cong. ch., 69.76; Calvinist Cong. ch., 30,	99 76	
Foxboro, Cong. ch. and so.	30 47	
Framingham, Plymouth Cong. ch.	79 59	
Gardner, 1st Cong. ch.	70 00	
Globe Village, A friend,	20 00	
Gloucester, Trinity Cong. ch., 89.04; Lanesville Cong. ch., 22.34; A friend, 2,	113 38	
Hadley, 2d Cong. ch.	65 00	
Hamilton, Mrs. E. M. Knowlton,	3 00	
Harvard, Rev. C. C. Torrey,	15 00	
Haverhill, Centre Cong. ch., 86; West Cong. ch., 21; Joseph Flanders, 5,	112 00	
Hingham, Bethany Cong. ch.	2 00	
Holbrook, Winthrop Cong. ch.	28 08	
Holliston, 1st Cong. ch.	136 30	
Holyoke, 1st Cong. ch., 26.01; 2d Cong. ch., with other dona., to const. **Frank Heywood**, H. M., 64.50,	90 51	
Huntington, 2d Cong. ch.	6 44	
Hyde Park, Clarendon Cong. ch.	6 01	
Lawrence, Trinity Cong. ch., 45.32; Lawrence-st. Cong. ch., 9.04; B., 10; S., 30,	94 36	
Leicester, 1st Cong. ch.	76 06	
Lexington, Hancock Cong. ch.	20 00	
Littleton, Rev. B. F. Leavitt,	15 00	
Longmeadow, Gentleman's Benev. Assoc.	10 75	
Lowell, Kirk-st. Cong. ch.	588 20	
Ludlow, 1st Cong. ch.	15 76	
Lynn, Rev. Ezekiel Russell, D.D.	50 00	
Malden, A. J. I.	10 00	
Maplewood, 1st Cong. ch.	10 00	
Merrimac, Cong. ch. and so.	100 00	
Middlefield, Cong. ch. and so.	32 18	
Millbury, C. E. Hunt, 10; Miss H. M. Hunt, 3,	13 00	
Milton, 1st Cong. ch.	48 00	
Monson, Cong. ch. and so.	26 67	
Newbury, 1st Cong. ch.	16 12	
Newton Centre, Extra-cent-a-day Band, Cong ch., 25; Cong. ch., A member's bal. of Tithes for 1892, 53.71,	78 71	
North Adams, Cong. ch. and so.	173 10	
Northampton, 1st Cong. ch., 312.89; Y. P. S. C. E. of do., for sup. of Rev. W. W. Mead, 350; Y. P. S. C. E. of Edwards ch., for do., 200; Benev. Soc. of do., 181.91,	1,044 80	
North Brookfield, Mrs. Susan B. Reed,	5 00	
North Falmouth, Cong. ch. and so.	23 82	
Norwood, 1st Cong. ch.	61 97	
Oakham, Cong. ch. and so.	27 75	
Orange, Central Cong. ch.	29 66	
Pepperell, Cong. ch. and so.	17 04	
Plymouth, Ch. of the Pilgrimage, to const. Rev. E. W. **Shurtleff**, H. M.	84 57	
Princeton, 1st Cong ch.	124 34	
Provincetown, 1st Cong. ch.	20 00	
Quincy, Cong. ch. and so., 35; Rev. Edward Norton, 50,	85 00	
Randolph, 1st Cong. ch., m. c., 87.35; New Year's Greeting, 50,	137 35	
Rochester, Cong. ch. and so.	7 00	
Rockland, Cong. ch. and so.	30 00	
Salem, South Cong. ch.	53 17	
Saundersville, Cong. ch. and so.	4 78	
Sharon, Cong. ch., by a friend in Calistoga, Cal.	18 00	
Shrewsbury, Cong. ch. and so.	11 00	
Southbridge, Cong. ch. and so.	62 60	
South Weymouth, Old South ch.	24 00	
Springfield, North Cong. ch.	97 72	
Swampscott, 1st Cong. ch.	39 00	
Truro, 1st Cong. ch. and Sab. sch.	13 00	
Wakefield, Cong. ch. and so.	83 21	
Walpole, Cong. ch. and so.	34 00	
Waltham, Trin. Cong. ch.	15 61	
Wayland, H. B. Braman,	10 00	
Wellesley, Cong. ch. and so.	60 82	
Wenham, Cong. ch. and so.	15 00	
West Boxford, Cong. ch. and so.	5 00	
West Brookfield, Cong. ch. and so.	43 08	
Westfield, 2d Cong. ch., 29.32; Smith Harding, 11,	40 32	
Whately, Cong. ch. and so.	62 00	
Wilbraham, Cong. ch. and so.	22 00	
Williamsburgh, Cong. ch. and so.	43 84	
Winchendon, Josiah Abbott, M.D.	50 00	
Winchester, 1st Cong. ch.	53 70	
Worcester, Piedmont Cong. ch., 83.50; Ch. of the Covenant, 7; Hope Cong. ch., 4,	94 50	
——, Friends,	10 00	
——, A friend,	10 00	15,986 14

Legacies.—Boston, Mrs. Mary A. Pitkin, by Wm. H. Pitkin and James S. Pitkin, 5,000; Robert Williams Wood, M.D., Jamaica Plain, by F. V. Balch and others, Exec's (prev. paid, 2,500), 2,500; Mrs. Betsey R. Lang, by Langdon S. Ward, Trustee, 75,	7,575 00	
New Bedford, Mrs. Susan P. Mayhew, by L. T. Terry and C. L. Russell, Trustees,	5,000 00	
Newton, Charles E. Billings, by Mrs. Mary M. Billings, Ex'x,	5,000 00	
North Falmouth, James Nye, by Ferdinand G. Nye, Ex'r,	11 96	
North Leominster, Leonard Burrage, by M. D. Haws, Ex'r, add'l,	7 50	
Williamsburg, Elnathan Graves, by Mary P. and Henry L. Graves, Ex's,	500 00	
Worchester, David Whitcomb, by G. Henry Whitcomb, Ex'r (prev. rec'd, 20,000),	5,000 00	23,094 46
		39,080 60

RHODE ISLAND.

Kingston, Cong. ch. and so.	36 20	
Little Comptom, Cong. ch. and so.	13 40	
Newport, United Cong. ch.	105 46	155 06

CONNECTICUT.

Berlin, 2d Cong. ch,	49 60
Bethel, 1st Cong. ch.	146 77
Brookfield Centre, Cong. ch. and so.	40 00
Brooklyn, 1st Trin. ch.	37 00
Buckingham, Cong. ch. and so.	9 00
Burlington, Cong. ch. and so.	5 00
Centrebrook, Cong. ch. and so., m. c.	2 60
Clinton, Rev. R. Crawford,	12 50
Colchester, Cong. ch. and so.	149 72
Cornwall, 1st Cong ch.	85 00
Cromwell, Cong. ch. and so.	64 63
East Haddam, A friend,	5 00
East Hartford, South Cong. ch.	17 55
Farmington, 1st Cong. ch., H. D.	

Hawley, toward sal. of Rev. Mr. Knapp, and to const. BERTRAND F. GILLETTE, H. M., 100; A friend, 40c.	100 40	
Green's Farms, Cong. ch. and so., of which 22 toward sup. of Rev. W. P. Elwood,	78 00	
Hartford, 1st Cong. ch., of which 35.25 for Hawes Fund, 382.19; Asylum Hill Cong. ch., 281.05,	663 24	
Jewett City, 2d Cong. ch.	23 65	
Kensington, Cong. ch. and so.	34 85	
Killingsworth, Cong. ch. and so.	14 60	
Lebanon, Two friends,	14 00	
Ledyard, Cong. ch. and so.	16 51	
Lyme, 1st Cong. ch.	50 00	
Milford, Plymouth Cong. ch., 30.09; 1st Cong. ch., 24.12,	54 21	
Millington, Cong. ch. and so.	1 00	
Montville, 1st Cong. ch.	25 00	
Mystic, Cong. ch. and so.	21 25	
New Haven, College-st. Cong. ch., 160; Howard-ave. Cong. ch., 35.15,	195 15	
New London, 1st church of Christ, m. c.	13 62	
New London Co., Friends, to const. BELTON A. COPP, H. M.	200 00	
New Preston Hill, Cong. ch. and so.	7 00	
Norfolk, Cong. ch. and so.	160 00	
North Coventry, Cong. ch., with other dona. to const. Mrs. SARAH HUGHES, H. M.	85 25	
North Haven, Cong. ch., to const. GEORGE S. VIBBERT, H. M.	115 00	
Norwich, 2d Cong. ch., 160.93; Greeneville Cong. ch., 50; 1st Cong. ch., 5.63,	216 56	
Old Lyme, 1st Cong. ch.	95 20	
Old Saybrook, Cong. ch. and so.	46 37	
Plymouth, 1st Cong. ch.	92 00	
Pomfret, 1st Cong. ch., of which 7.35 m. c.	195 35	
Portland, 1st Cong. ch.	35 75	
Rocky Hill, Cong. ch. and so.	20 99	
Salisbury, Cong. ch., to const. GEORGE H. KNIGHT, H. M., 102.17; Home Class Cong. ch., 3.64,	105 81	
Somers, A friend,	3 90	
South Glastonbury, Cong. ch. and Sab. sch.	5 79	
South Windsor, 1st Cong. ch., 43.25; 2d Cong. ch., 25.02,	68 27	
Stafford Springs, Friend,	2 00	
Thompson, Cong. ch. and so.	34 43	
Tracy, Elias Sanford,	12 70	
Westbrook, Cong. ch. and so.	23 07	
West Hartford, Nancy S. Gaylord,	9 00	
Westville, Cong. ch. and so.	31 05	
Wilton, Cong. ch. and so.	65 00	
———, A friend,	25 00	
———, A friend,	20 00	3,605 34
Less over reported in last *Herald* from Broadway ch., Norwich,		100 00
		3,505 34
Legacies. — West Hartford, Mrs. Abigail P. Talcott, by E. A. Whiting, Trustee,		65 00
		3,570 34

NEW YORK.

Albany, 1st Cong. ch., 25; A friend, 50,	75 00	
Aquebogne, J. W. Downs,	25 00	
Brooklyn, Lewis-ave. Cong. ch., with other dona., to const. DORA B. DODGE and THOMAS A. WATSON, H. M., 196.96; Sab. sch. of do., for work in West Cent. Africa, 26.50; Church of the Pilgrims, add'l, 40; Clinton-ave. Cong. ch., m. c., 23.38; Sab. sch. of Central Cong. ch., for two Bible-readers, Madura, 36,	322 84	
Busti, Eli Curtiss,	5 00	
Candor, Cong. ch.	19 21	
Central New York, A friend,	13 40	
Clifton Springs, Mrs. A. G. Warner and daughter,	10 00	
Clinton, An offering to the Lord,	7 00	
Durham, Mrs. J. D. Hull,	5 00	
Fishkill, Lewis S. Hopkins,	10 00	
Jack's Reef, Mary H. Goodhue,	1 00	
Lockport, East-ave. Cong. ch.	73 00	
Maine, 1st Cong. ch.	11 60	
Mannsville, A. M. Wardwell, to const. Mrs. A. M. WARDWELL, H. M.	100 00	
Mineville, Mrs. D. L. Reed,	7 00	
New York, Broadway Tabernacle, add'l, of which 15 from two friends, 670; A friend, 1,000; Anson Phelps Stokes, 100; M. W. Lyon, 25,	1,795 00	
Nineveh, G. F. H., A thank-offering,	10 00	
Norwich, Cong. ch., for Scudder Memorial,	80 00	
Otto, Mission friends,	12 00	
Poughkeepsie, Wm. Adriance,	10 00	
Pulaski, Cong. ch.	5 00	
Rodman, Cong. ch.	20 00	
Sayville, Cong. ch.	34 00	
Smyrna, Miss'y Soc. of Cong. ch., to const. ERWIN H. SPRAGUE, H. M.	100 00	
Suspension Bridge, 1st Cong. ch.	21 50	
Syracuse, Plymouth Cong. ch.	12 60	
Troy, D. L. Boardman,	50 00	
Utica, G. H. L. Maynard, for Marathi,	7 00	
Warsaw, Friends,	10 00	
Wellsville, Cong. ch., 37; A friend, 4.50,	41 50	
Yonkers, 1st Presb. ch.	60 00	2,953 65
Less over reported in last *Herald* from Central ch., Brooklyn,		1,000 00
		1,953 65
Legacies. — Buffalo, Mrs. Sarah A. French, by Horace Stillman, Ex'r,	200 00	
New York, William E. Dodge, by D. Stuart Dodge, *et al.*, Ex's (prev. rec'd 45,000), 5,000; Sarah Burr, add'l, by J. H. and S. Riker, Ex's, 900,	5,900 00	6,100 00
		8,053 65

NEW JERSEY.

Bound Brook, Cong. ch., for native preacher, Madura,	35 00	
Plainfield, A friend,	10 00	45 00

PENNSYLVANIA.

Audenried, Welsh Cong. ch.	6 50	
Drifton, Welsh Cong. ch.	10 00	
Horatio, Cong. ch.	3 00	
Jeffersonville, Mr. and Mrs. Francis Whiting,	100 00	
Lansford, Welsh Cong. ch.	10 00	
Mahanoy City, Welsh Cong. ch. and Sab. sch.	9 36	
Philadelphia, A friend in Roxboro,	20 00	
Scranton City, Providence Welsh Cong. ch.	20 00	
Wilkes-Barre, Puritan Cong. ch.	3 90	182 76
Legacies. — Philadelphia, Horace W. Pitkin, by Jas. Spear and Augustus Thomas, Ex's,		4,795 00
		4,977 76

MARYLAND.

Baltimore, 1st Cong. ch.	135 08	
———, A friend,	500 00	635 08

WEST VIRGINIA.

Credo, Cong. ch.	7 30

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. (of which from E. Whittlesey, 50; A friend, 50; G. P. Whittlesey, 10), 300; Mt. Pleasant Cong. ch., 64.35; E. L. Champlin, 10,	374 35

NORTH CAROLINA.

Raleigh, 1st Cong. ch.	4 03

SOUTH CAROLINA.

Cheraw, Part of the tithe,	10 00

FLORIDA.

Georgiana, Wm. Munson,	25 00	
Macclenny, Rev. A. A. Stevens,	5 00	
Oviedo, Mr. and Mrs. Jas. Campbell, for Japan,	2 00	32 00

ALABAMA.

Shelby, Church of the Covenant,		17 10

MISSISSIPPI.

Tougaloo, ——,		10 00

KENTUCKY.

Berea, Cong. ch.		4 01

MISSOURI.

Bevier, Welsh Cong. ch.	6 56	
Bonne Terre, A friend,	5 00	
Kansas City, Olivet Cong. ch.	4 00	
Riverdale, Friends in Cong. ch.	2 50	
Springfield, 1st Cong. ch.	91 26	
St. Louis, Pilgrim Cong. ch.	68 50	177 82

OHIO.

Berea, Cong. ch.	16 80	
Brookfield, English, by A. W. McIntosh,	5 00	
Chatham Centre, Cong. ch.	22 56	
Cincinnati, Edna B. Fox, for Scudder Memorial Fund,	12 00	
Cleveland, Pilgrim Cong. ch., 98.79; East Madison-ave. Cong. ch., 9.47; Miss'y circle of Mt. Zion Cong. ch., 5,	113 26	
Delaware, Wm. Bevan, for Japan,	10 00	
East Liverpool, Rev. H. D. Kitchel,	40 00	
Elyria, Mrs. L. A. Porter,	25 00	
Kent, Geo. O. Rice,	10 00	
Kinsman, 1st Presb. and Cong. ch., to const. Rev. D. A. NEWELL, H. M.	70 00	
Madison, Central Cong. ch.	6 03	
Mesopotamia, Cong. ch.	2 60	
North Ridgeville, Maria M. Lickorish,	10 00	
Oberlin, 2d Cong. ch.	77 23	
Salem, David A. Allen,	25 00	
Springfield, 1st Cong. ch. and Sab. sch., 17.35; Lagonda-ave. Cong. ch., 15,	32 35	
Tallmadge, Cong. ch.	3 00	
Toledo, 1st Cong. ch., toward salary of Mrs. M. M. Webster and Rev. J. L. Barton,	240 00	720 83

ILLINOIS.

Abingdon, Cong. ch.	65 26	
Aurora, 1st Cong. ch.	3 00	
Beecher, Rev. L. B. Nobis, 15; An absent member of Cong. ch., 10,	25 00	
Canton, Cong. ch.	36 75	
Chicago, South Cong. ch., 84; Trinity Cong. ch., 4.80; Mayflower Cong. ch., 3.19; Y. P. S. C. E. of Warren-ave. Cong. ch., toward salary of Rev. F. E. Jeffery, Madura, 30; A friend, 148.38; A friend, 100,	370 37	
Elgin, 1st Cong. ch.	25 00	
Evanston, 1st Cong. ch.	166 00	
Galesburg, 1st Cong. ch.	132 08	
Hamilton, Margaret Fairbairn,	4 00	
Moline, 1st Cong. ch.	79 71	
Naperville, Cong. ch.	25 00	
Payson, Cong. ch.	5 00	
Peoria, C. J. and M. C. McFarlane,	2 00	
Pontiac, Rev. S. Penfield,	5 00	
Ravenswood, Cong. ch.	7 27	
Seward, Cong. ch.	38 40	
Sycamore, Henry Wood,	50 00	
Victoria, Friends in Cong. ch.	10 00	
Waukegan, James E. Odlin,	10 00	
Woodburn, Cong. ch.	1 68	
Wyanet, Cong. ch.	5 34	1,066 86
Legacies. — Brighton, L. P. Stratton, by Rev. A. N. Hitchcock,		397 25
		1,464 11

MICHIGAN.

Charlotte, 1st Cong. ch., for new work in East Cent. Africa,	13 10	
Detroit, Canfield-ave. (Branch) Cong. ch.	4 17	
Footville, Cong. ch.	8 23	
Hancock, Cong. ch.	152 21	
Kalamazoo, C. E. Vanzant,	1 95	
Lake Linden, Cong. ch.	20 71	
Lansing, Plymouth Cong. ch.	23 80	
Morenci, Cong. ch.	9 30	
Potterville, Mrs. B. Landers,	5 00	
Stockbridge, Mrs. R. W. Reynolds,	2 50	
——, Gratitude,	125 00	
——, A friend,	50 00	415 97

WISCONSIN.

Alderly, James Thomson,	4 00	
Berlin, Union ch.	4 31	
Bristol and Paris, Cong. ch.	20 00	
Clintonville, Cong. ch.	10 06	
Emerald Grove, Cong. ch.	4 70	
Green Bay, 1st Presb. ch.	87 59	
Hayward, Cong. ch.	5 03	
Johnstown, Cong. ch.	2 30	
Lake Geneva, Cong. ch.	20 51	
Madison, 1st Cong. ch.	94 35	
Menomonie, Cong. ch.	13 75	
Milwaukee, Hanover-st. Cong. ch.	5 00	
Plymouth, Cong. ch.	12 63	
Prentice, Cong. ch., 4.97; Julius Parsons, 1,	5 97	
Ripon, Volunteer Band of Ripon College, toward salary of Rev. W. P. Elwood,	50 00	
South Milwaukee, 1st Cong. ch.	11 04	351 24

IOWA.

Anita, Cong. ch.	8 87	
Council Bluffs, Rev. G. G. Rice,	5 00	
Des Moines, North Park Cong. ch.	15 27	
De Witt, Charles F. Kent,	25 00	
Farragut, Cong. ch.	38 87	
Goldfield, C. Phillbrook,	5 00	
Independence, Rev. W. S. Potwin, for Japan,	5 00	
Keokuk, Thank-offering,	5 00	
Long Creek, Rev. Lloyd Williams,	12 30	
Marion, Cong. ch.	5 00	
Montour, R. M. Tenny, to const. Rev. HENRY AVERY, H. M.,	50 00	
Muscatine, Friends,	10 00	
Rockford, 1st Cong. ch.	7 25	
Shelby, Rev. Andrew Kern,	3 00	
Waterloo, Rev. M. K. Cross,	15 00	
Woodbine, S. E. Hillis,	2 00	212 56
Legacies. — Des Moines, Mrs. Harriet L. Rollins by S. A. Merrill, rent,		41 11
		253 67

MINNESOTA.

Duluth, Pilgrim Cong. ch., toward support of Mr. Stover,	2 53	
Elk River, Union ch.	13 00	
Faribault, Cong. ch.	39 64	
Mazeppa, Cong. ch.	2 00	57 17

KANSAS.

Brookville, Moffat Miss'y Box,	5 20	
Council Grove, Cong. ch., add'l,	1 00	
Neosho Falls, Rev. S. B. Dyckman,	2 00	
Ottawa, Cong. ch.	14 50	
Stockton, A member of Cong. ch.	2 50	
Topeka, Roger C. Boss, for Turkey,	5 00	
Wakarusa, Cong. ch.	1 68	31 88

NEBRASKA.

Addison, J. H. Hogbin,	50 00	
Arcadia, Morning collection, 2.51; Tithes of Christmas gifts, 2.50; Deacon and Mrs. E. T. Gardner, 50c.	5 51	
Harvard, 1st Cong. ch.	14 31	
Ogalalla, Cong. ch.	6 00	
Surprise, Mrs. J. H. Greenslit,	10 00	
Syracuse, Cong. ch.	11 73	97 55

CALIFORNIA.

Benicia, Rev. C. M. Blake,	5 00	
Eagle Rock, Cong. ch.	3 00	
Fruit Vale, A friend,	10 00	
Oakland, Mrs. Cornelia Richards, deceased, by her husband, 4,625; Pilgrim Cong. ch., 9.50,	4,634 50	
Redlands, Cong. ch.	10 00	
San Francisco, Olivet Cong. ch., 14.35; Cong. Chinese Miss'y Soc., 17,	31 35	
San Juan, Cong. ch.	17 20	
Santa Ana, ——,	30	
Suisun, Cong. ch.	5 55	
Sutter Co., A friend,	2 30	4,719 20

OREGON.

Astoria, Mrs. A. W. Staver,	10 00	
East Portland, 1st Cong. ch.	10 15	
Forest Grove, Cong. ch.	38 88	59 03

COLORADO.

Greeley, 1st Cong. ch.	20 00	
Silverton, 1st Cong. ch.	26 25	
Trinidad, 1st Cong. ch.	30 00	76 25

WASHINGTON.

Seattle, Taylor Cong. ch.		10 00

SOUTH DAKOTA.

Ashton, Cong. ch.	6 00	
Columbia, Cong. ch.	4 13	
Pierre, Cong. ch.	10 00	20 13

IDAHO.

Challis, ——,		1 00

DOMINION OF CANADA.

Province of Quebec.	
Sherbrooke, Mrs. H. J. Morey,	5 00
Legacies.— Danville, J. L. Goodhue, by E. C. Goodhue, Ex'r,	90 00
	95 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Cisamba, Mission Boys,	3 68	
Bulgaria, Samokov, Rev. W. P. Clarke, 5; ——, W. W., 15,	20 00	
China, Taiku, James Goldsbury, Jr.	30 00	
England, Chigwell, Mrs. Gellibrand,	50 00	
Turkey, Missis, Cong. ch., 1; Monastir, "Well Doers," for China, 2.20,	3 20	106 88

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part,	10,072 77	
For Miss White's outfit (balance),	116 00	
		10,188 77

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,*	3,000 00	
For Miss L. A. Day,	75 00	3,075 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer.*

For traveling expenses of Miss Harwood to Japan,	200 00
	13,463 77

MISSION SCHOOL ENTERPRISE.

MAINE.—Hampden, Cong. Sab. sch., 15; Milltown, Cong. Sab. sch., for support of Boys' sch., Marash, 85; do., Y. P. S. C. E., 1.50; Saco, Y. P. S. C. E., 12.50; South Berwick, Y. P. S. C. E., 14; York Village, Y. P. S. C. E. of 1st Cong. ch., 4.68,	132 68
NEW HAMPSHIRE.—Mont Vernon, "Buds of Promise," 19.40; Nelson, Y. P. S. C. E., 5; Pembroke, Cong. Sab. sch., 12.90; Plaistow and No. Haverhill, Mission Band, for Boys' sch., Madura, 20; Sanbornton, Mission Band, 8.14,	65 44
VERMONT.—Brattleboro, Centre Cong. Sab. sch., for school in India, 25; Essex Junction, Y. P. S. C. E, 5.88; Greensboro, Cong. Sab. sch., 4.92; Rutland, Cong. Sab. sch., 15,	50 80
MASSACHUSETTS.—Attleboro, Y. P. S. C. E. of 2d Cong. ch., 12; Boston, Y. P. S. C. E. of Eliot ch. (Rox.), 10.04; Cong. Sab. sch., Allston, 7; Brimfield, Y. P. S. C. E., 1.86; Gardner, Y. P. S. C. E., 2.19; Hadley, 1st Cong. Sab. sch., 16.14; Halifax, Extra-Cent-a-day Band, 16; Haydenville, Cong. Sab. sch., toward education of student in Japan, 25; Hopkinton, Junior Y. P. S. C. E. of 1st Cong. ch., for China, 2; Paxton, Y. P. S. C. E., 5.18; Wellesley Hills, Y. P. S. C. E., 25; West Springfield, Y. P. S. C. E. of Park-st. Cong. ch., 5.50; Weymouth and Braintree, Y. P. S. C. E. of Union Cong. ch., 14.50; Worcester, Y. P. S. C. E. of Union Cong. ch., 25,	167 41
CONNECTICUT.—Colchester, Cong. Sab. sch., 35.44; Lyme, Mite Soc. in Cong. ch., 15.23; Middletown, 1st Cong. Sab. sch., for support of three pupils at Erzroom High sch., 30; Milford, Plymouth Cong. Sab. sch., 13.14; North Coventry, Cong. Sab. sch., 18.17; Southington, Cong. Sab. sch., 20; South Killingly, Y. P. S. C. E., 1.04,	133 02
NEW YORK.—Berkshire, 1st Cong. Sab. sch., for support of pupil at Marsovan, 30; Blooming Grove, Cong. Sab. sch., 20.27; Fairport, Y. P. S. C. E., for schools in Cesarea, 20; Walton, Cong. Sab. sch., 24.50,	94 77
PENNSYLVANIA.—Lansford, Cong. Sab. sch.	3 00
MISSOURI.—Kansas City, Y. P. S. C. E. of Clyde Cong. ch., 6.25; Lebanon, Y. P. S. C. E., 10,	16 25
INDIANA.—Ridgeville, Cong. Sab. sch.	5 00
OHIO.—Cleveland, 1st Cong. Sab. sch., 56.02; Y. P. S. C. E. of Pilgrim ch., for China, 30; Collinwood, Y. P. S. C. E., 5; Medina, Cong. Sab. sch., 10; Oberlin, Y. P. S. C. E., toward support of pupil in Madura, 5; Toledo, Y. P. S. C. E. of 3d Cong. ch., 10,	116 02
ILLINOIS.—Chicago, Y. P. S. C. E. of South Park Cong. ch., 8; Morgan Park, Cong. Sab. sch., 4; Princeton, Y. P. S. C. E., 19.65; Ridgeland, Cong. Sab. sch., 9.83,	41 48
MICHIGAN.—Detroit, Canfield-ave. Y. P. S. C. E.,	2 46
WISCONSIN.—Hammond, Y. P. S. C. E., 11.80; Racine, Class 11 in Welsh Cong. Sab. sch., 3; Roberts, Y. P. S. C. E., 10,	24 80
MINNESOTA.—Appleton, Cong. Sab. sch., 1.24; Crookston, Y. P. S. C. E., 2; Lake Belt, Y. P. S. C. E., 1.60; St. Paul, Y. P. S. C. E. of Park Cong. ch., 22.01; Worthington, Union Cong. Sab. sch., 2.35,	29 20
IOWA.—Cresco, Y. P. S. C. E., 2.80; Manchester, Y. P. S. C. E., for support of student at Pasumalai Sem., 4.50; Newell, Cong. Sab. sch., 2.85; Waverly, Y. P. S. C. E., 3,	13 15
NEBRASKA.—Ainsworth, Cong. Sab. sch., 5.01; Crete, Sab. sch. of German Cong. ch., 8.32; Weeping Willow, Boys' branch of Y. M. C. A., for Turkey, 4.22,	17 55
WYOMING.—Cheyenne, Y. P. S. C. E. of 1st Cong. ch.	2 00
SOUTH DAKOTA.—Redfield, Cong. Sab. sch., 3.52; Wessington Springs, Cong. Sab. sch., 1.50,	5 02
	920 05

CHILDREN'S "MORNING STAR" MISSION.

Maine. — Norridgewock, Cong. Sab. sch. 15 00

New Hampshire. — Gilmanton Iron Works, Y. P. S. C. E. 2 50

Massachusetts. — Chicopee, 1st Cong. Sab. sch., 10.48; Middleboro, 1st Cong. Sab. sch., 10.71, 21 19

Connecticut. — Middletown, 1st Cong. Sab. sch., 13; New Britain, Primary Class, South Sab. sch., 40; New Haven, Sab. sch. of College-st. Cong. ch., 15; New London, 2d Cong. Sab. sch., 20; Southport, Cong. Sab. sch., 10, 98 00

New York. — Buffalo, 1st Cong. ch., for support of Mrs. Logan and family, 150; New York, Wilfred and Ethel Little, 20c. 150 20

New Jersey. — Upper Montclair, Christian Union Cong. Sab. sch. 23 08

West Virginia. — Ceredo, Cong. Sab. sch. 5 70

Ohio. — Castalia, Cong. Sab. sch. 2 76

Illinois. — Morton, Cong. Sab. sch. 5 15

Michigan. — Detroit, Mount Hope Girls' Club, 1 00

California. — Benecia, Cong. Sab. sch. 10 75

Canada. — Montreal, Mrs. Wm. Crawford, for Micronesia, 5 00

340 33

ADVANCED CONTRIBUTIONS FOR 1893.

Vermont. — Granby, Mrs. A. R. Plumer, 2 00

Massachusetts. — Boston, A friend in Eliot ch., 500; Chesterfield, "Special," 50; Dedham, Two sisters, 10, 560 00

Connecticut. — Rockville, A friend, 1,000 00

New York. — Utica, ——, 10 00

California. — Stockton, Rev. John C. Holbrook, D.D. 15 00

1,587 00

FOR SUPPORT OF YOUNG MISSIONARIES.

Connecticut. — New Milford, Y. P. S. C. E. 7 00

Ohio. — Claridon, Y. P. S. C. E. 25 00

Illinois. — Buda, Y. P. S. C. E., 12.50; Ivanhoe, Y. P. S. C. E., 5; Morgan Park, Y. P. S. C. E., 11.50; Princeton, "Wm. Cullen Bryant Sab. sch. class," 25; Rosemond, Y. P. S. C. E., 25; Wheaton, Y. P. S. C. E., of College ch., 10, 89 00

Michigan. — Lamont, Y. P. S. C. E. 6 25

Wisconsin. — Elkhorn, Y. P. S. C. E., 25; Elroy, Y. P. S. C. E., 10.87; Plymouth, Y. P. S. C. E., 7.04, 42 91

Iowa. — Dubuque, Y. P. S. C. E. of Immanuel Cong. ch. 6 25

Minnesota. — Madison, Y. P. S. C. E. 5 00

181 41

From The American Missionary Association, by H. W. Hubbard, New York, *Treasurer*.
Income of the "Avery Fund," for Missionary Work in Africa, 919 05

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Augusta, James W. Bradbury, for work of Rev. F. L. Kingsbury, M.D., 5; Brewer, Y. P. S. C. E. of 1st Cong. ch., for educa. of Moses Baghda-ha-sian, care Rev. F. D. Greene, 25; Orland, Emma Buck, for school in Madura Mission, care Mrs. J. T. Noyes, 10, 40 00

New Hampshire. — Peterborough, Mayflowers, for work of Rev. F. M. Chapin, 15 00

Vermont. — Chelsea, Cong. Sab. sch., for the Doshisha, 13.18; New Haven, Mrs. Eliza H. Meacham, for Okayama Orphan Asylum, 50; Norwich, Cong. Sab. sch., for work of Dr. F. L. Kingsbury, 9.50; Wallingford, C. M. Townsend, for Evangelistic work in Japan, 2, 74 68

Massachusetts. — Andover, Mrs. S. E. Randall, for scholarship in Anatolia College, 14; Auburn, Cong. Sab. sch., for support of Bible-woman, care Rev. Charles Hartwell, 20; Auburndale, Cong. Sab. sch., for school at Morenik, care Dr. Wheeler, 24; Boston, Park-st. ch., Two members, for work of Rev. G. T. Washburn, 500; do., Hiram Orcutt, for pupil, care Rev. W. A. Farnsworth, 26.40; do., Highland Cong. Sab. sch., for Okayama Orphan Asylum, 15; do., Extra-cent-a-day Band, Cong. House, for Wagolie school, 12; do., Brighton Cong. Sab. sch., for work of Miss E. C. Wheeler, 10; do. Mrs. Ufford's class in 2d ch., Dor., for work of Miss Dudley, 3.50; Brookline, Annie Ramage, for work of Mrs. C. C. Tracy, 5; Campello, South Cong. Sab. sch., for use of Miss Wheeler, 10.30; Fall River, Two classes in Central Mission Sab. sch., for Boys' School, care Dr. Farnsworth, 7; Harvard, Rev. C. C. Torrey, for work of Rev. A. W. Clark, 5; Lowell, Mrs. E. A. Bigelow, for scholarship, care Rev. C. H. Wheeler, 25; do., for work of Mrs. George C. Knapp, 20; Marlboro, Chinese dep't of Union Cong. Sab. sch., for proposed training sch. in South China, 13; Milton, M. L. R., for greatest need in Marathi Mission, 50; do., for do. in Madura Mission, 50; do., for catechist, care Rev. H. C. Hazen, 40; Newton Centre, S. F. Wilkins, for church bld'g at Choonkoosh, 310; North Plymouth, Willis K. Heath, for work of Rev. H. B. Newell, 5; Princeton, Mr. and Mrs. C. A. White, for support of native preacher, care Rev. J. C. Perkins, 60; do., Mr. and Mrs. J. E. Merriam, 2; Mrs. George Pratt, 10, for pupil, care Mrs. W. O. Ballantine: Somerville, Franklin-st. Sab. sch., for pupils, care Miss E. C. Wheeler, 15; Springfield, Missionary Aid Band, for support of pupil in Ahmednagar Normal School, 12; do., A friend, for Pasumalai College, 50; Waltham, Y. P. S. C. E., for Library of the Doshisha, 5.40; Westfield, Mrs. J. A. B. Greenough, for work of Mrs. J. P. McNaughton, 20; West Newbury, Y. P. S. C. E., of 2d Cong. ch., for work in Tung-cho, care Rev. E. G. Tewksbury, 18.14, 1,357 74

Rhode Island. — Providence, Miss E. Carlile, for the Doshisha, 10 00

Connecticut. — Danbury, ——, for work of Rev. and Mrs. E. S. Hume, 35: Hartford, Asylum Hill Cong. ch., for Pasumalai Theol. Sem., 14.04; Meriden, Chinese Sab. sch. of 1st Cong. ch., for proposed Training school in South China, 10; New London, Sab. sch. class in 1st ch., for do., 7; do., 1st Cong. Sab. sch., for school care of Rev. C. N. Ransom, 33.64; do., Infant Dep't, in do., for Okayama Orphan Asylum, 5.50; do., 2d Cong. Sab. sch., for school, care Miss E. C. Wheeler, 20; Stony Creek, Y. P. S. C. E., for work of Mrs. E. R. Montgomery, 5, 130 18

New York. — Binghamton, Mrs. Sabin McKinney, for native pastor, care Miss G. R. Hance, 25; Middletown, 1st Cong. ch., 40.43; Sab. sch., 50; "Crane Mission," 15; Y. P. S. C. E., 18.32; Junior Y. P. S. C. E., 1.25, all for work of Mrs. E. R. Montgomery; New York, Wilson Mission Sab. sch., for work of Rev. A. McLachlan, 25; do., Jos. E. Brown, for Industrial Dep't of Institute at Samokov, 10; do., Miss R. A. Smith, for Endowment of Pasumalai Sem., 10; do.,

Sylvester S. Bliss, for Bible woman, care Mrs. H. O. Dwight, 5,	200 00
New Jersey. — Bloomfield, Peter Carter, for Talas Dispensary, 15; Princeton, C. A. Young, for trans. and pub. of "Elements of Astronomy," care Rev. F. L. Kingsbury, 25; do., Mizpah Circle of King's Daughters, for scholarship in Anatolia College, 25; do., from do., for use of Miss Jane C. Smith, 1,	66 00
Pennsylvania. — Philadelphia, E. Taminosian, for support of teacher and preacher at Antioch, 40; do., J. L. McBride, for Kao Chih Kuang, care of Rev. W. S. Ament, 30,	70 00
Delaware. — Milford, Mrs. M. S. Gilchrist, for use of Miss S. A. Searle,	21 00
District of Columbia. — Washington, Y. P. S. C. E. of Plymouth Cong. ch., for use of Rev. B. F. Ousley,	5 00
Missouri. — Cameron, Mrs. Hiram Smith, for work of Rev. J. D. Eaton, 25; Nichols, Emma J. Park's Sab. sch. class, for Okayama Orphan Asylum, 2,	27 00
Ohio. — Oberlin, Wm. M. Mead, for native preacher, care of Rev. J. D. Eaton, 50; Springfield, Y. P. S. C. E. of 1st Cong. ch., for work of Rev. Geo. Albrecht, 30,	80 00
Illinois. — Chicago, Mrs. G. N. Boardman, for Boys' Sch., Cesarea, care of Dr. Farnsworth, 5; Deerfield, Friends, for work of Rev. T. W. Woodside, 5; Rockford, Mr. and Mrs. T. G. Pierpont, for student at Anatolia College, care of Rev. G. F. Herrick, 30,	40 00
Michigan. — Olivet, Mrs. A. M. Hills, in memory of Mrs. Alta A. Hills, for catechist, Madura,	40 00
Iowa. — Des Moines, North Park Sab. sch. and Mrs. D. M. Hartsough and sons, for Mihram Dalmedzian in Anatolia College, 25; Waverly, Y. P. S. C. E., for scholarship in do., 6,	31 00
Minneapolis. — Minnesota, Children of Park-ave. Cong. ch., for 2d ch., Ahmednagar,	25 00
Nebraska. — Crete, Mrs. K. Bates, for pupil, care of Rev. F. W. Bates, 25; Lincoln, Junior Y. P. S. C. E. of Plymouth Cong. ch., for use of Rev. F. W. Bates, 2.50; Omaha, Chinese Sab. sch., for work in Sun Ning, care of Rev. J. R. Taylor, 50,	77 50

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Ellen Carruth, Boston, *Treasurer.*

For Library Fund, care of Mrs. M. K. Edwards,	25 00	
For revision of Zulu Bible,	3 00	
For use of Miss Sarah Bell,	6 30	
For use of Rev. W. E. Fay,	62 89	
For work of Mrs. J. D. Eaton,	100 00	
For use of Miss C. H. Pratt,	10 00	
For pupil, care of Miss E. C. Wheeler,	3 00	
For two day-pupils, care of Miss Seymour,	4 00	
For buildings purchased by Mrs. R. M. Cole,	50 00	
For use of Mrs. G. C. Knapp,	18 00	
For Building in Bitlis for Woman's work,	704 00	
For do. in Moosh,	330 00	
For use of Mrs. F. M. Newell,	36 70	
For Andronike Vlaston, care of Rev. L. S. Crawford,	15 00	
For Kindergarten, care of Miss Laura Farnham,	120 00	
For work of Dr. M. P. Root,	66 50	
For furniture of house at Kodi Kanal,	30 00	
For scientific apparatus, care of Miss A. F. Webb,	20 00	
For John Huss Garden, care of Rev. Mr. Clark,	56 50	
For Girls' School, Kyōto,	36 55	
For use of Miss A. M. Colby,	18 00	
For Bible-woman, care of Miss E. J. Newton,	20 00	
For Training-school for Bible-women at Ahmednagar,	3,200 00	
For salary of Miss Parry, Cons'p'le,	440 00	
For Miss White's housekeeping expenses,	75 00	5,450 44

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For use of Mrs. R. M. Cole, Bitlis,	25 00	
For Beggars' School, Aintab,	28 00	
For Miss Leitch's school,	15 00	
For use of Miss Nutting,	2 00	70 00

From Woman's Board of Missions for the Pacific.

Mrs R. E. Cole, Oakland, California, *Treasurer.*

For Mrs. Gulick's work in Spain,	5 00

From The Canada Congregational Woman's Board of Missions.

Mrs. Ella F. M. Williams, Montreal, *Treasurer.*

For School in Niigata, Japan,	10 00
	7,845 54
Donations received in January,	58,501 84
Legacies " " "	35,036 70
	93,538 54

Total from September 1, 1892, to January 31, 1893: Donations, $215,899.67; Legacies, $68,329.71 = $284,229.38.

DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

Maine. — Alfred, Cong. Sab. sch.	5 00	
Bangor, Rev. Geo. W. Field,	15 00	20 00
Massachusetts. — Boston, John N. Denison, part of 1,000, 100; Wm. O. Grover, part of 1,000, 400,	500 00	
Cambridge, North-ave. Sab. sch.	25 00	
Charlestown, Winthrop Church,	55 00	
Foxboro, Miss Annie L. Payson,	4 00	
Marlboro, Union Cong. Sab. sch.	10 00	
Southboro, Mrs. Andrew Bigelow, for scholarship,	50 00	644 00
New York. — Brooklyn, Mrs. Augusta Smith,		5 00
		669 00
Previously acknowledged,		70,401 47
		71,070 47

Joshua W. Davis, *Treasurer*,
Sears Building, Boston.

January 10, 1893.

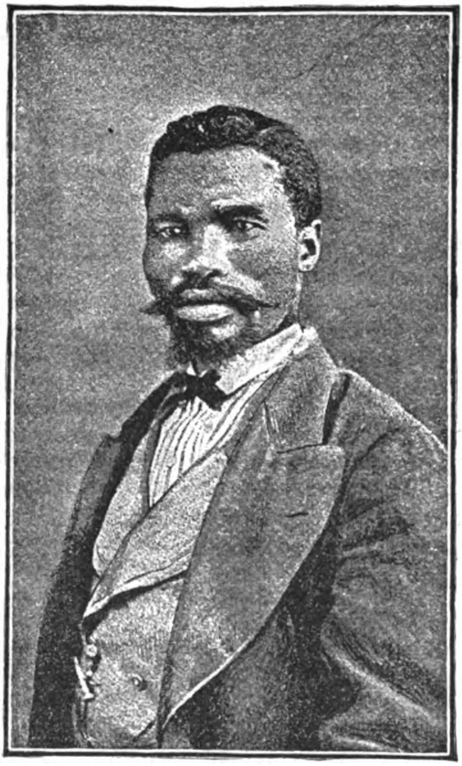
FOR YOUNG PEOPLE.

A KAFFIR EVANGELIST.

THE history of exploration and missionary work in Africa abounds with accounts of brave and faithful natives who have been an honor to their race. Sometimes the African has been spoken of in disparaging terms by those who do not know him, as if he belonged to a feeble and unreliable race. But since Livingstone and Stanley and other noted explorers have traversed the great continent and have written in such enthusiastic terms of the fidelity and ability of their attendants, we hear less and less of these depreciating utterances. Missionaries in Africa have also borne testimony to the nobility and strength of character manifested by the natives to whom they have brought the gospel. With the stories of Chuma and Susi, of Africaner and Khama and James Dube before them, every one must admit that there are noble elements in the African race. Our missionaries in East and West Africa and in Zululand bear witness to the excellence of the native stock. Just now there comes to us the story of William Koyi, of Angoniland, a young man not well known and not in any way an extraordinary character, yet the brief account of his life will increase our faith in the African character and will render more hopeful the efforts that the Christian church is making for the evangelization of the black race. We therefore give the story of Koyi as we find it in the *Children's Record* of the Free Church of Scotland, with which missionary society he labored during the latter part of his life in Angoniland, on the west shore of Lake Nyasa. Koyi went forth from the Lovedale Missionary Institution, in South Africa, and died after his short service in Angoniland some six years ago. What follows is the story of his life as given in the *Children's Record:* —

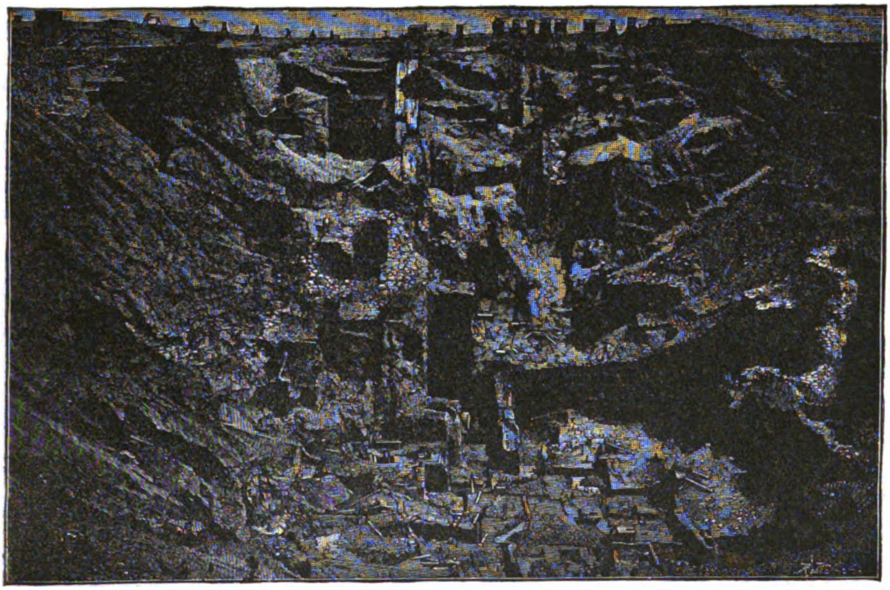
There is a tribe among the Kaffirs known as the Gaikas, after the name of their chief. The territory in which they lived was named Kaffraria, the central town of which is King Williamstown. William Koyi belonged to this tribe, and was born during the war of 1846, between the Gaikas and the British. His parents were heathen.

The life of a little Kaffir boy is a very simple one. There are no schools to attend. Always a holiday; running about the hills, herding his father's stock; learning to use the knobkerrie, and to throw the assegai, so that when he is a man he may hunt game and fight his chief's battles; returning in the evening to milk the cows; to eat, and sleep till the next morning. William Koyi was enjoying such a life when, at the age of eleven, a peremptory command came from the great Kaffir chief Kreli that all the cattle were to be killed and eaten. A girl called Nongqause, daughter of one of the chief's counselors, had gone to draw water, and at the river saw fairies who told her they were in communication with the spirit world; that if the tribe would kill all their cattle and destroy their granaries, there would appear on a certain day two blood-red suns in heaven, which would be the occasion of the rising from their graves of all the heroes of the race — the great and wise, and the friends and ancestors of each family who had died long ago. Myriads of cattle, more beautiful than any before seen or then existing, would issue from the earth; and great fields of waving corn, ripe and ready for eating, would in an instant spring into existence. But dreadful destruction would fall on all who disobeyed the spirits' commands. Accordingly the granaries were opened for infatuated waste, and herds of cattle were mercilessly destroyed. After all this had been done, the long-expected morn came. But there was no rising of ancestors, no cattle, nor grain; but instead, pangs of hunger and deadly starvation, from which there was no escape, faced them on all sides. Many thousands of Kaffirs died, and among them was William Koyi's father, in 1857.


WILLIAM KOYI.

A new chapter in William's history now commenced by an escape from this tribal calamity, along with his mother and two sisters, to the Colony, to seek employment among the Dutch farmers, and his obtaining work there as wagon-leader. He continued at this for five years, when in 1862, on the death of his mother, who had meantime become a Christian, William removed to Uitenhage, near Port Elizabeth. He there engaged himself to a wool-washing establishment, where he stayed another five years, having in that time been promoted to the position of overseer of the native laborers. He then removed in 1867 to work in one of the largest merchant's stores in Port Elizabeth. Up to this time he had never attended school and now felt the need of education. He set himself to learn to read Kaffir at night-schools in order also to satisfy another desire, to know about Jesus Christ; for by this time (1869) he had become converted, and been admitted a member of the Wesleyan church in Port Elizabeth.

William Koyi came to Lovedale in 1871, and his case is one of the most remarkable results of Lovedale work. A stray leaf of a Kaffir newspaper published at Lovedale, the *Isigidimi Sama-Xosa*, or *Kaffir Express*, which he picked up and read during his dinner hour, was the first cause of his being directed to the place. On inquiry he found it was 150 miles distant. He then resolved to walk to it, and to seek admission; which he did, reaching Dr. Stewart's house one afternoon, where he was kindly taken in, and as he had no money to support himself at school he was given work as groom and general servant to attend such classes as he was able for. He was very backward in his education — could only read Kaffir and scarcely a word of English. Erelong he came to regard Lovedale as his home, and in return to be regarded there as a humble but valuable worker, who could always be depended upon, needing no pushing to do his work or pressure to keep at it; always doing his best and making himself generally useful. By degrees he rose in the esteem of all, and latterly was appointed assistant overseer of the work companies of the native boarders.



DIAMOND MINE AT KIMBERLY, SOUTH AFRICA.

In 1876, when a call was made for native assistants to join the newly started Livingstonia Mission, William Koyi offered, along with thirteen others, to proceed thither. Of that number four were chosen. Two of these returned to South Africa, one on the ground of health; and the other two — the subject of this notice and Shadrach Mgunana — remained faithful to the end.

His services at Livingstonia are thus summarized by Dr. Stewart, of Lovedale, who " had good opportunities of knowing his worth, not merely in South Africa, but in journeys on foot in Central Africa, and in difficult positions on Lake Nyasa itself. His sound judgment and cool courage were as marked as his unselfish and generous disposition. Always ready and always willing at any hour of the day or the night for any duty or any emergency to which he might be called, he was a man on whom reliance could always be placed."

He introduced the plow in Angoniland in 1883. A present of one was sent him by the Lovedale Literary Society, of which he was a member. His early knowledge of working with oxen, learned on a Dutch farm years ago, stood him in good stead now in training oxen for tilling ground and for transport, the first ever thus used in Angoniland.

In 1882 he had revisited Lovedale for a short time to recruit his health, and married the second daughter of the late Rev. A. Van Rooyen, a native minister of the London Missionary Society, who also has since died.

On the fourth of June, 1886, William Koyi was released from service in the mission cause, and passed onward to his rest. Just a month before his death a general council of the Angoni tribe had been held to give their full consent to what William had for ten years patiently been waiting for — namely, the preaching of the gospel of Jesus Christ throughout the whole tribe; also, the full consent of the Angoni to the opening of schools for the teaching of their children. It is said that when the news of this decision of the Angoni tribe was told to William — then lying on his deathbed — he exclaimed, somewhat after the words of the just and devout Simeon recorded to us in Luke ii: "Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation prepared for all this people." His own great desire, often expressed in letters to Lovedale, that a European missionary be sent to preside over the work in Angoniland, had likewise been fulfilled in the appointment of the Rev. Dr. Elmslie as head of the station and co-worker with the black evangelist. To the last was apparent in him that element of an attractive character — namely, the entire absence of self-esteem, which appeared when ten years before he volunteered in the public meeting at Lovedale for service in the mission in which he died. Then he gave utterance to these words: "I am willing to go in any way I can be useful, even as a hewer of wood or drawer of water."

SCOTCH MISSION STATION NEAR LAKE NYASA.

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THE NEED IS URGENT.
LET THE GIFTS INCREASE.

Readers of this and previous numbers of THE MISSIONARY HERALD must see that opportunities in mission lands were never so great as now. There is advance all along the line, save where such advance is stopped for want of means. Native preachers and teachers are ready for service and at small cost, but the question in our missions has come to be not of increasing the number of native agents, but of support for those already employed.

The Appropriations not Sufficient.

Of the $840,000 received by the Board last year, $150,000 came from sources to which we cannot look for like amounts this year, namely, $100,000 from unusual legacies, and $50,000 as special, from a few friends.

The Committee could not of course appropriate this sum which it had no assurance of receiving. Consequently the missions are suffering. They cry out under the reductions.

A missionary says of the first tidings of reduced appropriations: "We hold our breath, waiting for details."

A missionary in Constantinople writes of the necessity of reducing their work, dismissing native preachers and teachers, and closing schools.

Another from the interior of Turkey says that even their regular estimates were based on a cutdown of work in hand, and that the reductions made upon the estimates compel them to cry out, not knowing what to do.

Shall not the cry of the Missions be heard?

There is money enough in the hands of Christians. The need is pressing. Men call and the Master calls. **WHO WILL COME "TO THE HELP OF THE LORD"?**

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THE MISSIONARY HERALD

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THE
MISSIONARY HERALD.

Vol. LXXXIX. — APRIL, 1893. — No. IV.

The receipts from donations for February were $2,375 in advance of those of February, 1892, from legacies about $10,550 less, so that the decline for the month was $8,171.38. For the six months the gain from donations has been over $25,000 and the falling off from legacies nearly $20,000, making the net gain for the first half of the fiscal year $5,078.33. It is evident that donations from churches and individuals must largely increase, if we are to make up for the relative loss on bequests and are to advance during the year, as we need to do, at least $100,000.

Many thanks to the friends who have responded to our request and sent volumes of Peloubet's Notes to the Rooms for our missionaries. Many more copies could be used profitably, and the volumes for any past year will be thankfully received. There is also a continual stream of requests from mission fields for the "Providence Bible Lesson Pictures," and we should be specially grateful to those who may send the sets which they have used last year or any previous year.

Inquiries are frequently received whether or not the new craft for the Gilbert Islands, the *Hiram Bingham*, has been paid for. We are sorry to say that there are still some $1,800 lacking. The vessel has sailed, and we hope that when the *Morning Star* reaches Honolulu, in April or early in May, we may learn of the arrival of the *Hiram Bingham* within the Gilbert group. Sunday-schools and Young People's Societies which have not as yet contributed are asked to forward a gift, large or small, to pay for this vessel, which is not merely a means of conveyance between the islands, but is practically a house for Rev. Mr. Walkup, the missionary.

One of the most striking illustrations of personal effort in winning individuals to the acceptance of the gospel is reported in the letter of Mr. Albrecht from Japan, given on another page. In a well-filled house, made up of members of the different churches in Kyōto, Dr. Gordon asked how many of them had been brought to Christ by the personal effort of some friend — and one half of the audience rose to their feet. In view of such a fact we are not surprised at the marked progress the gospel has made in Japan, and we earnestly commend the incident to the thoughtful consideration not only of missionaries but of all members of churches in this and in other lands.

THE article in the last number of the *Missionary Herald* upon the Decennial Missionary Conference at Bombay was written before the report of the proceedings of the last day of the Conference were at hand. It seems that on that day there was a sharp discussion, and much difference of opinion was expressed in reference to the passage and subsequent withdrawal of a resolution declaring the sentiments of the Conference in regard to government complicity with immoral legislation. The Conference at first declined to pass resolutions of any sort, inasmuch as it had no power as a deliberative body. Subsequently the rule was relaxed, and at once an avalanche of resolutions was precipitated upon the Conference, which it could not consider properly. The Conference therefore reverted to its original purpose, and in so doing laid on the table a resolution denouncing the licensing of immorality. There are those who have assumed that in so doing the Conference practically assented to the course of the government in respect to what is known as the "Contagious Disease Act." We are assured from private as well as public sources that this is by no means a proper statement of the case. The question was largely what may be called a parliamentary one. Had it been taken at what was deemed a proper time and place the vote would have been practically unanimous in denunciation of the legislation named.

QUITE a number of the missionaries of the American Board will be in the United States the coming summer, and will wish to visit the Columbian Exposition at Chicago. They will be glad to learn of accommodations in that city which can be secured at reasonable prices. The large and commodious buildings of the Congregational Theological Seminary will be open for guests at low rates, and a special reduction will be made for missionaries and their families who may desire accommodations. Those who wish to avail themselves of this offer would do well to communicate at once with our District Secretary, Rev. Dr. A. N. Hitchcock, at 151 Washington Street, Chicago, Ill.

AFTER careful consideration by the missionaries of the American Board in South Africa and by the Prudential Committee, and in view of the report of the pioneer party which visited Gazaland last summer, it has been definitely decided that our East Central African Mission shall be transferred into Gazaland. It is expected that at least four missionaries and their families, with some native helpers and the necessary outfit, will proceed from Natal in May or June next, going by way of Beira and the Busi River, to form a central station on or near Mt. Silinda, a point at which a large grant of land has been made to the mission by the British South Africa Company.

THE English Baptists in their endeavor to raise a half-million dollars as a thanksgiving Centenary Fund have had great success. The fund will not be closed till the thirty-first of March, but on the first of February over $540,000 has been received. The whole $500,000 will be applied strictly to the expansion of the Society's work.

DR. LEGGE, the eminent Chinese scholar, now connected with Oxford University in England, says: "I have been reading Chinese books for more than forty years, and any general requirement to love God, or the mention of any one as loving him, has yet to come for the first time under my eye."

The Annual Report of the Madura Mission for 1892, just received in manuscript, from the pen of Rev. J. E. Tracy, is an interesting document which fully confirms the conclusions of the Decennial Conference recently held at Bombay that India is everywhere ripe for a great movement on the part of the Christian church. For years past we have urged the importance of doubling our expenditure of men and means if we would gather in the ripening harvest instead of barely holding our own, while charging the missionaries to cut down all expenses to the lowest possible figure consistent with life, to say nothing of growth and favorable opportunities open on every hand. Hope of change for the better, long deferred, makes the heart sick. The severe retrenchment on the most careful estimates for the educational and evangelistic work of twenty-three per cent. has been, in part, relieved by a supplementary grant of the amount saved last year on exchange through the depreciation of silver and by other special gifts, but only in part; meantime the famine that has nearly doubled the prices of provisions of all kinds, and which is driving many of the poorer classes into the fields to dig wild roots to stay the pangs of hunger, bears heavily on the missionaries, called on daily as they are to aid the suffering around them, and still more on the native agents, whose salaries were only sufficient for the support of themselves and families in the best of times, some of whom must now be dismissed, without employment, to want and suffering. Those who remain are to receive from the mission treasury — though it is not known where the money is to come from — one rupee a month each, or one cent a day extra for one's self and family; and in some instances men have refused to receive this sum, choosing to give it to save their colleagues from dismissal. Do not facts like these appeal to the hearts of Christians in this favored land for grants in aid of our suffering native brethren, faithfully doing the work of Christ in making him known to their countrymen? These natives are now coming, often by whole villages, pleading for instruction. Shall we not give for the relief of our missionaries in this time of need and of unwonted promise and hope of results? How can we measure the value of $5,000, or better, of $10,000 to the Madura Mission for the support of its work at the present juncture? Every dollar now counts for five or even ten in former years. Gifts should be sent to the Treasurer of the Board, Langdon S. Ward, No. 1 Somerset Street, Boston.

At a meeting of the North India Conference of the Methodist Episcopal church, held at Bareli, forty-eight men were ordained to the office of the Christian ministry. All save three of these were natives of India. This is in the district where, in 1892, 18,000 baptisms are reported to have been made. These men have been in training for many years, and are believed to be thoroughly fitted for ordination.

Our missionaries at Van in Eastern Turkey have been able to render such special services in view of the prevalence of cholera as have won for them the high esteem of the people. Dr. Raynolds, by special invitation, has given lectures in all the Armenian churches of Van in reference to the prevention of cholera and care of patients, while Mr. Green has prepared and distributed hundreds of copies of a paper giving instructions and precautions for the guidance of the people.

Letters and dispatches have been received from Marsovan and Constantinople in reference to the burning of the Girls' School building at the former city. It seems that during the month of January placards calculated to incite political insurrection had been posted not only at Marsovan but in many cities and towns of Turkey. One of these placards was posted on the outside wall of the Girls' School building, and the governor of Marsovan absurdly declared that this must have been done by the American missionaries, and that it was on this account that the building was burned. There is much reason to fear that the investigation into the affair, which was subsequently ordered by the Grand Vizier, has been committed to officials who by their incendiary language and conduct were largely responsible for the burning. Our government at Washington was promptly informed of what has transpired by cable dispatches from the United States Minister at Constantinople, as well as by communications from the Missionary Rooms, and the Department of State sent a vigorous demand to the Porte for the protection of our missionaries and indemnity for the losses sustained. A deputation from the Prudential Committee has sought by personal interview to give full information to the new administration at Washington concerning the position of our missionaries in Turkey. It will not be expedient to state here all that is believed or known of affairs within the Turkish empire. It is enough to say that there is undisguised hostility to missionary work, and that the labors of our missionaries are seriously hampered, especially in all educational lines. It is a time of much trial and uncertainty, and our missionary brethren throughout the empire should be especially remembered in the prayers of Christians.

Rev. Cushing Eells, d.d., who died at Tacoma, Washington, February 16, 1893, was one of the early missionaries of the American Board to Oregon. Dr. Eells was born in Blandford, Mass., February 16, 1810. After graduating at Williams College and East Windsor Seminary in 1837, he left with his bride to go across the country to Oregon. The story of that bridal journey was told by Dr. Eells himself in the *Missionary Herald* for May, 1884. Forty-eight days were spent in reaching the Missouri River, and from that point to Waiilatpu, in the Walla Walla valley, the journey, wholly on horseback, occupied 129 days. During the early years of his service there were only semi-annual mails from Boston, some of them going by way of the Sandwich Islands. When Dr. Eells visited New England in 1884, for the first time after that bridal tour, he made the journey in four days which on his going took 129 days. Dr. Eells was a man of most excellent spirit and labored untiringly in laying Christian foundations in the far West, establishing churches and educational institutions, living on horseback much of the time, and making his camp on the prairies, oftentimes without roof or tent over him, with his saddle for his pillow. His most earnest efforts during his latter years were devoted to the establishment of Whitman College, a work in which he was deeply interested both on account of the need of the institution and as a memorial to his beloved associate, Dr. Marcus Whitman. Apart from his labors as a Christian missionary, the service he rendered our country in connection with the Territories and States of Oregon and Washington entitles him to the gratitude of every citizen of the land.

THE death of Mrs. Delight S. Boudinot, which event occurred at Troy, N. Y., on February 20, recalls some events which were of great interest a little over fifty years ago. Mrs. Boudinot was born in Pawlet, Vt., in the year 1800, and was consequently ninety-three years of age at the time of her death. Her maiden name was Delight Sargent, a sister of ex-Governor Sargent of Vermont, and she went as a missionary teacher to the Cherokees in 1827, residing at Brainerd and also at Red Clay in Georgia. About the time of the removal of the Cherokees into the Indian Territory she married Elias Boudinot, a chief of the Cherokee tribe, who had been educated at the Cornwall School in Connecticut. Boudinot was a noble man, who had assisted Rev. Mr. Worcester greatly in translation work, and is spoken of as having been a fine specimen physically and intellectually of the Indian race. Yet the marriage of Miss Sargent to Colonel Boudinot created great excitement. In 1838 the Cherokees were wrenched from their Georgia home and removed into the Arkansas Country, not far from one fourth of the whole population of 16,000 dying on the sad journey. One of the worst results of the transference was the alienation and party strife created among the Indians themselves by the selling of their lands in Georgia. Mr. Boudinot was one of the signers of the treaty making this sale, and for this act, he, with others, was assassinated on the twenty-second of June, 1839. After her husband's death Mrs. Boudinot returned to the East with her children, the United States government making a grant to her for these children. She taught for a time a young ladies' school, and did missionary work in Troy for about twenty years. Mrs. Boudinot's life was as eventful as it was long. The funeral services were held in Troy on February 22.

IN a recent report of a reception given at Nellore to Dr. Miller, Principal of the Christian College at Madras, it is stated that his old students met their teacher with loud hurrahs, and a grand meeting was held, presided over by the District Judge, at which an address of welcome was presented Dr. Miller in behalf of the people of the town. It was a remarkable testimony to the esteem in which he is held. In the afternoon there was held a large garden party, in connection with which it is said, "collations were served, due deference being paid to the caste and creed of the guests assembled." This phraseology is suggestive. It was not *one* collation, at which all met in honor of their guest. The plural is used, for the people would not eat together. The question will arise, what is the "due deference to be paid to the caste and creed of the guests?" It is said that we of the Occident must not expect too much of those whose social customs and theories of caste are so rigid, and that time must be given them to remove their prejudices. Teach them the better way. We cannot help believing, however, that when a Hindu becomes a Christian it is just the time for him to learn that a due regard for caste is a disregard of it.

COMMENCING on March 7 and continuing until April 24, a series of "Foreign Missionary Rallies" has been arranged for by District Secretary Hitchcock, including meetings in about twenty leading cities in Illinois, Michigan, and Minnesota. Field Secretary Creegan will assist in these meetings, and also Rev. H. P. Perkins, of China, and Rev. J. L. Barton, of Turkey.

A FACT reported from Uganda illustrates in a striking manner the spirit of the Protestant community in that kingdom. Some boxes arrived containing copies of the Gospels, prayerbooks, and large wall reading-sheets. Notice was given on a Sunday that the books would be sold on the next day. The missionary, Mr. Baskerville, reports that before light he was aroused by the roar of voices and arose to find his house in a state of siege. He barricaded the doors to keep the people outside, selling the books through the front window. But the barricades were useless; in came the door, and Mr. Baskerville says that there were 1,000 or more people, each with shells, "mad to buy a book." There were only three loads of books, whereas fifty could have been sold. Such eagerness to obtain portions of the Word of God is certainly a most hopeful sign. In this connection we are glad to report that the latest tidings from Uganda as to the political situation are reassuring. The British East Africa Company has received a letter from Captain Williams, dated Uganda, October 22, in which he says that, in his own opinion and that of the missionaries, the "country is fast settling down, and that there is no serious disturbance to be anticipated." Trade is reviving and the people are clearing the roads and building houses and cultivating fields. Captain Williams says he is doing all in his power to work through the king and chiefs, and that he sees no reason why these interior countries should not be able to pay their way, by which we suppose he means that they will make some remunerative returns to the East Africa Company, which is seeking to develop trade in those regions.

AN extract from a personal letter of a missionary now in the field may help in the enlightenment of some persons who fancy that in foreign missionary service there is not an adequate sphere for the exercise of their talents. This missionary writes: "The trouble with many young men at home is that they do not at all appreciate the intensely interesting character of this work, on its intellectual side even, to say nothing of its higher aspects. When I first thought of going abroad, the sticking point in my unenlightened understanding was the question whether I was willing to devote my vast intellect to the business of 'making pin heads' the remainder of my days, far off in the Islands of the Sea or the wilds of Africa. And this, too, notwithstanding the fact that I had often preached to my church on the capacities of the heathen mind. I finally decided to devote myself to pin heads, and as a result a work has always fallen to my hands of a comprehensiveness such that I envy the place of no seminary teacher in America!"

THE information received from the Hawaiian Islands indicates a growing sentiment among the natives in favor of annexation to the United States. Good order has been maintained, and the people, under the extraordinary circumstances, have behaved well. The violent and unconstitutional conduct of the late Queen has evidently alienated the mass of the people, who otherwise might think that her rights should not be taken from her. Her course has been such that the fact is recognized that she has no rights as Queen. It is perhaps well that the government of the United States should act with great deliberation in reference to the proposed annexation, but so far as we can gather from the utterances of public men and the public press the conviction is becoming clear that, in some form, the Hawaiian Islands must become an integral part of the United States.

On the next page will be found a valuable table giving the record of Protestant missionary work in Japan for the year 1892. We are indebted to the Rev. Henry Loomis, Agent of the American Bible Society in Japan, for an early copy of the statistical table prepared by him from which we have condensed the report we give. It will be noticed that the number of foreign missionaries connected with all Boards is slightly over what it was a year ago, while the native ministers and preachers not ordained have increased by over 100. The Kumi-ai churches lead all the others in the number that are entirely self-supporting, 44 of them receiving no aid whatever from any outside source. The report of the Greek Church in Japan shows that there are 219 churches, with a membership of 23,325. The Roman Catholics report 78 European missionaries, 36 native clergy, and 291 catechists. Their congregations number 244 and the adherents 44,812. Including 2,500 infant baptisms they report under the heading of "baptisms and conversions" during the year, 5,354.

Among the numerous congresses which will assemble in connection with the Columbian Exposition at Chicago, two will be of special interest to readers of this magazine. A foreign missionary conference, to be held in the latter part of September, will, it is hoped, bring together representatives of all the foreign missionary societies in the United States and perhaps many from other countries. The committee that has in charge an African Ethnological Congress has issued an attractive program, and papers will be presented and addresses made by a large number of eminent persons who are familiar with Africa and the African races. On the list of speakers, aside from many well-known Americans, we notice the names of R. N. Cust, Esq., Yakub Pasha, W. T. Stead, Mason Bey, etc. Over sixty topics are entered upon the program. The congress will undoubtedly be both interesting and profitable.

We have received the first number of *The Student Volunteer*, which is to be the special organ of the "Student Volunteer Movement for Foreign Missions." It is published by an executive committee, at No. 80 Institute Place, Chicago, the price being only twenty-five cents a year. It is a bright and readable magazine of twenty pages, containing much matter which will be helpful to the Volunteer movement. The leading article dwells upon the Volunteer as a force: (1) educational; (2) financial; (3) a praying force; (4) a missionary force to-day in the field just at hand, doing missionary work before going abroad; and (5) a self-perpetuating force, in bringing forward others to take his place when he leaves. An interesting fact is brought to light that all the former Secretaries and members of the Executive Committee who were Volunteers are already in the field or have offered themselves to some foreign missionary Board. Three of them are in India, one in China, and one in Japan. We are persuaded that the power that is in this Volunteer Movement has not been clearly recognized. Are our churches praying for these young Volunteers as they should?

The blessing of God is manifestly resting upon missionary work in Hungary. Our readers will remember the record of the past year, and Mr. Clark writing from Prague, February 9, says that up to that date twenty-four persons had been received to the church since Christmas.

PROTESTANT MISSIONARY WORK IN JAPAN FOR THE YEAR 1892.

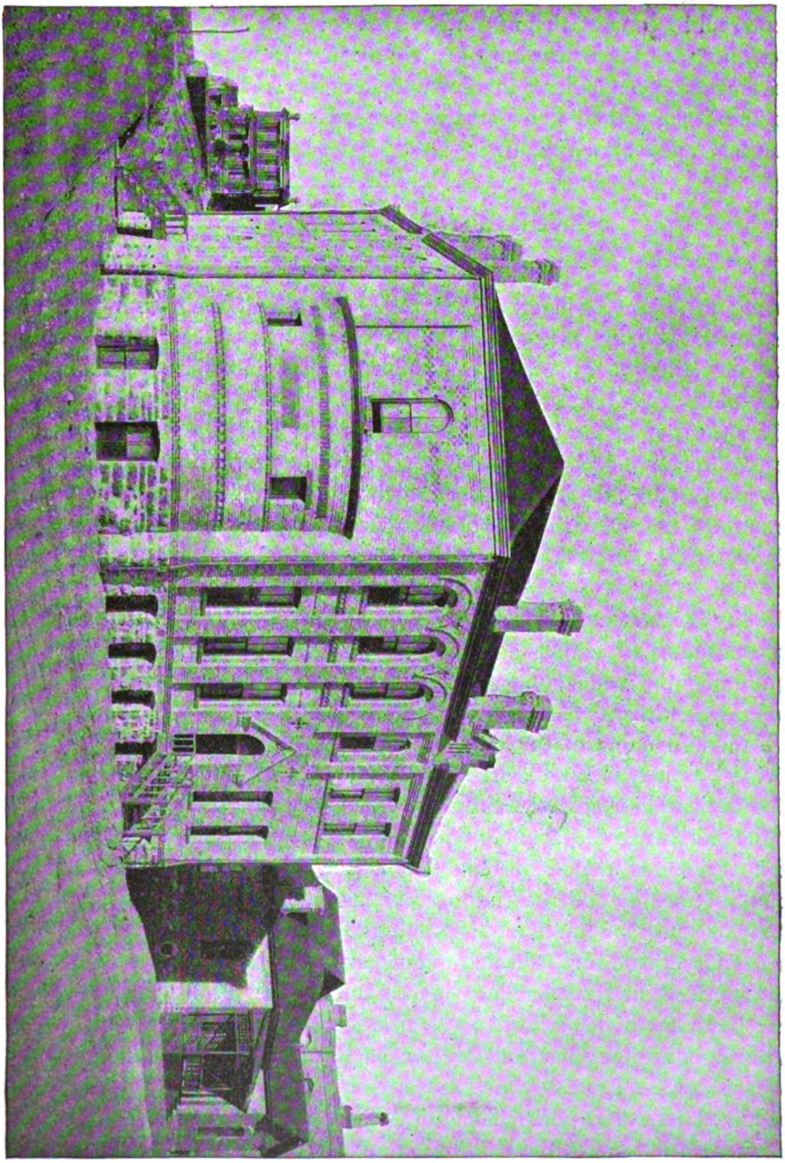
CONDENSED FROM TABLE COMPILED BY REV. H. LOOMIS, OF AMERICAN BIBLE SOCIETY, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	MISSIONARIES			Stations.	Out-stations.	Organized Churches.	Baptized Adult Converts, 1892.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of native Christians for all purposes during the year, in yen. 1 yen=67 cts. (gold).
		Male.	Unmarried Women.	Total, Including Wives.									
Presbyterian Church of the U. S. . . .	1859	21	22	63	11	21	. .	. . .	. . .	. .	. .	. .	. . . . .
Reformed Church in America	1859	10	7	27	4	15	. .	. . .	. . .	24	. .	. .	. . . . .
United Presb. Church of Scotland . .	1874	2	. .	3	1	.	. .	. . .	. . .	. .	. .	. .	. . . . .
The Church of Christ in Japan(e) .	. .	. .	. .	. .	. .	.	74	789	11,190	51	53	103	16,740.00
Reformed Church in the U. S.	1879	4	3	10	1	5	.	. . .	. . .	20	. .	. .	. . . . .
Presbyterian Ch. in the U. S. (South).	1885	11	5	26	5	25	. .	. . .	. . .	6	. .	. .	. . . . .
Women's Union Miss. Soc., U. S. A. .	1871	. .	3	3	1	.	. .	. . .	. . .	. .	. .	. .	. . . . .
Cumberland Presbyterian Church . .	1877	4	6	14	4	12	. .	. . .	. . .	5	. .	. .	. . . . .
Evangelical Lutheran Mission, U. S. .	1892	2	. .	2	2	. .	. .	. . .	. . .	. .	. .	. .	. . . . .
American Prot. Episcopal Church(a)	1859	12	11	33	5	30	27	208	1,433	15	7	19	2,357.87
Church Missionary Society	1869	22	21	64	12	33	36	267	2,126	19	7	60	2,389.24
Nippon Sei Kokwai	. .	. .	. .	. .	. .	.	. .	. . .	. . .	. .	. .	. .	. . . . .
Society for the Prop. of the Gospel .	1873	10	3	17	4	7	7	151	784	8	7	10	942.76
Wyckliffe College Mission (Canada)	1888	3	. .	4	1	.	1	13	23	1	. .	3	42.33
Baptist Missionary Union, U. S. A. .	1860	16	15	46	8	74	18	199	1,312	6	6	51	632.82
Disciples of Christ	1883	4	7	15	1	11	2	50	260	7	8	4	30.00
Christian Church of America	1887	2	1	5	1	4	3	27	174	2	1	4	60.32
Baptist Southern Convention (f) . . .	1889	2	. .	4	1	2	. .	7	15	. .	. .	3	. . . . .
Kumi-ai Churches; A. B. C. F. M. (b)	1869	26	31	83	14	195	92	1,096	10,760	77	28	101	25,707.56
Berkeley Temple Mission, Boston (c)	1889	1	. .	2	1	. .	. .	. . .	. . .	1	. .	. .	. . . . .
American Methodist Episcopal Church	1873	19	26	67	9	30	58	436	*681 3,114	29	82	23	7,061.51
Canadian Methodist Church	1873	9	14	31	8	14	22	182	*168 1,760	8	12	16	5,699.92
Evang. Association of North America	1876	5	. .	9	1	6	8	81	537	13	11	15	912.98
Methodist Protestant Church	1880	3	3	7	3	3	2	44	305	6	1	8	201.68
Am. Methodist Epis. Ch. (South) (d)	1886	15	5	29	8	22	9	118	524	23	5	9	434.00
The Scandinavian Japan Alliance . .	1891	7	10	18	7	10	. .	. . .	. . .	. .	. .	13	. . . . .
General Evang. Prot. (German-Swiss)	1885	2	1	4	1	4	2	14	247	8	2	3	100.00
Society of Friends, U. S. A.	1885	1	2	4	1	3	1	8	43	. .	. .	5	25.00
International Missionary Alliance . .	1891	1	4	5	2	. .	. .	. . .	. . .	. .	. .	. .	. . . . .
Unitarian.	1889	2	. .	3	1	6	2	. . .	. . .	19	1	7	. . . . .
Universalist	1890	3	1	6	1	5	1	41	78	11	2	3	. . . . .
Total of Protestant Missions, 1892	. .	219	201	604	119	537	365	3,731	35,534	359	233	460	63,337.99
Total of Protestant Missions, 1891	. .	209	178	527	97	381	323	3,718	33,390	349	157	429	74,070.14
Increase in 1892	. .	. .	23	77	22	156	42	. . .	2,144	10	76	31	. . . . .

(a) To June 30, 1892. (b) To March 31, 1892. (c) All other items are included in the American Board report. (d) To August 1, 1892. (e) To August 30, 1892. (f) To December, 1891; no report for 1892. * Probationers.

THE TRAINING SCHOOL AT EL PASO.

THE buildings which are represented in the cut below are a sign of a marked advance in the work of preparing Spanish-speaking ministers both for Mexico and for the States of the Southwest where the Spanish language is used. The building is located just this side of the Rio Grande in El Paso, Texas, but it is conveniently situated for students from all parts of Northern Mexico.



THE TRAINING SCHOOL AT EL PASO.

Just across the bridge, on the Mexico side, is Ciudad Juarez with a Mexican population of 9,000. The institute is supported jointly by the American Board and the New West Education Commission; the buildings having been provided by the Commission at a cost, including the land, of about $11,000, while the Board deputes one of its missionaries, Rev. A. C. Wright, to be the head of the school. Since the first of September last there have been fourteen students, all but one of them from old Mexico. The New West Commission is coöperating with the Board most generously in this institution, which combines home and foreign missions in a remarkable way. The school building is of brick and is large and conveniently arranged, and the cottage near by is the home of Mr. and Mrs. Wright.

SKETCH OF OSAKA, JAPAN.

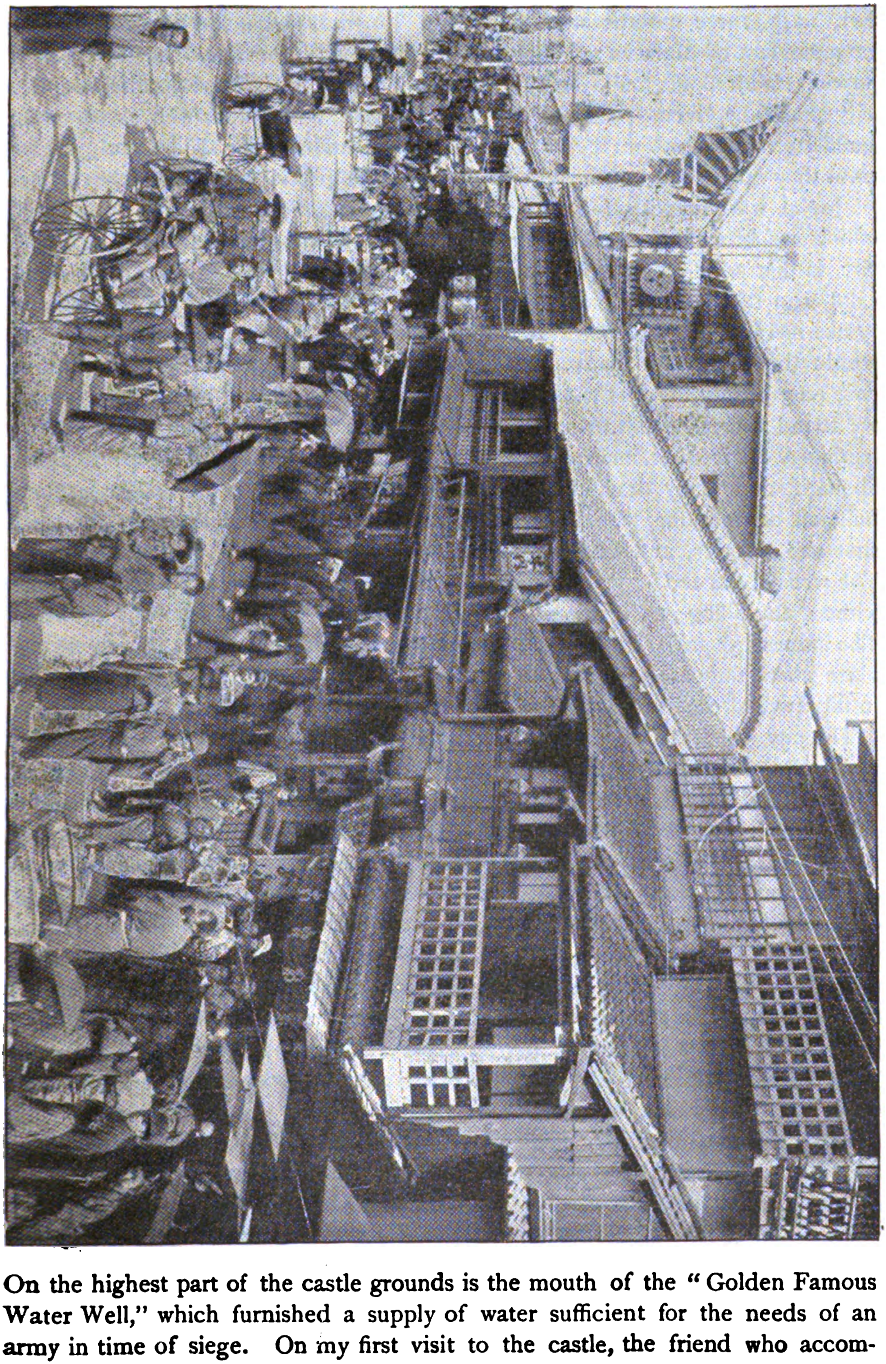
BY REV. OTIS CARY.

AMONG the cities owing their existence, or at least their importance, to the rivers on whose banks they are built is Osaka. In population it ranks second among the cities of Japan, having about 500,000 inhabitants within the city proper, while Tōkyō has 1,400,000. The prosperity of the latter city depends chiefly upon the public offices and the schools; while Osaka owes its importance to commerce and manufactures. The wide plain on which Osaka is situated was formed by the Yodo River, which is the outlet of Lake Biwa. Though the mouth of the river is now two miles distant, there is abundant evidence that within historical times the sea flowed over a part of the territory now occupied by the city.

The city is intersected by a large number of artificial canals that afford water transportation to all sections. This has led some to give to Osaka the exaggerated title of "the Venice of Japan." In one respect it outranks Venice, having 1,100 bridges, while the Italian city can boast of only 400.

The modern name of the city is written with characters signifying "Great Acclivity," a title which seems inappropiate for so flat a plain. Some give another derivation which would make the name mean, "Hill of the Great Estuary," the hill being the slight elevation on which are now the remains of the ancient castle. It was on this hill that a Buddhist monastery was built about the close of the fifteenth century. Nobunaga, the general who is remembered as the persecutor of the Buddhists and the patron of the Jesuit missionaries, became angry at the sect to which this monastery belonged because of the help which its priests had rendered to his enemies. He resolved upon its annihilation; but some of his followers who belonged to that sect revealed his designs to the bishop, who at once prepared for defence. Several attempts to take what had now become a fortress having failed, Nobunaga had recourse to the emperor, who ordered its evacuation. The priests did not dare to disobey; and so, in 1580, after setting fire to the buildings, they abandoned their stronghold.

Three years later, the great general, Hideyoshi, who had succeeded to Nobunaga's power, determined to make Osaka his headquarters. On the site of the monastery he built a castle within which was a palace, said to have been the most magnificent building ever erected in Japan. It remained until 1868, when, during the contests between the emperor and the shogun, it was burned by the latter as he evacuated it. The walls of the castle still remain, the immense blocks of stone used in its construction being among the chief sights of Osaka.



A STREET IN OSAKA.

On the highest part of the castle grounds is the mouth of the "Golden Famous Water Well," which furnished a supply of water sufficient for the needs of an army in time of siege. On my first visit to the castle, the friend who accompanied me tried to convey some idea of the depth of the well by saying that if we dropped in a stone that afternoon and came again the next morning we should then hear it strike the water.

For centuries Osaka has been the commercial capital of Japan. In November, 1549, three months after landing in Japan, Francis Xavier wrote to the commandant of Malacca: "Osaka is a maritime city, the chief seat of trade in Japan. With God's help it will be easy to obtain that right of domicile in that city should be given to the consuls of the king of Portugal, as well as power to build storehouses where they might keep merchandise from India and Europe until they might be exchanged at leisure with the precious metals of the country of Japan, with manufactures and produce, but especially with silver and gold, which are brought for sale from nearly all parts of these islands, in great quantity, to that port, which is the richest that they have." Will Adams, the English pilot who spent many years in Japan, thus writes of a visit that he made to Osaka in 1600: "We found Ozaca to be a very great towne, as great as London within the walls, with many faire timber bridges of a great height, seruing to pass ouer a riuer there as wide as the Thames at London. Some faire houses we found there, but not many. It is one of the chiefe seaports of all Iapan; hauing a castle in it, maruellous, large, and strong, with uery deepe trenches about it, and many drawbridges, with gates plated with yron. The castle is built all of freestone, with bulwarks and battlements, with loopeholes for smal shot and arrowes, and diuers passages for to cast stones vpon the assaylants. The walls are at the least sixe or seuen yards thicke, all (as I said) of freestone, without any filling in the inward part with trumpery, as they reported vnto me. The stones are great, of an excellent quarry, and are cut so exactly to fit the place where they are laid that no morter is used, but only earth cast betweene to fill up voyd creuises, if any be."

The city still retains its commercial importance. The rivers are traversed by numberless boats bearing their cargoes to the storehouses that line the banks of the rivers and canals. The streets, in the business part of the city, show something like the bustle of Western lands; though the absence of heavy drays and street-cars gives a quiet such as is there unknown. Man-power takes the place of horse-power, goods being carried in boats, on handcarts, or on the shoulders of coolies, while passengers travel in the ubiquitous jinrikisha. The fronts of the shops are open so that the passer-by can see the goods that are for sale; though those of the finest quality are often kept stored away, to be taken out only when a purchaser is at hand able to appreciate their excellencies. A large proportion of the shops in the principal streets is lighted by electricity. Many of the public buildings, a few of the banks, and some of the manufactories are built wholly or partially in foreign style.

The student of sociology finds much of interest in Japan, where are being condensed into a short space of time the changes that in Europe have occupied centuries. One of these revolutions is now going on in Osaka, owing to the introduction of the modern system of manufactures. Encircling the city is a belt of factories darkening the air with the clouds of smoke that pour forth from their tall chimneys. Some of the buildings are little more than rough sheds, and it is astonishing to see the quantity and excellent quality of the goods turned out from some of these places. Others of the buildings, such as the government and arsenal, the plants of the electric lights, the cotton factories, etc., seem to be as well appointed as those of similar establishments in America. The development of these industries, together with the facilities for travel offered by railroads, is in Japan, as elsewhere, helping to build up the cities at the expense of the country towns. Many places in the vicinity of Osaka which were formerly of considerable importance are now giving up their young and most enterprising people to the attractions and opportunities of the city. With the increase of the manufacturing population, it cannot be long before the labor questions of Western lands find their counterparts here. Even now there may occasionally be seen in newspapers the word, "sutoraiku," an attempt to reproduce in the Japanese syllabary the word "strike," which is likely to become a permanent addition to the English terms that have gained a place in the language.

In 1869, Bishop Williams, of the American Episcopal Church, came to Osaka as the first Protestant missionary. The work of the American Board was commenced by Rev. and Mrs. O. H. Gulick, in July, 1872. They were soon joined by Dr. and Mrs. M. L. Gordon. At first no public work could be attempted. Here, as elsewhere throughout the country, there was posted the law: "The evil sect called Christian is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given." In the Kyōto prison, from which he was to be released only by death, was Mr. Gulick's former teacher, who a year before had been arrested because of his interest in Christianity. There had recently been renewed persecution of the Roman Catholic Christians near Nagasaki. Little could be done except to wait and to prepare for the opportunities that might come when the then present obstacles were removed. During this time of waiting Mr. Gulick daily read the Scriptures with three Japanese who were in his household. There were rumors that the government was becoming less opposed to Christianity; and when, in January of the next year, a school was opened on Dr. Gordon's premises, there were forty students, notwithstanding that the principal exercise was the reading of the New Testament. The next month the government ordered the removal of the public proclamations against Christianity, although it soon after declared that the laws had not been actually repealed. On the very day when the last edict in Osaka was taken down, the two missionaries held the first public service in the Japanese language. There was at first an average attendance of about fifteen persons. May 28 there was organized the fourth Protestant church in Japan. It was the second in connection with the work of the American Board, the church in Kōbe having been formed about a month before. The Osaka church consisted of seven members, all men. Two came by letter from the churches in Yokohama and Tōkyō.

There are now within the city limits five churches connected with the work of the American Board. There are also several places where Sunday-schools and preaching services are regularly held. All of these churches are self-supporting, though the mission aids in some of the outside work that they carry on. There are two schools, one for boys and one for girls, carried on by these Christians, they being responsible for the finances. Members of the mission assist in the teaching.

Several other missionary societies are working in Osaka. The whole number of Protestant church members is something over 2,000; not a very large number when the whole population is taken into account. One of the pastors, in illustrating to his hearers how much work remained to be done, said: "If, in order to preach the gospel to those who pass along the streets of Osaka, we should station the church members of the city on the bridges, there would not be enough to have a preacher at each end of all the bridges." The number of the Christians is not a criterion of the influence they are exerting; an influence that is felt and acknowledged by many who are not in sympathy with their religion. In addition to the Protestants, the Roman Catholics have a *population* of about 700, and the Greek Church of about 200.

WHAT A BUSINESS MAN SAW IN MADURA, INDIA.

Mr. Charles Stewart Smith, President of the New York Chamber of Commerce, is now traveling in the East, and a letter from him, addressed to the Secretary of the Chamber of Commerce, was published in *The New York Tribune* of February 17. The letter refers particularly to what Mr. Smith saw within the Madura Mission of our American Board, and his testimony as to the character of the missionaries and the value of their work is most emphatic. The high source from which it comes entitles it to special attention and full credence. We are glad to give here that portion of Mr. Smith's letter relating to missionaries: —

"It is the fashion among passengers by the Pacific steamers and with a large number of travelers to sneer at foreign missionaries. I determined to take advantage of my visit to Southern India to judge from personal observation of the claims of the missionaries of the American Board, located at Madura, to the sympathy and support of all good men and women. A letter from the distinguished president of the American Board, Dr. Richard S. Storrs, opened the door to this inquiry. No commendation is needed from me, either of the grand work of Dr. Washburn, the head of Pasumalai College, who has given not only his life service, but also all his private means to the college, or of the devotion of John Scudder Chandler and his predecessors in charge of the Madura Mission. The story is well and truly told in the jubilee report of half a century's work in this place, which I hope you will read. My personal observations lead me to the conviction that the results are understated.

"We visited a room in one of the mission buildings and found twenty-two tidy-looking native women, who gave us the graceful Oriental salaam; it was a session of Bible readers. The Lord's Prayer was said in the Tamil language, a hymn sung, and the Bible read; then followed questions by the women, and answers and explanations by the teacher, who had been for eight years engaged in this work. This delicate-looking but brave young woman holds two classes each morning, of one and a quarter hours each, and in the afternoon visits the dirty lanes and poor huts of the natives, inspecting and assisting the labors of the women that she is training to go from hut to hut to read the Bible to all who will listen to them. There are now from 700 to 1,000 native Bible readers connected with the Madura Mission in all its branches, who have been prepared for their work in the manner above described. The pluck and enthusiasm with which these poor native women perform this service in face of opposition and persecution from their own families and neighbors are remarkable.

"Some fifteen or twenty years ago an attempt was made to open a school for Mohammedan children similar to the one which has been so long in successful operation among the Hindu population; but the lives of the missionaries were threatened and the project was abandoned. Within a year or two a very intelligent and prominent Mohammedan of Madura applied to the mission to have a school opened by one of the ladies for a class of children whose parents were able and willing to pay for this service. This request was coupled with the condition that the Christian Bible should not be used in the school. The missionaries declined this proposition unless with the liberty to teach the Bible in any way they pleased. The terms of the missionaries were finally accepted and loyally carried out. We visited this school also, and heard twenty-five or thirty very interesting Mohammedan children recite the Lord's Prayer in their own language.

"I was invited to the principal Hindu Club of Madura, and was introduced to a high-caste Brahman, who was a distinguished member of the Bar. He spoke faultless English and was a very interesting man. This gentleman said: 'Hindu as I am, I want to bear my testimony to the valuable service the American missionaries have rendered to our poor people by their schools. They have forced us in self-defence to open Hindu schools for the poor.' I afterward learned that this same man had contributed largely to the support of a Hindu school modeled on the American plan. I spoke to the young lady in charge of the Bible readers' classes of the hard work and discouragements connected with her special field. 'Yes,' she replied; 'I do sometimes feel discourged; but then I turn to the Master, at once divine and human, whose commission I bear, and I hear his voice sounding through the centuries: "I am with you alway, even to the end of the world"; and I remember he said also: "My words shall never pass away."'

"I have since visited the stirring scenes of the Indian mutinies at Lucknow, Cawnpore, and Delhi. I have stood reverently and with uncovered head beside the graves of Havelock and Lawrence. I have read the tablet of Lord Napier, upon which he inscribed the names of the gallant men who carried the Kashmit gate by storm, and gave their lives to save the honor and the empire of the English race in India. I solemnly believe, however, that no soldier who (in Lawrence's last words) died 'trying to do his duty' has deserved better of his country and of mankind than have these brave men and women of the Madura Mission, who face daily the fever of the jungle, and cholera, which is always present in India, and are with heroic self-sacrifice wearing out their lives silently for the good of others."

CONDITIONS OF CONTINUED PROGRESS IN JAPAN.

At its last annual meeting, in July, 1892, the Japan Mission made no request for additional missionary families to aid them in their work. They had presented such requests year after year, and called attention to important centres which might well be occupied. The Board at its Annual Meetings had endorsed their requests; but the men were not forthcoming, and the mission felt that they must give up important centres to other societies and content themselves with developing, if possible, the work in hand. Though the number of missionaries is now five less than three years ago, they only ask for four or five young women as necessary simply to fill vacancies in carrying forward woman's work already begun.

In these circumstances the mission make a most earnest appeal for funds to sustain and develop the Doshisha as the great agency for putting well-qualified Japanese ministers into the field, and for means to support Japanese preachers. As was shown in the results of the past year, the Japanese are taking upon themselves more and more the duty and the privilege of making the gospel known to their countrymen; but their preachers must be supported from abroad in their purely evangelistic labors as they carry the gospel into new places and organize new churches which may soon become self-supporting. Hence the mission plead most earnestly for means to employ all well-qualified men as evangelists, and to enable them to start the work at new points. For this purpose, besides a supplementary grant recently made to this mission, not less than $4,000 more are imperatively needed to sustain the Japanese Home Missionary Society, and for evangelists in connection with the different stations, unless able preachers are to be dismissed from service or fail to be employed, a calamity which the friends of missions certainly will not permit.

When it is remembered that during the last year twenty-one new churches were organized, and over 1,000 believers received on confession of faith, and this very largely as the result of purely evangelistic work in which the Japanese had the larger share, it will be seen how urgent is this call. The failure to receive the aid, as above indicated, will seriously check the work now so happily in progress and prove a sad discouragement to the missionaries.

RECENT EVENTS AT THE DOSHISHA UNIVERSITY.

BY REV. M. L. GORDON, D.D., KYŌTO.

THE fall term of these now well-known schools was a very prosperous and harmonious one. The students named in the catalogue number over 500, and when the professors and their wives meet in a social gathering they make a company of sixty persons. Among the Japanese members are four doctors of philosophy, several doctors of medicine, not to speak of other degrees which have been well earned in our best American schools. The return of these men to the service of their Alma Mater is a cause for rejoicing to all the friends of the school.

Two events, not so joyful, have recently occurred. One was the death of Mr. K. Yamamoto, who with Dr. Neesima constituted the original Doshisha, or One-purpose Company. He was in many respects a very remarkable man. He was a samurai of Aizu, a province where the spirit of the soldier seems to have burned with an especially pure flame. An earnest student and an intense patriot, his early days were devoted to the military advancement of his native province. By his indomitable perseverance he secured improvement in the firearms of the provincial soldiers, and as a reward was made an inspector of the army and the commander of its artillery. He was ordered to Kyōto in 1864, and took an active and honorable part in the troublous scenes of the succeeding two years. At one time he was taken prisoner by the Satsuma soldiers and coming in contact with such men as Saigo Takamori and Komatsu Tatewaki he was greatly admired by them. Later he became blind and lost the use of his feet, and remained in this condition during the twenty years that preceded his death.

In the spring of 1875 Dr. Neesima visited Kyōto and met Mr. Yamamoto, who was then a councilor to the local government. Several missionaries who had previously visited Kyōto had called on Mr. Yamamoto, and a copy of Dr. Martin's Evidences of Christianity given him by one of them had greatly moved him and prepared him warmly to second Neesima's plans for a school founded upon Christianity. And so the Doshisha was founded. His progress into the full light of Christian truth was slow, and it was not till several years later that he was baptized and received into one of our churches. For some months his health has been gradually failing, and on December 28 he passed away. His funeral, which occurred on December 30, was very largely attended.

To-day, January 23, is the third anniversary of Dr. Neesima's death. Services conducted by President Kozaki were held in the University Chapel and were very largely attended. The chapel was decorated with Japanese flags and several mottoes in Chinese characters stood on the platform. One of these, *Kenshin* (Consecration), gave perhaps the best possible epitome of his life. Two of his letters dating back as early as 1871 were read, in which his love for Christ and for his fellow-countrymen was clearly revealed. The two addresses were delivered by Professors Morita and Ichihara, who have just returned from three years' study at New Haven, each bringing with him Yale's degree of PH.D.

Dr. Morita spoke especially of Dr. Neesima's spirit — marking the points that he came back (1) to be perfectly at one with his people; (2) to be perfectly at one with his environment; (3) that he was able to do this because he was at one with God. Dr. Ichihara spoke of two thoughts which could not be dissociated without harm — conservatism and progress. His address was an eloquent plea for conservatism as regards Dr. Neesima's spirit and principles, and progress as regards the application of them in the work of the schools. If the schools can be carried on on the lines indicated, their future is secure.

KYŌTO, January 23, 1893.

AN APPEAL FROM THE DECENNIAL CONFERENCE OF MISSIONARIES IN INDIA.

[The following appeal, sent forth by direction of the Third Decennial Conference held in Bombay in January last, deserves the most careful attention of all Christians.]

THE members of the Decennial Missionary Conference of India, assembled in Bombay, overwhelmed by the vastness of the work contrasted with the utterly inadequate supply of workers, earnestly appeal to the church of Christ in Europe, America, Australasia, and Asia. We reëcho to you the cry of the unsatisfied heart of India. With it we pass on the Master's word for the perishing multitudes, "Give ye them to eat." An opportunity and a responsibility, never known before, confront us.

The work among the educated and English-speaking classes has reached a crisis. The faithful labors of godly men in the classroom need to be followed up by men of consecrated culture, free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring young India to the feet of Christ?

Medical missionaries of both sexes are urgently required. We hold up before medical students and young doctors the splendid opportunity here offered of reaching the souls of men through their bodies.

The women of India must be evangelized by women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and inquirers already gained that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

India has 50,000,000 Mohammedans, a larger number than are found in the Turkish empire, and far more free to embrace Christianity. Who will come to work for them?

Scores of missionaries should be set apart to promote the production of Christian literature in the languages of the people.

Sunday-schools, into which hundreds of thousands of India's children can readily be brought and molded for Christ, furnish one of India's great opportunities for yet more workers.

Industrial schools are urgently needed to help in developing a robust character in Christian youth and to open new avenues for honest work for them. These call for capable Christian workers of special qualifications.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass-movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand, and not only baptize, but lead them into all Christian living. Most of these people belong to the depressed classes. They are none the less heirs to our common salvation; and whatever admixture of less spiritual motives may exist, God himself is stirring their hearts and turning their thoughts toward the things which belong to his kingdom. In the name of Christ and of the unevangelized masses for whom he died, we appeal to you to send more laborers at once. May every church hear the voice of the Spirit saying, "Separate me Barnabas and Saul for the work whereunto I have called them!" In every church may there be a Barnabas and Saul ready to obey the Spirit's promptings!

Face to face with 284,000,000 in this land for whom, in this generation, you as well as we are responsible, we ask, will you not speedily double the present number of laborers? Will you not also lend your choicest pastors to labor for a term of years among the millions who can be reached through the English tongue? Is this too great a demand to make upon the resources of those saved by Omnipotent Love? At the beginning of another century of missions in India, let us all "expect great things from God, — attempt great things for God." For the reflex blessings to yourselves as well as for India's sake, we beseech you: "Hear what the Spirit saith unto the churches." The manifestation of Christ is greatest to those who keep his commandments; and this is his commandment: "Go ye into all the world and preach the gospel to every creature."

A. MANWARING, J. L. PHILLIPS, M.D.,
Secretaries of the Bombay Decennial Conference.

BOMBAY, January 4, 1893.

Letters from the Missions.

Mexican Mission.

DEDICATION AT GUADALAJARA.

MR. HOWLAND sends the following account of the dedication of their new church, a picture of which was given in the *Herald* for September last: —

"After long delays, caused at first by hostility of local authorities, and later by difficulties in getting materials from long distances and through Mexican customhouses, the new church edifice at Guadalajara has been completed. The dedication took place January 14; Saturday being chosen, and an evening service is always better attended than one in the daytime. The annual meeting of the Mission to Mexico, which was to be at Guadalajara in March, was changed, so that nearly all of the members of the mission were present at the dedication. Seats were provided for nearly 500 persons and nearly all were filled, there being also a large crowd at the entrance and near the door.

"For months reports had been constantly circulated to the effect that the building would never be allowed to be dedicated, that it would be blown up, etc. Undoubtedly these reports accomplished, in part, their object in keeping people from attending. Two extra policemen and four of the mounted police were sent by the authorities to preserve order, but there was not the slightest disturbance. Messrs Eaton, Crawford, Case, Wright, Olds, and Howland occupied seats on the platform and took part in the services. An impressive part of the program, intended publicly to refute the common charge that the Protestants reject all creeds, was the repetition of the Apostles' Creed by the congregation. Another feature of the service was a charge to the church, following the dedicatory prayer. An original dedicatory hymn had also been prepared for the occasion by a member of the mission. The music, with the exception of one selection rendered by Mr. and Mrs. Olds, was by the congregation and was most inspiring. The sermon, by Mr. Eaton, was upon Psalm 24: 3, 4, and was an excellent and opportune exposition of the requisites and characteristics of true worship. In the program the hymns were printed in full, as were also the responsive exercise and the creed, and on the back was printed a picture of the new building, thus forming an attractive and useful tract, the whole edition of which was speedily exhausted.

"The new edifice is simply but prettily decorated, has an abundance of light, which is, however, so soft as not to be in the least trying to the eye; its ventilation is ample and easily controlled, and its acoustic properties are perfect. Isolated from all other buildings, situated in a central and much-frequented part of the city, nearly facing the newest, largest, and most imposing Romish 'temple' in the city, it attracts a great deal of attention and excites much comment, most of which is favorable. Entering it, after having occupied only small and inconspicuous rooms, we have taken a great step forward. Aside from securing many new hearers, we compel all to give us some thought. Already the lecture room, which seats about a hundred, has been filled to overflowing, and we have been obliged to change the midweek prayer-meeting to the main room. Will not those who have so generously aided in the construction of the edifice pray that wisdom and strength may be given to use this new opportunity for the greater glory of the divine Redeemer, whose name the new edifice bears?"

Mr. Case, of Parral, who was present at the dedication, writes of the occasion as one of remarkable interest and solemnity. Every effort had been made to prevent the building of the church, from the day when it was known that Mr. Howland had secured the location. Now that the work has been so successfully completed, Mr. Case says: "It is evident that Protestantism has taken a decided step forward in Guadalajara. A light has been set up in the city which cannot be hid."

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Western Turkey Mission.

THE GIRLS' SCHOOL AT SMYRNA.

MISS MCCALLUM speaks in high commendation of the work done by the new Greek pastor, Mr. Moschos, and of the school she writes: —

"It has been larger this year than for several years past. We have now twenty-three boarders and in all ninety-two pupils. We have a very good staff of Greek and Armenian teachers, and everything all through the term has been most harmonious. Our Woman's Christian Temperance Union is growing, and quite an interest in the work has been awakened among the girls. Our King's Daughters are doing a very good work. Every month a committee of one teacher and two girls is appointed to visit the poor and the sick and to help them as far as possible. The society also contributed to the Christmas gifts at the Greek Alliance school and supplied presents for the school in Manisa, which is taught by one of our pupils, and the day before New Year's dinners and presents were provided for eight poor families. Then, besides all this work in Smyrna, they support a little girl in India, and have contributed to the library fund in the Kobe Home, also to Dr. Paton's work in the New Hebrides, etc. It has been a great satisfaction to me to notice the development of the girls during the time I was at home. Both spiritually and mentally I can see a steady growth. We had very interesting meetings during the Week of Prayer, notwithstanding the pouring rain."

A GREEK VILLAGE.

Mr. Crawford, of Brousa, under date of January 24, reports a visit paid by himself, part of the time with Mr. Riggs, of Marsovan, at Sartovan, a Greek village not far from Adabazar: —

"We found the village in tears, for the young preacher had died a few days before. The whole village, irrespective of creed, had remained at home from the fields and attended his funeral in a body. We were too late for the funeral, but not too late to be of comfort, we may believe, to the many souls who had known and loved K. Sarvas. One of the most beautiful pictures in my memory is of a fine June morning in 1881, as Sarvas and his bride (they had been married the night before) followed our ox-cart to the edge of the village and stood waving their adieus to us as we went on our way and left them, looking so strong, so full of hope, to work together for their village. They had been engaged years before, and in the meanwhile he had been at Smyrna and Marsovan and she in our school in Brousa. They had thus been well fitted for one another and for the work, and it was hoped that long years of service were before them; but on the second Sabbath of the new year — 1893 — Maria stood up alone and presented their child Erasmia for baptism and to be given to the service of Christ.

"There was another incident of great import on that communion Sabbath. A young man united with the church, who had been the master of the Greek school, but who had been turned out of his position because of his study of the Scriptures. It seems that he purchased a Bible some time ago and had had serious talks with K. Sarvas and other Protestants. He desired to unite with the church when I was there in September last, but it seemed best to defer his reception until now. If the way can be opened for him to go on to Marsovan, he will make an excellent worker to succeed K. Sarvas.

"After Mr. Riggs left, I remained a week longer in the village. It was a delightful week, going here and there, visiting the people in their homes, seeing their manner of life, eating the bread of plenty in one home and the bread of poverty in another. The village is inclined toward spiritual things. In every house we visited they were ready for Scripture reading, for singing, for prayer. The whole history of the religious awakening in Sartovan gives evidence of the work of the Holy Spirit. The brethren are now rejoicing in the purchase of the old building where they have from the first held their services. It is sadly in need of repairs and they have a little in hand, but they will need further outside aid in order to make the place into a suitable house of worship.

"We have had a good deal to discourage us of late in our Greek work in and about Brousa. The attitude of the Greek bishop toward us and his authority over his people are such that girls are kept away from our schools and people from our church services, and it is a great joy to visit such a place as Sartovan, where, notwithstanding anathemas of bishops, we find the people anxious and ready to hear the truth. The entrance of the gospel into Sartovan has made a moral as well as a spiritual revolution. One man was telling me that 'before we began to study the Bible we were going back and forth from the jail continually — at least *ten* each month; and as soon as the ten got out there were ten more ready to go. We were drinking, fighting, swearing, stealing, etc., but we are changed now. Not more than *two* or *three* a year go to prison since the gospel came to our village.'"

FROM CONSTANTINOPLE.

Dr. Greene writes: —

"You will be glad to learn that not only at Gedek Pasha but also at Hasskeuy and at Scutari the work of the ladies gives us great cheer. We are much encouraged by the coming to the Langa church of the Rev. Arakel Bedigian, a man of excellent ability and spirit. The rooms where the services are held are crowded to excess, and we wait in prayer and hope for the coming of the time when, by some providential intervention, the hindrances to the erection of the new church, most unjustly raised by certain bigoted officials, may be removed. All our religious services and Sabbath-school are well attended, and we are now having exceptionally large and happy meetings at seven different points during this Week of Prayer. Our hearts are full of praise to God for the throne of grace."

A JOYFUL DAY AT TALAS.

Under date of January 2 Mr. Fowle, of Cæsarea, writes: —

"I want to tell you of a delightful Sunday that we have just passed here in Talas; in many respects perhaps the *most* delightful that I have ever passed in Turkey. In the report for 1892 mention was made of a 'One-cent-a-week Bible Society' in Talas. During the Week of Prayer in January, 1892, a brother, whose heart had responded to the appeals in prayer-meeting and sermon in behalf of those that 'sit in darkness,' came to the preacher and asked if there was any way in which the coin he held in his hand, worth twenty-two cents, could be sent to buy Bibles for the heathen. Thinking that perhaps others were of the same mind, we asked how many would be willing to join a society whose members would agree to give ten paras [about one cent] a week for sending the light of the gospel to those in darkness. Forty-three persons responded, and steps were taken toward organization. Officers were elected; committees of both brethren and sisters were appointed; and from time to time cheering reports have been given.

"But the culmination of our hopes and efforts appeared on Sunday, December 25, when we held our anniversary meeting. As it was Christmas day, both songs and sermon had special reference to the birth and work of Him who came to be a 'Light unto the Gentiles.' Girls from the Boarding School, with specially prepared songs in Turkish, Armenian, Greek, and English; young men and brethren from the congregation with brief, pointed extracts regarding the need and the success of Bible work among the heathen; a fifteen-minute sermon, crisp, clear, helpful, from Dr. Farnsworth, — all these served as an appetizing introduction to the report of the president. Of the 120 members, eighty-one were from Talas alone, the rest being scattered from Galatia to Lycaonia, with a good number from Cappadocia. During the year two liras ($8.80) had been sent to each of the following countries: Japan, China, India, and Micronesia, and four liras to Africa; making a total of twelve liras ($52.80) within the twelve months. Besides this there were outstanding promises that would bring the amount up to about fourteen liras. You should have seen the joy depicted on each countenance as they heard this report and listened to a most interesting letter from Mr. Wilder, of Africa, that had come in the nick of time, telling of a journey into the interior in which *our* Bibles were distributed. They gave proof then and there that the best evidence of a stalwart, fruitful growth in Christian things is giving for those outside who are in spiritual need."

At the close of this delightful service a thank-offering was made amounting to nearly ten dollars, and other contributions were forwarded making the total income of the society for the first year about twenty liras. The faces of the people are said to have "just beamed with joy." Aside from the delightful letter from Mr. Wilder, of South Africa, Mr. Fowle speaks of receiving one from Mr. Cary, of Japan, which had been greatly blessed in awakening the zeal of the people. He also refers to other pleasant events of that memorable Sabbath, especially in the Boarding School.

Central Turkey Mission.

WOMEN'S WORK AT OORFA.

MISS SHATTUCK and Miss Mellinger are together at Oorfa, and find abundant encouragement. The schools are in a more hopeful condition. Aside from the High School an intermediate school was opened about the first of December. Miss Mellinger writes of the work in behalf of the women: —

"One morning being myself specially hungry for a blessing we started out. Inquiring for a certain house and entering the yard, we saw through the open door a mother with her three daughters-in-law at breakfast. I excused myself for mistaking the place and turned to go away. The mother quickly coming to me led me in and insisted on my being seated. Smiling sweetly she asked me why I had come. I said that I was calling on all the Protestants. 'We are Gregorians,' she said; 'but you are very welcome, and I will prove it to you.' She quickly left the house and her daughters-in-law began to spread cushions about the floor. In a few minutes the room was filled with women and children. Then, seating herself immediately beside me, she said: 'You see, my Gregorian neighbors love the Word too, and have come to listen to it.' And they did listen with the greatest interest. They asked me to come again, saying that at any time they would gather to hear me read. Thus the mistake in entering the wrong house was overruled for good.

"Another day in going by a place which I had passed many times, the woman of the house invited me in, saying, 'We want you to read and pray with us.' Calling her relatives the room was quickly filled, not one of the occupants of which could read.

"One home we entered had a new 'bride' (daughter-in-law) brilliantly arrayed in satin and gold, presenting a marked contrast with the house, which was entirely without furniture and scanty in adornments; a contrast, however, which is not an unusual occurrence in this country. After reading the parable of the Prodigal Son, taking it for granted they were familiar with the story, I was drawing some lessons from it, when they informed me they never before had heard it. They are regular attendants of the Gregorian services, which are held in a language they do not understand.

"In one street where the boys had troubled us, at times, by rude shouting of names and some throwing of stones, I entered a yard and, not finding the Protestant family at home, a Gregorian woman invited me into her house. While reading, a rough boy stole in and listened eagerly. Noticing this I gave him a verse which I asked him to repeat and learn. The woman of the house quickly said: 'Oh, he has no sense; he cannot learn.' But he did learn it, and his bright eyes indicated that he was capable of learning much else that is good. He followed us to the door and as I turned after going up the street, I saw him still looking toward us. In winning this orphan boy I felt I need not longer fear insults from him in the street, and I hope the word has found lodgment in his heart.

"In not a few homes both of Protestants and Gregorians I find girls who have a great desire to learn to read and attend school, but are usually detained by one of two reasons. They are either so poor they must help the mother in earning of a few cents per day at spinning, or those to whom they are betrothed will not permit them to be seen daily in the streets."

Eastern Turkey Mission.

PERSECUTION OF THE YEZIDEES.

Mr. Andrus, of Mardin, wrote from Midyat, in November last: —

"During the summer the relations of the government with the Yezidees grew so bloody and atrocious that we thought that in the name of humanity we should bring the facts to the attention of some influential persons, even at the risk of our own ejection from the country, in the hope that something would be done to check such conduct by the sultan's agent at Mosul. The facts have been given, and more are in hand. The first indication that influence from *some* quarter has been brought to bear upon deeds which read like those attending the early history of Islam is a rebuke of the said agent for using imperial troops against the Yezidees of the Sinjar Hills without the consent of the commandant at Mosul. The agent forthwith ordered his son, who is at the head of the troops in the Sinjar, to withdraw them from the Yezidee villages. In October, Sheikh Ali, the *religious* head of the Yezidees, was led out of Mardin under a strong escort on his way to Constantinople!"

CHOLERA AND QUARANTINE.

In October last Dr. Raynolds, of Van, traveled from Erzroom to Van, coming round by Bitlis. On reaching home he learned that a quarantine for cholera had been established on the direct road between Erzroom and Van, at a Koordish village, but he did not think of the matter as concerning himself at all. Yet two days later, officers called requiring him to go back and pass his quarantine. He protested that there was no cholera or quarantine on the road which he traveled and that sufficient time had elapsed to show that he was not infected. Still the officials demanded his return. Finally an agreement was made, though very ungraciously on the part of the officials, that he should pass the usual time of quarantine, ten days, in his own house. Twenty soldiers were brought to the place and kept guard, though after a time their number was decreased. A recent letter from Dr. Raynolds states that a bill of £11 has now been presented for the cost of this quarantine. The absurdity of this performance is only equaled by the persistency with which it was carried out. Turkish officials seem bound to make the cholera the means of exacting money from all who can pay.

Mr. George P. Knapp, of Bitlis, speaks of a short tour he had taken with Miss Mary Ely in the vicinity of Lake Van: —

"At all the villages on the lake soldiers were stationed to keep boats from landing, on account of cholera. Traffic in that direction is about paralyzed and vessels of wheat that were to relieve high prices here cannot come, so it is going to be a hard winter, especially for the poor. Then the quartering of the soldiers in the villages — you can imagine what that means for the poor Armenians, and can sympathize with them in their idea that the cure is worse than the disease; that they would much rather take the risk of having the cholera than have the soldiers about. And it is not only the soldiers and underpaid gendarmes that oppress the villagers, extorting the best and making no return: an officer, the captain of 1,000, with seven horsemen, had just been at a village we visited. They and their horses were fed with the best and went off without paying anything. The people are so absorbed with their trials that it is hard to turn their attention to things spiritual. At Tookh, where we spent Sunday, the commotion caused by the soldiers, as they were demanding food, came to our ears as we sat at services; and in our conversations at other times it was hard to keep the talk from drifting into the all-absorbing topic of their wrongs.

"At Aghagh I joined in wedlock a rather aged couple, a widower and widow. It was a very simple affair. The natives regard second marriages as almost of no account. There was no rejoicing or feasting, and the man and woman had not even taken the pains to put on their best clothes."

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Madura Mission.

ZEAL AMID POVERTY.

THE following letter from Mr. Jones, of Pasumalai, written some time since, has been overlooked, but contains items of much interest, showing the needs of the people and the poverty amid which they struggle: —

"I never before saw congregations so large and important without a prayer house or church of any kind; some of them have been four and five years without a place to worship in, and have suffered much in consequence. It is useless to erect thatched buildings in that region, for they will be an easy prey to the bigoted heathen as the former buildings were. The people cannot build for themselves permanent structures. Even in prosperous times this would be impossible; how much more so after three semi-famine years, when I knew them to be absolutely suffering for want of good food! And yet they are anxious to do all they can. As an illustration of this, let me only refer to what one of these congregations did the last month. The people had no money themselves but borrowed a sum at twenty-four per cent. interest and brought it to me; and their catechist has pledged a sum equal to two and one-half months' salary, to be paid in seven equal monthly instalments. He is a man who has a large family and has just pledged himself to another month's salary toward the endowment of Pasumalai Institution. I know how much self-denial and suffering this offering means to that congregation and its catechist. And now they are looking beseechingly to me for ways and means to supplement their offering to build their church, and so I again turn to you, pleading for them and the work.

"Another congregation built, some three years ago, a new church of stone and mortar up to the windows, with the promise that the mission would build the rest. They have waited thus far in vain. Another vigorous young congregation of 120 souls is now building the foundation and the walls of a substantial church, hoping that in some way the Lord will send to them at once, through the Board, the other half to finish it. No appeal can be stronger, no claim more just, than that of these poor, suffering congregations, for aid to build, in their villages, houses of prayer and worship which may be an honor to our cause and a permanent witness to the truth as it in Jesus.

"I visited the largest congregation of the station last Sunday and was pleased with one special sign of the influence of the pastor outside of the Christian community. A young man of twenty years came to me, garlanded me and recited a number of Scripture verses. He seems very much interested in the truth and is devoted to the pastor. He is the son of the wealthiest man in that whole region — indeed one of the wealthiest men in South India. This son was a very bad boy, and one day stole 3,000 rupees from the house and carried it away, giving it to a vicious companion. Though the sum was recovered, the father was in despair in reference to his son and believed him utterly ruined. As a last resort, he brought him one morning to his friend, our pastor, and begged him to take charge of him and instruct him and reform him by Christian truth and methods. The pastor accepted the charge and has found him an apt scholar and a warm-hearted, responsive young man. Two weeks ago the young man, having sunk a large well in one of his fields for cultivation purposes, invited the pastor to come out to dedicate it by prayer, which he did in the presence of astonished heathen people. I hope and trust that this youth who so recently was the despair of his heathen father may soon be the joy of his spiritual Father and the life and strength of our cause in that region. It is this growing influence of our Christian community upon the heathen, especially the young of them, that we find one of the most hopeful signs of the times."

Shansi Mission.

TAI-KU.

MR. AND MRS. WILLIAMS, having spent the first months of their missionary life near the coast, have gone inland and are now well established at Tai-ku. Of the city and the Christian work there Mr. Williams writes: —

"Tai-ku is not so large a city as I supposed before leaving America. It probably does not number many more than 50,000 people. Nobody knows how many there are. It is a walled city, and the wall is in good condition. It is on a beautiful fertile plain, about 2,800 feet above the sea level. We are about five miles from the mountains on the east of us. They rise from 1,500 to 2,000 feet above the plain, I should judge, and in this marvelously clear atmosphere present a beautiful view from the city wall.

"The mountains to the west are farther away, some twenty miles, I should say. This plain is about 100 miles long and is completely shut in by mountains. There is much wealth in the city as well as much poverty. The streets are much cleaner than in Tung-cho, and we do not see such repulsive sights on the streets here. While in Tung-cho and Peking we never saw a house of two stories; here there are a great many, some having even three stories.

"The houses are built of fine brick and often present quite imposing fronts. The streets are very narrow and the tall houses shut out much of the blessed sunshine, which we foreigners welcome so gratefully as one of God's good gifts to make our lives in China so much pleasanter than they otherwise would be.

"The work here seems to me to be in quite a flourishing condition. Mrs. Clapp has a fine school of twenty boys, all quite young. I love to sit and look into their faces and think of the promise there is in them. There are half a dozen who, I have have faith to believe, in a half-dozen years will be just such faithful and intelligent helpers as those in Tung-cho, whom I so well remember. Before the next communion the seventeen who were taken on probation last spring are to be examined for church membership, and many of them, we feel sure, will be counted worthy. In a recent prayer-meeting a cloth-dealer, who has been in constant attendance for a year past, rose and publicly asked for prayers, wishing to obtain forgiveness for his sins."

JEN TS'UN.

Mr. Thompson writes of the hopeful work done at that station among the children and young people: —

"There are nine boys in the school at

this place who are quite regular in their attendance. They are unusually bright and take almost perfect delight in learning their lessons. They like especially to learn Christian books. The oldest boy in the school, although of a good family, never amounted to anything till he came to our school. Now he is a changed lad. He went to a Chinese school for three years, but nothing could make him learn; in our school he stands readily at the top. The other boys are doing splendidly too. In the case of Four, who is the boy referred to above, the teacher says it must be the work of the Holy Spirit, and I pray it may prove to be so. This boy and one other have applied to enter the probationers' class. All the boys attend daily worship and are present at the two services on the Lord's day. I always take pains to have them understand. The instruction is imparted chiefly by means of questions and answers.

"About four weeks ago something occurred to try the courage (and the good sense) of some of the parents. Several of the boys had an eye trouble come on rather suddenly. Now the eye is believed to be one of the parts which the Christian doctrine is most calculated to ruin; so I naturally expected the boys would not be permitted to attend the school any more. In this I was mistaken, and after a few days the boys were all in their places again.

"I have just commenced an evening class with four boys, and it appears to be as interesting to them as it is to me. My teaching is all from Christian books, but I hope to be able to arrange to give them a little knowledge of arithmetic, geography, and general history. I shall feel that my life is well spent if I can be the means in God's hands of raising up a few earnest native preachers of the gospel."

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Japan Mission.

THE WEEK OF PRAYER AT KYŌTO.

On another page Dr. Gordon reports some recent events in the Doshisha, and we here give extracts from a letter of Mr. Albrecht, referring to the same and other events at and near Kyōto: —

"The churches observed the Week of Prayer each by itself, but on Friday evening all the churches of the city united in a union prayer-meeting for the evangelistic work in the city. The meeting was well attended, and both the addresses and prayers showed that the needs of Kyōto are weighing upon the hearts of the Christians. Dr. Gordon, speaking of the need of individual work, asked all in the audience who had been led to Christ by the personal work of some friend to rise, and more than half of the audience rose. In the Doshisha church the meetings were held in the morning, and both the attendance and spiritual interest shown were very encouraging. Mr. Yokoi (Ise), who was here in connection with the death and burial of Mr. Yamamoto, Mrs. Neesima's brother, preached on New Year's day a most effective sermon, as one result of which seven students, I am told, decided to give their lives to the gospel ministry. One result of the daily prayer-meeting during this past week is a meeting called by some of the students, upon whose hearts the spiritual needs of this large city are pressing, for the consideration of ways and means for doing more efficient individual work in the city. Another proof of the Spirit's working in the hearts of believers is found in several cases where an awakened conscience has led to an open confession of sin. These cases, together with the renewed interest in personal evangelistic work, make us look forward most prayerfully and hopefully into this new year.

"Yesterday and the day before I had the privilege once more of going out into the country to two preaching meetings, at Uji and Biwa no Sho, in Yamashiro. In the latter place we have one young Christian living, and it was the first time that a Christian preaching meeting was held there. A roomy house, connected with a Shinto temple, standing in the temple yard, had been pleasantly arranged as the place of meeting, and some forty adults, all men, listened quietly and attentively to three addresses. At Uji likewise we had some thirty hearers. The three Christian converts, so far, in this town all belong to the better class, one of them being the mayor of the town. This South Yamashiro field, into which Dr. Davis has put so much of his strength and enthusiasm, bids fair to become a second Tamba church, if only we could find a suitable permanent worker.

"Thus the outlook for the new year is certainly hopeful. There are not in this field any marked indications of a great revival, as people are accustomed to understand that term, but still there are these indications of a gradual reviving of spiritual life in the school and in the churches, which lead us to wait upon the Lord with grateful and humble hearts."

VISIT OF DR. F. E. CLARK.

Several letters from Japan refer to the delightful and profitable visit of Dr. and Mrs. F. E. Clark and of his addresses given at many mission stations. Mr. Cary, of Kyōto, says: —

"It was certainly a great privilege to have Dr. Clark with us. The chief benefit from his visit to Kyōto will probably prove to be in connection with the meetings he had with the students. The theological students were glad of the opportunity that they had to ask him questions concerning the Society of Christian Endeavor. Several of them came to the house to continue their inquiries. One of our churches in the city has taken steps to organize a society on the Christian Endeavor principle. Some of our leading men hesitate about trying anything of the kind because of the feeling that it is very easy to start a new society here which shall seem very flourishing for a while, but very difficult to keep up interest in it. A large proportion of the questions propounded to Dr. Clark were dictated by this thought."

ITEMS FROM THE OKAYAMA FIELD.

"On Sunday, January 22, three young men were baptized and received into the fellowship of the Onomichi church. They were all students in the local Industrial School, two of them being members of the senior class. All but one of that class are now Christians, and he an inquirer.

"At last, after many months of patient working, Christianity is getting a firm foothold in that wicked city. The younger Christians have just formed a Christian Endeavor Society, which now numbers eleven active members, all hard at work for their little church. Christian Endeavor methods have been adopted in one Sunday-school class of young men here in Okayama, and to some extent in the Orphan Asylum, while new life has been breathed into the society in the Girls' School, and two country churches are thinking of adopting that form of organized service. So much for the direct, tangible results of the visit to this field in December last of Dr. and Mrs. F. E. Clark. The indirect, stimulating results of their persuasive words and strong personalities are wider still.

"The Orphan Asylum moves steadily forward in its grand work. Eleven of the children, with three older persons, received baptism at the Okayama church on January 8. It was a delightful service. By a special gift from Mrs. Julia Billings, of Vermont and New York, the Orphanage has just purchased a very desirable corner lot, which brings its property down to the main street in this part of the city. There is one more lot, a $300 one, which ought to be given the Asylum during the present year. The institution still lives on voluntary gifts, and though always needy is never quite destitute.

"Two of our ladies, with the help of earnest Japanese workers, opened on Christmas Sunday a new Sabbath-school in the house of one of the missionaries. It is specially designed for the children of this neighborhood, including those from a beggar settlement close by. The attendance has varied from thirty-two to sixty-five. Good results are already visible in the conduct of children on the streets. Instead of hooting at us foreigners as we pass, they now salute us with a bow accompanied by a polite grunt, which is practically a dry cough cut short in mid course, and is heard constantly in salutations. Some of the children's parents are getting interested."

PERSONAL WORK.

"There is a revived interest on the part of Okayama's truest Christians in personal work. Mr. Ishii, of the Asylum, leads in this, as in other good works. For the past month he has risen an hour before his usual time and given daily morning Bible readings in the homes of neighbors. Others engage in similar work at night, after their routine work is finished. It is found that people are ready to listen and study the Bible. This is exceptionally true of the lower classes. One man has given up strong drink and stopped abusing his wife. A woman who cannot read a word has apparently become a Christian, reformed her home life, and found great joy in the new light. A poor, old, besotted, licentious jinrikisha puller, who was lying sick and had given up all hope, saying his only thought of the gods and his own future was that of intolerable fear, was so melted by the story of the prodigal son that he clapped his hands together over his head in adoration and cried: 'That is the first word of hope and light that has come to me! I have prayed to Kompira and other gods. They knew nothing good of me and only hate me. My life has been full of evil, and I supposed there was nothing more to hope for. You tell me of a God that loves me. It is glad news indeed!' One member of the church is almost crazed by the intensity of his new devotion, and had to be counseled that his first duty was care for his health. Another who has been severe in his strictures on fellow-Christians and very careless of his own acts has had a sickbed experience which completely changed him. By this change that home has become one of the happiest in the city, and, practically, a Bible school for the daily instruction of the neighborhood.

"In short, there is a new spirit in the air ushered in at the New Year. The watchword in many churches up and down the land is: 'Make '93 a year of personal work.' We believe God's Spirit is behind all this. If such be the case, wide results are sure to follow.

"The brave, struggling country church at Amaki, twelve miles from Okayama, has suffered severe persecution at the instigation of Buddhist priests. The matter was carried into politics and stirred up the whole town. The point at issue seems to have been the refusal of the Christians to give money for the support of temples. Three days ago the affair was happily settled by the insertion in the town records of a statement that hereafter there was to be full personal liberty in all religious matters. The Christians are overjoyed at this decision and feel sure that the recent persecutions have thus resulted in a lasting good. They say that several of the townspeople were only waiting for this open declaration in favor of religious liberty to proclaim themselves adherents of the Western faith.

"Yesterday being Neesima Memorial day, several excellent meetings in commemoration of his death were held in this field. His memory is a powerful influence in all the Japanese churches."

OUTLOOK AT KŌBE.

Mr. Atkinson, writing from Kōbe, January 7, says: —

"The New Year opens rather auspiciously, I think. Seven adults were baptized and admitted into the Kōbe church January 1, and four were admitted the same day and in the same way into the Tamon church. During the past year the Tamon church has received a few over sixty to its membership by profession. That church is certainly actively engaged in doing its duty, and I think that there is a general awaking to more earnest and active labor for the unsaved.

"Mass meetings for preaching in theatres and other large places have fallen into disrepute to a considerable extent, and so into disuse. While a large number would meet in order to hear the preaching, a turbulent minority would be present and by set purpose do its best to break up the attempt to preach. Quieter methods of work, such as I long ago advocated, are now being adopted. The result is satisfactory, and I hope that during the present year the quiet and more individual method of work may be thoroughly carried out. The general attitude of the Christians toward the future is that of hopefulness and expectation of good results. This is an important element, and will hold them more steadily to continuous work, I trust."

A YOUNG CONVERT.

Mr. Newell writes from Niigata of several young men who are helping the pastor, Mr. Ebina, in his evening meetings and in Sabbath-school work: —

"One of these is a young Buddhist priest who became a Christian last spring, and who seems to feel 'Woe is me if I preach not the gospel.' His enthusiasm has provoked much opposition from his older brother, who is a priest in the largest temple in the city, and of the sect most uncompromisingly bitter in its opposition to Christianity — the Jo-do Shin-shu. His parents are both dead, and until becoming a Christian he was employed in his brother's temple. Even after that time his brother under toleration allowed him to live there, but made his life more or less miserable by his continual nagging. Not until this fall, however, did any serious trouble come. His frequent and earnest appeals, at the Shima preaching-place, to turn from a life of dead ceremony to one of living faith, such as he had found so great a blessing to himself, soon attracted the attention of some of the adherents of his temple, and brought about a demand from them that he either be made to give up his new faith or else be turned out of the temple. For it was not difficult to see that so long as he stayed in the temple with his brother, and at his expense, they, the adherents, were practically supporting him; and they did not relish the idea of supporting a Christian evangelist — at least one of such earnest type. His brother tried to compromise matters by telling him it would probably be all right if he would only quit preaching. But he told him very plainly that, being so fully persuaded of the utter truth of the gospel and the utter insufficiency of Buddhism, he should feel that it was treachery for him now to keep silent. And he continued his public preaching as before. A respite of one week was granted in which he was told to decide between giving up his religion and leaving the temple — his only home. He decided on the spot that he could not give up his witnessing, but, if they were willing, he would gladly accept the week of hospitality in the temple.

"When the week was up, a consultation was held in which his brother, an uncle (also a priest), and several priestly friends all tried to argue, then to frighten, him out of his position. But he was firm. Then it was suggested to send him to a Buddhist school at Sanjo, and he was given another week to think that over in. He wants very much to get a good education, but wants to get it at the Doshisha. His brother, however, will not assist him in a Christian school, and has finally quite refused to send him to any school. But this offer of paying his way to a fairly good school was at last used as a temptation, the implication being of course that he must enter as a Buddhist, not as a Christian. This ruse also failed, but it gave him another week at home. One expedient after another has been tried, each in turn failing, but each giving him a few more days' respite, which he has always accepted with the utmost good-humor, showing that whatever they did they could not anger him, and if he left home at all, it would be only by their positively driving him out; and when they really got ready to do that he insisted upon his right to take with him a regularly written statement to that effect, by which he might possibly be set at right in future. Once his brother and companions did in anger drive him out of, the temple, and refuse him lodging for the night; but the next morning his uncle, rightly guessing where he would be received, went to Mr. Ebina's and found him and persuaded him to return. The matter is still under discussion, and just what will be the outcome is difficult to see. We can only pray for the young man that, whatever the issue may be, his faith fail not."

YOUNG MEN INQUIRING AT TSU.

Mr. Severance, of Tsu, under date of January 30, reports a number of hopeful incidents. The Governor of the province received Mr. Severance cordially and listened to some words about the Christian faith. Of the outlook Mr. Severance says: —

"I can report only hopefully of our work in Tsu. There is scarcely a day when young men do not come to our house — sometimes in couples, then again in threes, fours, sevens, and eights. Our house is away from the main city and people can come without fear of being seen — there are many of the Nicodemus style in Japan. These young men who come are many of them from villages and large towns in Miye Ken, outside of Tsu. Some are in private schools. Some come to us from the Agricultural School of Tsu, whose principal's wife has had a Christian education. They come not merely once, but again and again, bringing friends with them. We serve tea and cake, as is the custom among the Japanese. We find them willing to talk of Christianity, and I have had one reading of Scripture and a talk of two hours' duration with eight young men, taking them through the Life of Christ cursorily.

"Mrs. Severance has a fine class of small children in Sunday-school, and she is able to get new ones by calling at their homes for them. Miss Gardner in the same way calls for women, and her class is large and a source of joy to her."

Notes from the Wide Field.

AFRICA.

DEATH OF SECHELE, CHIEF OF THE BAKWENA. — This chieftain has been a prominent character in South Africa since the days of Dr. Livingstone. He died on the twenty-fifth of September last, being probably between seventy-five and eighty years of age. Through the teachings of Livingstone, Sechele was greatly interested in Christian truth, but, strange to say, not till within two years of his death was he permitted to unite with the church. His knowledge of the Bible was marvelous. A letter from Rev. Roger Price, of Kuruman, given in *The Chronicle* of the London Society, says that Sechele read his Bible over and over again, from beginning to end. The copy which he habitually used was a sight for the pencil-marks which it contained, and his knowledge of the Scriptures was not superficial. All Christian subjects aroused his interest, and long conversations often occurred on these matters. Though he had an intense and never-ceasing desire to become a member of the church, he seemed hopelessly entangled in the heathenism of his country. When he was a child he fell into the hands of Mosilikatse, the great Matebele chief, but he subsequently obtained his independence and managed with so much tact and shrewdness that he became the most powerful native chief in that part of the country. He was greatly attached to Dr. Livingstone and favored the English in all practicable ways. From the time of his admission to the church, about two years since, he lived as a consistent follower of the Lord Jesus.

A CONVERT IN MATEBELELAND. — Mr. Rees writes to the London Society from Inyati that he has baptized the first convert at that station. After long years of labor one young man has come forward as a follower of Christ. His name is Matambo.

For two years he has conducted himself as a Christian, but being the sole convert and being young, only sixteen or seventeen years of age, it was not thought best to baptize him earlier. At the time of his baptism there was a large congregation present of Matambo's relatives and others, and fears were entertained that they would interpose; but all was quiet. Mr. Rees preached on the text: "Neither do men light a candle and put it under a bushel." After his baptism Matambo was asked to tell what God had done for him. Here is his answer: —

"My own people, and my friends, I tell you that I have turned from darkness into light. Now I begin a new life. All that I was before, and all that I have done — I leave everything behind and follow on straight in the path of God. I intend going on straight like this [holding out his hand], and not turning this way and that way [waving his hand to the right and to the left]. We have heard about putting the candle under the basket; it does not give light to anybody there; I am not going to put my light under the basket, I am going to put it *on the top* of the basket, that all may see the light." It was a joyful day for the missionaries when one from among the warlike Matebele tribe openly confessed Christ before men.

MASHONALAND. — The English bishop of Mashonaland affirms that the British South Africa Company has done a most excellent work in stopping the raiding which has heretofore prevailed along the Zambesi and southward in Mashonaland. He speaks of one occasion when, after a Matebele raid, a Mashona came into his camp reporting that every one in his village had been slain, and that he had not a friend left. The people were living in constant fear of these raids, and were finding refuge among the hills inaccessible to their enemies. Yet the bishop speaks of the interest manifested by the chiefs of Mashonaland in the mission that had been begun among them. Out of thirty-two chiefs living in an area about 200 miles long by 140 broad, some twenty-eight had arranged to have missionary teachers among them. These people are not by any means converted, but they are accessible.

JAMAICA AND AFRICA. — The *Journal des Missions* has an interesting account of Dr. James Johnston's conference with the committee of the Société des Missions Evangéliques at Paris, on his return from a visit to their Barotse Mission. Dr. Johnston is a Scotch medical missionary, who was ordained to the ministry in the United States and who has done a great work among the free colored people of Jamaica. "Fifty years," says Dr. Johnston, "the ground had been preparing, and I have reaped where others sowed." The Christians who gathered around him built a tabernacle, a sort of basketwork, made of interlacing palm and cocoanut branches, and capable of holding 1,500 persons. This temporary structure was soon too small; for at the end of four years the church had 1,000 members. It now has 3,460, and the osier tabernacle has been replaced by ten stone churches. They are not attached to any special denomination, but are engaged in evangelistic work. Dr. Johnston stated to the French committee that his people had wished to send the gospel to their fatherland of Africa. How could he direct their efforts without personal knowledge of their future field of labor? He would go to Africa himself; he could meet his own expenses, and the church would send some of its members with him. On their return home they could tell their people what the country is for which they were called to labor. Six young negroes set out from Jamaica with Dr. Johnston a little more than two years ago. Going inland from the west coast of Africa at Benguella, they paused three months at our Bihé missionary stations. Thence passing eastward to the Zambesi River, they reached the Barotse Mission of the Paris Société des Missions just after the death of the beloved Madame Coillard. To this mission Dr. Johnston gives enthusiastic praise. Under extraordinary difficulties of climate and surroundings it has done a faithful work. The Barotse chief's village, Lealuyi, where he insists that

M. Coillard shall in future live, and which is "the key of the situation," is at its highest point only four feet above the level of the inundations of the Zambesi. When the flood abates it leaves the ground covered with fetid mud for a length of thirty miles and a breadth of 200 miles. Dr. Johnston had fever every night while there. The Zambesi Mission is the only one between Bihé and the Scotch and English missions of Lake Nyasa and of the Shiré, on the east coast, and going from north to south, the only one between the Congo River and the Matebeles and Bamangwatos, among whom the London Missionary Society is at work.

THE ARAB SLAVE-TRADERS IN AFRICA.—The appalling details of the disaster which in March, 1892, befell the Hodister Expedition, sent by the Commercial Syndicate of Katanga to raise the flag of the Congo Free State and to found factories in that region, have been recently received. It is said that the methods adopted by the State for the "harvest" of ivory excited the Arab traders to revolt. They stirred up the natives of Riba Riba against the members of the Expedition. Lieutenant Mikils and M. Noblesse were taken; the latter was beheaded and the former cruelly mutilated, his ears, nose, and tongue being cut off, while he was compelled by the Arabs to behold the horrible spectacle of the natives eating the body of his companion. He died at length and his head was exposed with that of M. Noblesse at the top of a long pole before the *barsa* of the chief of Riba Riba. Mr. Hodister himself with three other Europeans arrived at this juncture, expecting a welcome, as treaties of friendship had been previously made with the Arabs. They suffered the same fate as their predecessors, with the fiendish addition that Mr. Hodister's arms were cut off and eaten before his eyes. A servant of Lieutenant Mikils, a nephew of Tipo-Tipo, witnessed the murders and reported them at Stanley Falls. His statements have been verified. Three Europeans had also gone to Nyangwe in the service of the Expedition, but their lives were spared by the chief, Muero, who gave them ten minutes to set out on the return to Stanley Falls. "Say," said Muero, "to the commander there that I advise him not to venture here lightly. If he will come, let it be at the head of a great force, for the matter will be serious."

This revolt of the Arabs is reported to be taking on great proportions. At Stanley Falls they have large stores of powder obtained from the east coast. At Riba Riba and Nyangwe the Arabs have between 2,000 and 3,000 Winchester, Colt, and Martini-Snyder rifles. The resources of the Congo State did not seem equal, at last accounts, to the task of subduing this uprising. Another Arab outbreak occurred last autumn in the region of Lake Tanganyika. The expedition sent out by the Brussels Anti-Slavery Society, in charge of Captain Jacques, found the Arabs, in connection with the savage chief Roumaliza, committing the wildest acts of brigandage and massacre, burning villages and raiding for slaves. *L'Indépendance Belge* gives particulars of the aid to be sent to Captain Jacques, who has met the Arabs in a pitched battle. Men and supplies are going out; the men enrolled for three years' service. The King of the Belgians has headed the subscription opened for the expenses of the expedition with the sum of $2,000.

THE ZAMBESI.—The African International Transport Company is building three steamers, with a view to establish a bi-monthly navigation of the lower Zambesi. This Company also proposes to build lighthouses, quays, and factories along the Zambesi and the Shiré rivers. Its capital is $250,000, half of which has been paid in.

BEIRA, situated at the mouth of the Pungué River, by way of which Gazaland is now approached, has already 500 British inhabitants. The streets have a good appearance; houses sell for $1,500 to $2,500. The railway leading inland is rapidly building and the first locomotive left Beira the twenty-eighth of November last.

Miscellany.

BIBLIOGRAPHICAL.

The Pillar in the Night. By Rev. J. R. Macduff, D.D. New York: A. C. Armstrong & Son.

This is a book of consolation, "a gateway," as it is termed in the preface, "exclusively for mourners." It is for the hour of private meditation and prayer, and will be found to be a solace to the sorrowing and bereaved. As it draws its lessons almost exclusively from the Word of God, it is a happy illustration of the utterance of Paul, "For whatsoever things were written aforetime were written for our learning, that we through patience and *comfort* of the Scriptures might have hope."

The Psalms. By A. Maclaren, D.D. New York: A. C. Armstrong & Son.

The name of the author of this volume will carry with it its own recommendation. Nor will the reader be disappointed as he opens the volume and reads for the first sentence these words: "The Psalter may be regarded as the heart's echo to the speech of God, the manifold music of its wind-swept strings as God's breath sweeps across them."

Then he will open to the Twenty-third Psalm and read as the first words these: "This world could spare many a large book better than this sunny little Psalm. It has dried many tears and supplied the mould into which many hearts have poured their peaceful faith."

He will try again at the Thirty-second Psalm and will read as follows: "One must have a dull ear not to hear the voice of personal experience in this psalm. It throbs with emotion, and is a burst of rapture from a heart tasting the sweetness of the new joy of forgiveness." These are hints of what may be found in this rich and instructive volume.

The New Testament and Its Writers. By the Rev. J. A. M'Clymount, B.D., Aberdeen. *Handbook of Christian Evidences.* By Alexander Stewart, D.D. *The Church of Scotland.* By Rev. Pearson M'Adam Muir. *Life and Conduct.* By J. Cameron Lees, D.D., LL.D. New York: A. D. F. Randolph & Co. Each four inches by six in size and from 100 to 150 pp.

These four little handbooks contain much valuable information, in a compact form, intended especially for studious young people. They will lead to further study in the same direction, and cannot fail to be helpful to those who are desirous of an intelligent apprehension of the Scriptures, of Christian evidences, of Church history, and of the wise conduct of life. They are receiving and deserve a large circulation.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For our missionaries and the native Christians in Turkey: that they may be protected in their persons and in their rights; that the obstacles placed in the way of their work may be removed; that the rulers and the people may understand better their motives and may not hinder the work in which they are engaged.

ARRIVALS AT STATIONS.

November 3. At Foochow, Edward L. Bliss, M.D.
January 4. At Foochow, Rev. J. E. Walker and wife and Miss Caroline S. Chittenden.
January 14. At Marash, Central Turkey, Miss H. A. Lovell.

DEPARTURE.

March 18. From New York, Miss Marion E. Sheldon, returning to the Western Turkey Mission, at Adabazar.

ARRIVALS IN THE UNITED STATES.

February 17. Rev. Orramel H. Gulick and wife, of the Japan Mission.

DEATHS.

February 17. At Romeo, Mich., Seth L. Andrews, M.D. Dr. Andrews went as a missionary of the American Board with the seventh reinforcement sent to the Sandwich Islands, in 1837. He returned in 1849, and was released from his connection with the Board in 1852.

February 6. Rev. Ephraim P. Roberts, pastor at The Dalles, Oregon. Mr. Roberts was a missionary of the American Board in Micronesia from 1858 to 1861.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. Recent events at Kyoto, Japan. (Pages 142 and 152.)
2. Items from the Okayama field. (Page 153.)
3. A young convert in Japan. (Page 155.)
4. Tai-ku and Jen Ts'un in China. (Page 151.)
5. Church dedication in Mexico. (Page 145.)
6. Woman's work at Oorfa, Turkey. (Page 148.)
7. A Greek village in Turkey. (Page 146.)
8. The grace of giving in Turkey. (Page 147.)
9. Zeal amid poverty in India. (Pages 129 and 150.)

Donations Received in February.

MAINE.

Auburn, High-st. ch.	50 00	
Augusta, A friend,	50 00	
Belfast, 1st Cong. ch.	43 42	
Bluehill, A friend,	5 00	
Ellsworth, Friends,	16 00	
Falmouth, 1st Cong. ch.	13 00	
Garland, Two friends,	3 00	
Kennebunk, Union Cong. ch.	69 86	
Limerick, Cong. ch. and so.	9 00	
Limington, Cong. ch. and so.	23 44	
Otisfield, Cong. ch. and so.	12 00	
Portland, 4th Cong. ch.	5 00	
Wells, 1st Cong. ch.	17 13	
Wilton, Cong. ch. and so.	13 00	329 85
Legacies. — Norridgewock, Mrs. Delia Emmons Tappan, by Rev. Benj. Tappan,		100 00
		429 85

NEW HAMPSHIRE.

Candia, Cong. ch. and so.	21 80	
Concord, South Cong. ch.	158 70	
Danbury, Rev. H. H. Colburn,	10 00	
Dunbarton, 1st Cong. ch.	9 00	
East Alstead, Cong. ch. and so.	5 00	
Exeter, 2d Cong. ch., of which from Mr. and Mrs. J. J. Bell, to const. S. K. Bell, H. M., 248.72; Nathaniel Gordon, for Theol. Sem., Tungcho, 41.33; 1st Cong. ch., "Adams," 10,	300 05	
Goffstown, Cong. ch. and so.	50 00	
Great Falls, 1st Cong. ch.	13 55	
Hinsdale, Cong. ch. and so.	4 67	
Keene, 2d Cong. ch.	16 01	
Marlboro, Cong. ch. and so.	6 55	
Milford, 1st Cong. ch.	35 00	
Newport, A friend,	2 00	
North Hampton, Cong. ch. and so.	29 40	
Plymouth, Cong. ch. and so.	15 25	
Rindge, Cong. ch. and so.	13 50	
Surry, Cong ch. and so.	3 00	
Swanzey, Cong. ch. and so.	20 00	
West Lebanon, Cong. ch. and so.	10 00	
Westmoreland, Cong. ch. and so.	5 00	728 48
Legacies. — Greenville, Miss Lucy M. Merriam, by Rev. Geo. F. Merriam, Ex'r, add'l,		247 80
		976 28

VERMONT.

Barnet, Cong. ch. and so.	65 05	
Barre, Cong. ch. and so., 40.19; "C. C. B.," 5,	45 19	
Brattleboro, Centre Cong. ch., m. c., 19 78; "H.," 5,	24 78	
Chester, Cong. ch. and so.	8 75	
Danville, Rev. S. Knowlton,	25 00	
Granby, Cong. ch. and so.	19 55	
Roxbury, Cong. ch. and so.	10 28	
Wallingford, Cong. ch. and so.	28 00	
Westminster West, Soc. of Morals and Missions,	44 50	
Williston, Cong. ch. and so.	5 00	
Wilmington, Cong. ch. and so.	4 90	
Woodstock, Cong. ch. and so.	37 97	318 97

MASSACHUSETTS.

Beverly, Dane-st. Cong. ch., 9; Y. P. S. C. E. of do., to sup. Rev. G. H. Ewing and Rev. C. E. Ewing, No. China, 18.56,	27 56	
Boston, Berkeley Temple, 105.07; Park-st. ch., 66; Mt. Vernon ch., E. C. P., 50; George H. Weston, 1,000; A friend, 50,	1,271 07	
Cambridgeport, Prospect-st. Cong. ch., 327.08; Russell L. Snow, 100,	427 08	
Concord, Trin. Cong. ch.	40 75	
Danvers Centre, A friend,	90	
Dracut, Central ch.	7 00	
Dunstable, Cong. ch. and so.	25 00	
Essex, A friend, to const. Mrs. Elvira D. Cogswell, H. M.	100 00	
Fitchburg, Calvinist Cong. ch.	28 63	
Florence, Cong. ch. and so.	25 84	
Hanson, Cong. ch. and so.	5 71	
Haverhill, North Cong. ch., Freewill offering,	35 38	
Hinsdale, Cong. ch. and so.	6 98	

Holyoke, 2d Cong. ch., for sal. of S. W. Howland,	150 00	
Hudson, Cong. ch. and so.	6 88	
Lee, 1st Cong. ch., add'l,	150 00	
Lexington, Tithe,	20 00	
Lowell, Highland Cong. ch.	50 00	
Mansfield, Cong. ch. and so.	44 29	
Marshfield, 1st Cong. ch.	123 75	
Monson, Cong. ch. and so.	28 51	
Newtonville, Central Cong. ch.	279 02	
Norton, Trin. Cong. ch.	7 30	
Palmer, 2d Cong. ch.	12 00	
Richmond, Cong. ch. and so.	43 46	
Salem, South Cong. ch., 24; A deceased friend, 45; A friend, 2,	71 00	
Shelburne, 1st Cong. ch.	50 00	
Shelburne Falls, Cong. ch. and so.	27 00	
South Hadley, 1st Cong. ch.	26 00	
South Hadley Falls, Cong. ch. and so., 9.48; G., 50,	59 48	
South Walpole, Missionary,	1 00	
Spencer, 1st Cong. ch.	358 47	
Springfield, 1st Cong. ch., 230; South Cong. ch., 88.61; Olivet Cong. ch., 48; Eastern-ave. Cong. ch., 10; White-st. Cong. ch., 3.75; S. M. Coe, 10,	390 36	
Tewksbury, Cong. ch. and so.	37 25	
Wellesley, A friend,	20 00	
Wellesley Hills, Cong. ch., 60.82 in March *Herald* should have been acknowledged from this church.		
Westboro, Cong. ch. and so.	75 43	
West Springfield, Park-st. Cong. ch., 43.21; 1st Cong. ch., 28.50,	71 71	
Williamsburgh, Cong. ch. and so.	10 00	
Winchester, 1st Cong. ch., interest on legacy of D. N. Skillings,	200 00	
Worcester, Plymouth ch., 78.57; Extra-cent-a-day Band of Union ch., 19.42,	97 99	4,412 80
Legacies. — Boston, Mrs. Sarah S. Munger, by S. B. Holman, Ex'r,	200 00	
Winchester, Mrs. Nancy S. Howe, by Edwin B. Lane, Ex'r, add'l,	1,000 00	1,200 00
		5,612 80

CONNECTICUT.

Berlin, 2d Cong. ch.	29 06	
Black Rock, 2d Cong. ch., for sup. of Rev. W. P. Elwood,	20 00	
Bozrah, Cong. ch. and so.	5 00	
Bridgeport, 2d Cong. ch., for sup. of Rev. W. P. Elwood,	64 50	
Broad Brook, Cong. ch. and so.	11 00	
Canton Centre, Cong. ch. and so., 10.79; W. G. Hallock, 9,	19 79	
Central Village, Cong. ch. and so.	6 00	
Chaplain, Cong. ch., to const. Rev. M. S. Phillips, H. M.	68 58	
East Canaan, Cong. ch. and so.	9 47	
East Hampton, 1st Cong. ch.	32 75	
East Hartland, Cong. ch. and so.	7 25	
Fairfield, George Hoffman,	2 00	
Farmington, 1st Cong. ch., of which 100 for Knapp Fund,	133 00	
Franklin, Cong. ch. and so.	2 00	
Glastonbury, 1st Cong. ch.	554 36	
Glastonbury, Additional,	50 00	
Griswold, Y. P. S. C. E. of 1st Cong. ch., for For. Miss'y Legion,	3 00	
Hadlyme, Cong. ch. and so.	20 00	
Hartford, 2d Ch. of Christ, 200; 4th Cong. ch., to const. Rev. M. W. Jacobus, H. M., 96.10,	296 10	
Middlebury, Cong. ch. and so.	24 92	
New London, 1st Ch. of Christ, m. c.	4 26	
Norfolk, A friend,	20 00	
North Greenville, Cong. ch. and so.	7 60	
Orange, Cong. ch. and so.	12 40	
Prospect, Cong. ch. and so.	14 00	
Rockville, Union Cong. ch.	238 92	
Salem, Cong. ch. and so.	32 00	
Salisbury, Cong. ch. and so., 3; "Salisbury Mites" in do., 3.30,	6 30	
Saugatuck, Cong. ch., for sup. of Rev. W. P. Elwood,	15 25	
Sharon, 1st Cong. ch.	96 30	
Somersville, Cong. ch. and so.	12 88	
Westford, S. S. Stowell,	15 00	
West Hartland, Cong. ch. and Y. P. S. C. E.	3 61	
Willimantic, 1st Cong. ch.	29 54	
Windham, Cong. ch. and so.	29 54	
Woodbury, 1st Cong. ch.	10 00	
Woodstock, 1st Cong. ch.	21 17	1,927 55

NEW YORK.

Brooklyn, Ch. of the Pilgrims, add'l,	60 00	
Buffalo, Thank-offering from a friend,	200 00	
Churchville, Mrs. M. J. Stebbins,	10 00	
Groton, Storrs A. Barrows,	25 00	
Homer, Cong. ch.	9 65	
Ludlowville, Miss F. C. Bascom,	74 00	
Mt. Vernon, 1st Cong. ch., 13.53; B. B. Adams, Jr., 5,	18 53	
Napoli, Cong. ch.	4 76	
New York, Pilgrim Cong. ch., of which 55 from Chinese Sab. sch., for helper, Hong Kong, 129.86; Broadway Tabernacle, add'l, 65; C. Milton Mather, 25,	219 86	
Norwich, Rev. W. H. Scudder, for Scudder memorial,	40 00	
Owego, Cong. ch.	15 00	
Richford, Cong. ch.	17 50	
Richmond Hill, Cong. ch.	20 36	
Stockholm, 1st Cong. ch.	21 91	
Union Falls, Francis E. Duncan,	10 00	
Wautaugh, Cong. ch.	4 75	
West Bloomfield, Thank-offering,	10 00	
West Winfield, Cong. ch.	12 80	774 12
Legacies. — East Hampton, Arabella J. F. Johnson, by J. Henry Perkins, Adm'r, 3,094.03, less expenses, 35,	3,059 03	
Franklin, Mrs. Sybil G. Parsons, by Frederick Shepard, Ex'r,	50 00	
Willsborough, Mrs. Sarah A. Stower, by Benning J. Chatterton, Ex'r, 2,500, less tax,	2,375 00	5,484 03
		6,258 15

PENNSYLVANIA.

Edwardsdale, 1st Cong. ch.	20 00	
Germantown, 1st Cong. ch.	6 59	
Plymouth, Puritan Cong. ch., 5; Welsh, Cong. ch., 8.06,	13 06	
Pottsville, 1st Cong. ch.	5 75	
Scranton, W. R. Storrs, to const. Rev. F. J. Perkins, H. M.	65 00	
West Spring Creek, Woman's Mis. Society,	5 00	115 40
Legacies. — Marshfield, Miss M. L. Humaston, by D. K. Marsh, Ex'r,		570 00
		685 40

NEW JERSEY.

Bound Brook, Cong. ch.	36 48	
Plainfield, Cong. ch.	250 00	
Westfield, Cong. ch. of Christ,	575 80	
West Hoboken, Alex. Smith,	10 00	872 28

MARYLAND.

Baltimore, 2d Cong. ch.	10 00

VIRGINIA.

Adriance, Mrs. John Diell,	5 00

DISTRICT OF COLUMBIA.

Washington, 5th Cong. ch.	10 00

GEORGIA.

Atlanta, Friends,	20 00

FLORIDA.

Crescent City, D. W. Burton,	4 00

TENNESSEE.

Pomona, Benedict Memo. ch.	3 00

ALABAMA.

Talladega, Rev. and Mrs. H. S. De Forest, to const. Rev. JAMES BROWN, H. M.		100 00

TEXAS.

San Antonio, M. Marty,		25 00

INDIANA.

Indianapolis, Mayflower Cong. ch.		34 18

MISSOURI.

Old Orchard, Cong. ch.		31 70

OHIO.

Akron, West Cong. ch.	38 35	
Chillicothe, Cong. ch. and Sun. school,	3 72	
Elyria, 1st Cong. ch.	170 18	
Farmer, A friend,	5 00	
Hudson, W. C. Webster,	10 00	
Kelloggsville, Cong. ch.	4 30	
Kingsville, Rev. A. B. Sherk,	5 00	
Lenox, Cong. ch.	10 00	
Mansfield, 1st Cong. ch., Tracy and Avery, 100; Mrs. A. C. Hand, 50,	150 00	
Oberlin, Mrs. E B. Clark, 10; Rev. A. D. Barber, 10,	20 00	
Rootstown, Cong. ch.	40 75	
Thomastown, Rachel Davies,	5 00	
Toledo, Central Cong. ch.	5 00	—467 30

ILLINOIS.

Chicago, Union-park Cong. ch., 394.58; Sedgwick-st. Cong. ch., 10,	404 58	
Farmington, Cong. ch., of which 25 from G. W. Little,	52 00	
Griggsville, Cong. ch.	37 78	
Jacksonville, Y. P. S. C. E. in Illinois Inst. for the Deaf,	2 00	
Lawn Ridge, Cong. ch.	10 75	
Oak Park, Cong. ch., 25; S. J. H., 2.50,	27 50	
Payson, Cong. ch.	5 99	
Rochford, 2d Cong. ch.	100 00	
Roseville, Mr. and Mrs. L. C. Axtell,	65 15	
Sandwich, Cong. ch.	28 85	—734 60

MICHIGAN.

Batavia, 1st Cong. ch.	1 40	
Columbus, Rev. W I. Hunt,	5 00	
Dowagiac, Cong. ch.	20 00	
Holbrook, Almon Gilbert,	15 00	
Manistee, 1st Cong. ch.	38 00	
Republic, Mary Erwin,	15 00	
Richland, Cong. ch.	10 00	
Webster, 1st Cong. ch.	11 00	
West Bay City, John Bourn, to const. Mrs. MINNIE KELTON, H. M.	100 00	—215 40

WISCONSIN.

Eau Claire, 1st Cong. ch.	62 46	
Footville, Cong. ch.	3 00	
Genesee, Cong. ch.	20 00	
Milwaukee, Hanover-st. Cong. ch.	14 01	
Raymond, Cong. ch.	12 00	—111 47

IOWA.

Algona, A. Zahlton,	15 00	
Cresco, Cong. ch.	3 61	
Creston, Rev. J. R. Beard,	5 00	
Dunlap, Cong. ch.	21 81	
Farmington, M. H. Cooley,	5 00	
Monticello, Henry D. Smith,	50 00	
Riceville, Cong. ch.	8 83	
Tama, Mrs. M. D. Clapp,	4 00	—113 25
Legacies. — Iowa Falls, Alfred Woods, by W. H. Woods, Ex'r,		109 85
		223 10

MINNESOTA.

Minneapolis, Oak Park Cong. ch.	5 00	
Waseca, 1st Cong. ch.	10 00	
Zumbrota, Cong. ch.	25 15	—40 15

KANSAS.

Abilene, C. D. Wood, for school in Cesarea,	5 00	
Topeka, Junior Y. P. S. C. E., for schools in Madura,	5 00	—10 00

NEBRASKA.

Aurora, Cong. ch.	22 92	
Beatrice, 1st Cong. ch.	18 00	
Fairmont, Cong. ch. and Sab. sch., for New Work in E. C. Africa, and to const. Rev. A. A. CRESSMAN, H. M.	60 00	
Long Pine, Cong. ch.	5 85	
New Castle, Cong. ch.	1 45	
Santee Agency, Pilgrim Cong. ch.	21 75	—129 97

CALIFORNIA.

San Francisco, Rev. W. M. Meserve,	5 00	
Santa Barbara, Cong. ch.	100 00	—105 00

COLORADO.

Denver, North Cong. ch.	1 75	
Rico, Cong. ch.	5 70	—7 45

WASHINGTON.

Black Diamond, Mrs. S. T. Davies,	3 00	
Fidalgo, Cong. ch.	3 20	
Rosario, Cong. ch.	1 80	—8 00

SOUTH DAKOTA.

Garretson, Cong. ch.	2 00	
Iroquois, Cong. ch.	2 00	
Wessington Springs, Cong. ch.	3 00	—7 00

MONTANA.

Helena, 1st Cong. ch.		22 17

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Koniggratz, Friends, 1; Tabor, Ladies' contributions, 1.06,	2 06	
Bulgaria, Philippopolis, Cong. ch.	4 00	
Turkey, Broussa, Mrs. S. Armghanian, 4.40; Cesarea, Rev. W. S. Dodd, for dispensary, 50,	54 40	—60 46
Legacies. — Sandwich Islands, Honolulu, Abraham W. Peirce, by Mrs. Joanna P. Peirce,		200 00
		260 46

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part,	8,944 57

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 3,050 00

For Mrs. Barrows' traveling expenses, 115 00–3,165 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer*.

Balance for 1892,	500 00
	12,609 57

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter-st. Cong. Sab. sch., 100; Ellsworth Falls, Y. P. S. C. E., 1.15; Harrison, Y. P. S. C. E., 1.23; Lewiston, Pine-st. Y. P. S. C. E., 7; Machias, Sab. sch. class, for High sch., Bardezag, 3.20; Otisfield, Y. P. S. C. E., 5; South Bridgton, Y. P. S. C. E., 83c.	118 41
NEW HAMPSHIRE. — Greenville, Y. P. S. C. E., 5; Keene, 2d Cong. Sab. sch., 20; Lyme, Y. P. S. C. E., 10,	35 00

VERMONT. — Barnet, Cong. Sab. sch., 10.61; Barton, Young People's Meeting, 3; New-

fane, Y. P. S. C. E., 1.70; St. Johnsbury, South Cong. Sab. sch., for Harpoot, 30; Thetford, Y. P. S. C. E., 2.08,	47 39
Massachusetts. — Amherst, Y. P. S. C. E., 8; Athol Centre, Y. P. S. C. E., 13.55; Ballardvale, Y. P. S. C. E. of Union ch., 5.65; Bernardston, Y. P. S. C. E., 4.69; Boston, Phillips ch. Sab. sch., for Zulu mission, 15; Stone Mission Circle, Neponset, 8; Y. P. S. C. E., Neponset, 7.26; Chesterfield, Y. P. S. C. E., 5; Easton, Y. P. S. C. E., for student in Japan, 6.25; Florence, Cong. Sab. sch., for sup. of boy in school, Kalgan, 25; Maynard, Y. P. S. C. E., for China, 10.34; Revere, Y. P. S. C. E., 3; Springfield, Y. P. S. C. E. of Hope Cong. ch., 35.70; do., Y. P. S. C. E. of 1st Cong. ch., 16; West Somerville, Y. P. S. C. E. of Day-st. ch., 3.01; Whitinsville, Y. P. S. C. E., 3.85,	170 30
Rhode Island. — Kingston, Y. P. S. C. E., 8.09; Slatersville, Y. P. S. C. E., 13; Woonsocket, Y. P. S. C. E. of Globe Cong. ch., 14,	35 09
Connecticut. — Central Village, Y. P. S. C. E., 4.79; Cornwall, Y. P. S. C. E., 8.55; Falls Village and South Canaan, Y. P. S. C. E., 7.15; North Stamford, Cong. Sab. sch., 3.50; Norwich Town, Y. P. S. C. E. of 1st Cong. ch., 12.36; Rocky Hill, Cong. Sab. sch., 2.17; Scotland, Y. P. S. C. E., 10.50; South Glastonbury, Cong. ch., Sab. sch., and Y. P. S. C. E., 5.20; Suffield, Y. P. S. C. E. of 1st Cong. ch., for sch. at Marsovan, 5.75; Wethersfield, Cong. Sab. sch., 29.48; Wilton, Y. P. S. C. E., 1.30,	90 75
New York. — Brooklyn, Y. P. S. E. of Tompkins-ave. Cong. ch., 5; Buffalo, Niagara-sq. Y. P. S. C. E., 2; East Evans, Y. P. S. C. E., 3.13; Gainesville, Y. P. S. C. E., 2.32; Jamesport, Y. P. S. C. E., 1.80; New York, Welsh Cong. Sab. sch., 14,	28 25
New Jersey. — Woodbridge, Y. P. S. C. E of 1st Cong. ch.	3 83
Pennsylvania. — Allegheny City, Y. P. S. C. E. of 1st Cong. ch.	10 00
Alabama. — Montgomery, Y. P. S. C. E., for Africa,	2 25
Louisiana. — Hammond, Y. P. S. C. E.	1 00
Ohio. — Akron, West Cong. Sab. sch., 5; Brownhelm, Cong. Sab. sch., 11.60; do., Primary class, for Kindergarten work in Japan, 5; Cleveland, Y. P. S. C. E. of 1st Cong. ch., 24.55; Sab. sch. of do., 25; Columbus, Eastwood Y. P. S. C. E., 5.50; Madison, Central Cong. Sab. sch., 15; Norwalk, Young People's Miss'y Soc., 10; Oberlin, 1st Cong. Sab. sch., 15,	116 65
Illinois. — Crystal Lake, Cong. Sab. sch., 22; Ivanhoe, Y. P. S. C. E., for India, 12.40; Seward, Y. P. S. C. E., 5; Sterling, Cong. Sab. sch., 3.69,	43 09
Wisconsin. — Footville, Y. P. S. C. E., 1.50; Windsor, Y. P. S. C. E., 5,	6 50
Iowa. — Alden, Y. P. S. C. E., 8.14; Polk City, Y. P. S. C. E., for pupils in Madura, 5; Riceville, Y. P. S. C. E., 3.36; Shenandoah, Cong. Sab. sch., 3.72,	20 22
Minnesota. — Minneapolis, Oak Park Cong. Sab. sch.	2 79
Kansas. — Augustine, Y. P. S. C. E., 8.10; Ellis, Y. P. S. C. E. of 1st Cong. ch., 5,	13 10
Nebraska. — Weeping Water, Y. P. S. C. E.	4 50
California. — San José, Y. P. S. C. E. of 1st Cong. ch.	5 47
Oregon. — Willsburg, Y. P. S. C. E.	6 00
South Dakota. — Iroquois, Y. P. S. C. E., 3; Yankton, Y. P. S. C. E. of 1st Cong. ch., for work in Bulgaria, 7.35,	10 35
Montana. — Livingston, Y. P. S. C. E.	6 60
Utah. — Park City, Cong. Sab. sch.	12 30
New Mexico. — White Oaks, Y. P. S. C. E.	3 70
	793 54

CHILDREN'S "MORNING STAR" MISSION.

Maine. — Belfast, Y. P. S. C. E. of North Cong. ch.	18 00
Massachusetts. — Wellesley, Cong. Sab. sch.	25 00
Illinois. — Roscoe, Mrs. Mary A. Ritchie,	1 00
Kansas. — Alton, Y. P. S. C. E.	1 60
	45 60

FOR SUPPORT OF YOUNG MISSIONARIES.

Connecticut. — East Litchfield, Y. P. S. C. E., 1.25; West Winsted, Y. P. S. C. E., 7.06,	8 31
Illinois. — Canton, Y. P. S. C. E., 25; Chicago, Y. P. S. C. E. of 1st Cong. ch., 25; Moline, Y. P. S. C. E., 25; Princeton, Chas. J. Dunbar's Sab. sch. class, 25; Roscoe, Y. P. S. C. E., 6.25,	106 25
Michigan. — Muskegon, Grand-ave. Cong. ch., 6.25; do., 1st Cong. ch., 6.25,	12 50
Wisconsin. — Elroy, Y. P. S. C. E., 5.32; Mondovi, Y. P. S. C. E., 6.25,	11 57
Iowa. — Atlantic, Y. P. S. C. E., 25; Forest City, Y. P. S. C. E., 1.55; Victor, Y. P. S. C. E., 3 09,	29 64
Minnesota. — Plainview, Y. P. S. C. E., 6.50; do., Junior Y. P. S. C. E., 3; do., Cong. Sab. sch., 7.50,	17 00
Kansas. — Dover, Y. P. S. C. E., 6.25; Leavenworth, Y. P. S. C. E., 6.25,	12 50
Nebraska. — Omaha, Y. P. S. C. E. of St. Mary's-ave. Cong. ch.	25 00
	222 77

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Portland, Chinese Sab. sch. of 2d Parish ch., for proposed training sch., South China Mission,	25 00
New Hampshire. — Lisbon, Y. P. S. C. E., for native teacher, care Rev. E. P. Holton, 25; Plaistow and North Haverhill, Y. P. S. C. E. of Cong. ch., for pupil in Ahmednagar Normal sch., 7; Wolfeboro, Y. P. S. C. E., for work of Mrs. F. M. Newell, 15,	47 00
Vermont. — East Hardwick, Y. P. S. C. E., for work of Rev. and Mrs. T. D. Christie, 8.50; Pittsford, Y. P. S. C. E., towards support of theol. student care of Rev. J. D. Davis, 4.60; West Charleston, Y. P. S. C. E., for Marash College, 4.80,	17 90
Massachusetts. — Arlington, Miss Tolman's Sab. sch. class, for Kindergarten, care of Mrs. C. A. Clark, 5; Boston, Phillips ch. Sab. sch., for use of Miss E. M. Garretson, 40; do., for Doshisha, Japan, 30; do., A friend, for present needs of Anatolia College, 30; Primary Class, Walnut-ave. Sab. sch., for work of Miss Stewart, Japan, 5; Bradford, Bradford Academy, for Industrial Dep't of Coll. and Theol. Institute, Samokov, 25; Bridgewater, Y. P. S. C. E. of Scotland Cong. ch., for Boys' sch., Okayama, care of Rev. S. S. White, 7; Cambridgeport, Woman's Miss'y Soc. of Pilgrim Cong. ch., for work of Rev. J. K. Browne, 30; East Charlemont, Rev. Lyman Whiting, for Marash Academy, care of Rev. T. D. Christie, 2; Haverhill, Harriet F. Welch, for work of Rev. L. S. Crawford, 10; Kingston, Y. P. S. C. E. of Mayflower Cong. ch., for native preacher, Madura, care of Rev.	

E. P. Holton, 10; Leicester, C. E. W., a thank-offering for Okayama Orphan Asylum, 15; Marshfield, 1st Cong. ch., for work of Rev. E. P. Holton, 12; Monson, Extra-cent-a-day Band, toward support of boy in Marash Academy, care of Rev. T. D. Christie, 5; Newton Centre, S. F. Wilkins, for church bldg. at Choonkoosh, 180; Somerville, Franklin-st. Sab. sch., toward educa. of "Tee-dor," care of Rev. E. G. Tewksbury, 15; South Hadley, Sab. sch. classes of Miss Cora Gaylord and J. S. Wells, for support of pupil in Normal school, Ahmednagar, 12; Springfield, Eastern-ave. Sab. sch., for school at Shingare, 40; Winchester, Primary Dep't of Cong. Sab. sch., for scholar at Marash, care of Mrs. T. D. Christie, 25,	498 00
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NEW YORK. — Brooklyn, Mrs. H. Loomis, for Rev. R. Winsor, for his special needs, 10; Patchogue, Mr. and Mrs. E. Lord, for two pews in new chapel, care of Mrs. Merritt, North China, 10; Randolph, Cong. ch., 8.55; do., Y. P. S. C. E., 1.45; do., Rev. R. Humphrey, 1; all for work of Dr. Frank Van Allen,	31 00
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MICHIGAN. — Detour, Presb. Sab. sch., for articles for the Girls' sch., Bailundu, care Mrs. Webster,	8 25
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		5,747 22

Donations received in February,	31,173 25
Legacies " " "	7,911 68
	39,084 93

Total from September 1, 1892, to February 28, 1893: Donations, $247,072.92; Legacies, $76,241.39 = $323,314.31.

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	836 95
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	21,949 82

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	546 35
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	59 85
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	7,154 27

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Previously acknowledged,	6,137 60
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SANDWICH ISLANDS. — Honolulu, Vera Damon, 2.50; do., Violet Damon, 2.50; do., Alfred L. Castle, 1,	6 00
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	4,448 82

FOR YOUNG PEOPLE.

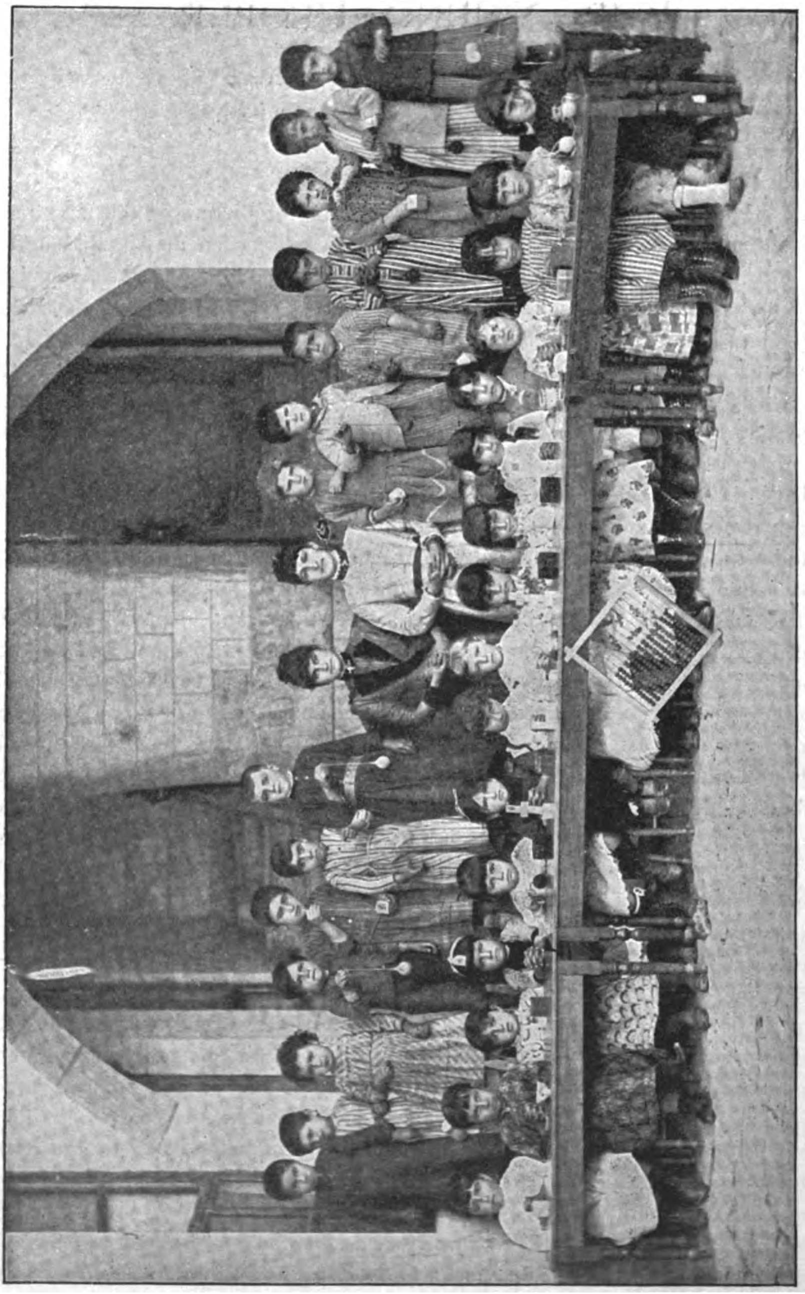
SCENES IN CENTRAL TURKEY.

BY REV. AMERICUS FULLER, D.D., OF AINTAB.

THE bright eager faces looking out upon us from the picture on the next page are those of the teachers and scholars of the Kindergarten at Aintab, Turkey. They are, all but one, Armenians, and when you remember that Armenians almost always have very black hair and eyes you will easily pick out the single American girl among them. This school is the granddaughter of the first Kindergarten in Turkey. Is n't it a lusty yearling? I think it is still less than ten years since Miss Nellie Bartlett opened the first school of this kind at Smyrna. The system has from the first been widely popular in Turkey, and schools have been multiplied as fast as teachers could be procured. A graduate of the Central Turkey Girls' College was sent to Smyrna to learn the system, and on her return a Kindergarten, with a department for training teachers, was opened by her under the direction of the faculty of the Girls' College. The teacher of the Aintab school is a pupil of this Marash Kindergarten Normal School.

I dare say you will think at once as you look at this beautiful group that these do not look like children needing to have missionaries sent to them, and so they are not; in fact they are themselves preparing to be missionaries to the people of Turkey who have not yet received the gospel, and they are now as careful and eager to save their *five-para pieces* for the Home Missionary Society of Aintab, which is helping send preachers and teachers to the Koords, as you are who are members of the "Extra Cent-a-Day Band." I have no doubt, too, that many of these children are already thinking and planning how they can best give themselves to the work of saving and enlightening their people and the world. Do you not think it a very beautiful thing for parents to consecrate their children when very young to the service of God? I think this is more common among Protestant Christians in Turkey than in America; certainly I have very often found young men among the students in our higher schools who have been struggling long and hard to get the education which would enable them as preachers of the gospel to do well the work to which their pious parents had many years before given them in prayer. How can any boy or girl so well honor Christian parents, or make so noble and grand a choice and please our divine Saviour so much, as in deciding to give time, talent, effort, *self* to the cause which all good men and women love and for which Jesus gave his life?

Many of the children in the picture are, as you see, girls. How much the gospel has done for them! Not many years ago it was not thought worth while to teach girls to read and write. I once heard a leading Protestant say that when he was a young man there were only two women in Aintab, a city of 40,000 inhabitants, who could read; now there are very few girls who grow up in Protestant families without a fair common school education. Does it not mean a great deal for the future of Turkey that such schools, such children, and such teachers are being rapidly multiplied in the land?



KINDERGARTEN AT AINTAB.

Now let us look at something more common and characteristic of Turkey. Opposite is a picture of Dervishes, who are accounted holy men by the Moslems.

They are very numerous in all Mohammedan countries and are of many different orders, with widely different teachings, rules, and customs, and yet all much alike in the general objects which they seek. The word dervish (*door sill*, perhaps referring to their place at the door when begging) indicates the poverty and self-renunciation to which they are pledged; for they are men who have not only submitted (Islam means submission) themselves to God's will, but they have renounced the things that most men covet and have entered the way of poverty and obedience to the rules of their order. They do not associate much with other men but live together in places called *tekkes*. These are buildings something like convents set apart for their use and maintained by the income of property devoted to this purpose and called *vacouf*. Here the dervish is always sure to find shelter and plain food. They are much given to traveling about the country, usually on foot and often alone, to visit sacred places or holy men. The dervish usually carries some kind of a charm which he prizes very highly and with which he will often profess to heal disease or protect from the influence of the *evil eye*.

DERVISHES.

A few years ago while on my way to Antioch I met one of these men whose appearance and manner were so impressive and striking as to produce almost a feeling of awe in his presence. Our party had stopped for a short rest in the shade of a tree that grew near a *ziaret*, which is a holy place visited by pilgrims, when a tall old man, of commanding presence, and with very long white hair and beard, came out of the *ziaret* and held out an oblong, black and beautifully polished dish made from a cocoanut shell, rattling the little brass chains with which it was suspended, to attract our attention and to indicate his wish for alms. I put some bread and a small piece of money in his dish and nodded pleasantly to him. He immediately took from his bosom a large brass seal curiously cut with beautiful Arabic letters and symbols, and having in the centre the sacred name Allah. This he first permitted me to examine and then with great solemnity and with many ejaculatory prayers and benedictions struck it heavily upon my right shoulder and pressed it into the palm of my right hand, by which I understood he meant to secure me from harm or accident on my journey and to impart power and skill in whatever I should undertake. These men are usually quite ignorant, but are held in great reverence and often exert a very great influence even over men in high authority.

KOORDISH CHILDREN.

The picture here shows us a specimen of Koordish children, an ancient and hardy race of people, formerly called Carduchi. They are now supposed to number about 2,000,000 and inhabit chiefly the mountain regions around the headwaters of the Euphrates and Tigris rivers. Those who live in the higher and wilder parts of the country are very lawless and barbarous, living as best they can by a little very rude farming, the care of flocks and herds, hunting and robbery. They pay very little regard to government and only occasionally and by special effort are brought into any subjection to it. A considerable number of these people have, however, occupied and permanently settled upon the fertile lands far to the south, toward Aleppo. These are generally in villages by themselves and are a peaceable, industrious, and thriving people. The Koords have a language of their own which they write in the Arabic characters. They have no printed books, and very few among them can either read or write.

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Vol. LXXXIX. — MAY, 1893. — No. V.

The receipts for March fell behind those of the corresponding month in 1892 from donations over $4,400, from legacies over $21,000, making the total decline for the month $25,793.53. For the first seven months of the fiscal year the gain from donations has been $20,606.30, the loss from legacies, $41,321.50, making the net loss for the seven months $20,715.20. This statement, while somewhat encouraging as related to donations, emphasizes previous statements calling for much-enlarged donations from churches and individuals during the coming months.

A new edition of the Pamphlet of Maps of the mission fields of the American Board has just been issued, including two or three new maps, one of Japan, and one showing the Partition of Africa as settled by international agreements. The price of the pamphlet is ten cents. Address Mr. Charles E. Swett, 1 Somerset Street, Boston, Mass.

Our heartiest sympathies are extended to the American Baptist Missionary Union in view of its serious loss in the burning of its rooms in the Tremont Temple, Boston, on March 19. Our excellent contemporary, *The Baptist Missionary Magazine*, fortunately had its number for April in the hands of the printer, but its editorial rooms and museum, with all they contained, were lost.

An abundant supply of pure water is conceded by all to be a necessity of health and comfort. This is not less so in the foreign field than here at home. For many years our missionary friends at Harpoot have been without satisfactory provision in this respect, and have suffered great inconvenience thereby. Mrs. Wheeler, while in this country a few years since, made great personal efforts to secure the sum needed to bring in from a distance just such a water-supply as the mission premises require. The expense of the undertaking has proved to be considerably more than could have been anticipated at first, and an urgent appeal comes from the station for the sum of $440 with which to complete the work already begun. The Prudential Committee heartily approve the call, and were the means at its command sufficient would, without hesitation, make a grant for the purpose. Are there not friends of the missionary work at Harpoot and of Euphrates College who will gladly provide this small sum, additional to their regular gifts, and secure to the missionary families the supply of this prime necessity of life?

THAT most promising out-station of Harpoot, Eastern Turkey, the city of Malatia, was visited by a most disastrous earthquake on the morning of March 3, destroying a large part of the city, especially in the Christian quarter. The telegraph reports that the Protestant church, four school buildings, and the parsonage were all thrown down. One hundred and eighty persons are reported as having been killed and three hundred wounded. The people are in great distress, large numbers of them living in tents or on the open ground with mud and water all about them. A note received from Dr. Barnum, dated Harpoot, March 15, says: "At the latest reports 400 houses in the Christian quarter are wholly ruined, 400 are shattered more or less, and 400 practically uninjured. All business is suspended except that of the bakers." Great quantities of food are buried under the débris of the fallen houses. At Adiaman, a town sixty miles from Malatia, one third of the houses were thrown down, and a Koordish village near by is reported as having been swallowed up altogether or buried beneath the débris from the mountain above it. Some three years ago Malatia suffered from a fire which destroyed a thousand shops, with their goods, and a year later a still worse conflagration nearly paralyzed the whole city. The situation is most distressing and calls for immediate aid. Many people are suffering from lack of food, and the Protestant community will not be able to support its pastor or teachers for some time to come. Contributions are being forwarded from the immediate vicinity, and especially from Protestant Christians. An appeal is made to friends in America. The pastor writes, "For the love of God, help us." At the same time that this report comes from Malatia, a sad account reaches us of famine and want in the vicinity of Erzroom. The crops have failed and the people are in distress for food. One of the worst features of the case is that they have not seed for sowing, so that unless aid comes their condition seems desperate. Are there not those in this favored land who will gladly send of their abundance to supply the wants of these suffering people in these two sections of Eastern Turkey? Shall not many gifts be forwarded speedily? The treasurer of the Board, Langdon S. Ward, 1 Somerset Street, Boston, will gladly receive and transmit all contributions.

THAT excellent religious newspaper, *The New York Observer*, has just reached the age which is commonly spoken of as the allotted period of life for man. If its life beyond the threescore years and ten is to be judged by its recent history, the coming years will not be years of labor and sorrow. In anticipation of the anniversary, the *Observer* has reissued the prospectus with which the paper was heralded in 1823. This prospectus is interesting as indicating the changes that have taken place. It speaks of New York city as having no religious paper, though such publications were issued in other cities, and it refers to the "astonishing revolution which had taken place in the moral world within the last thirty years," making special reference to the translation of the Bible into the languages of the heathen nations and the sending of missionaries abroad. "The Owhyhean and Otaheitan have committed their gods to the flames." The very orthography of these names is suggestive of the progress of missions. If the advance in missionary work for thirty years prior to 1823 was astonishing, what shall be said of the seventy years that have followed!

THE past month has been one of much anxiety in respect to our Turkish missions, specially in connection with the recent commotions at Marsovan and at Cesarea. Of the reported riots in the latter city we have as yet received no detailed account. Of the state of affairs at Marsovan the most we can say is that the situation could hardly be worse. The military commandant at that city is an ex-convict, who was a few years ago a brigand and was sentenced to penal servitude for life for murder. There is little doubt that he and his associates in official authority are responsible for the burning of the Girls' School building at Marsovan. These officials have sent falsified accounts of affairs to their superiors at Constantinople, charging the missionaries and their friends, and especially those connected with the College, with seditious acts, with the possession and use of firearms in violent assaults against the authorities there. These statements are absurd on the face of them, yet they are made and serve with the government as an excuse for delay in affording redress. The most serious act, however, is the opening of some official dispatches and the detention of others between U. S. Consul Jewett, of Sivas, and our Minister at Constantinople. Such tampering with the mails and with telegraphic communications between our diplomatic representatives is an intolerable insult to our government, and it cannot be borne in silence. It has been unfortunate that these events were transpiring just as there was a change of administration in the Department of State at Washington, since inevitably full acquaintance with the facts could not be had at once by the new officials. But every attention has been given to representations made at the State Department, and by the authority of President Cleveland vigorous dispatches have been sent to our Minister at Constantinople, with demands upon the Porte for protection and indemnity. Minister Thompson and Consul Jewett are doing their best in defence of our missionaries, who only claim the rights which should be accorded to them as American citizens. Yet it is unquestionably a critical time for our missions in Turkey. The officials are determined on repressive measures, and nothing but vigorous action on the part of our government will avail to prevent the overthrow of much of the work which has been begun. But we are confident that American citizens, who are living quietly and inoffensively in Turkey, will be protected in their treaty rights, and far more than this do we trust in the protecting Providence of Almighty God, who will not suffer his work to be stopped by the wrath of man.

A REQUEST has come to us for a small appropriation to provide needed school apparatus for our very valuable and flourishing Boys' School at Amanzimtote, in the Zulu Mission. It is now many years since any expenditure of this kind has been made in this school, and it is indispensable that some additions should be made to the equipment of the school in order to secure the best results from our work there. Mr. Bates, who has for several years been in charge of this school, writes of the urgency in such a way as to show clearly that the best interests of the school require a small outlay. At the same time the Prudential Committee feel themselves unable, in the present financial straits, to provide even the small sum that is required. One hundred dollars will suffice for the purpose and will put this school upon much better footing for all its work. Who will come forward with an *additional* gift to provide for this most worthy object?

Just as the pages of the present number are filled, letters have been received from Micronesia brought by the *Morning Star*, which arrived at Honolulu, March 27. There is not time even to read these letters, which include reports from all three stations, as well as of tours through the Marshall and Gilbert groups. Full extracts from these letters will be given in our next number. Misses Fletcher, Little, and Kinney came to Honolulu on the *Star*, the health of Miss Fletcher being somewhat inproved. On account of the needs of the work, Dr. Pease remains at Kusaie although he had planned to visit the United States this year. The *Hiram Bingham* arrived safely at Butaritari, December 15. There is nothing that is cheering from Ponape, but the last word from Ruk is that there has been at least partial relief from the tribal war which is spoken of in Mrs. Logan's letter given on another page.

Sorrowful tidings reached the Mission Rooms on March 31, by ocean cable, of the death March 23, by typhus fever, of Dr. James Goldsbury, Jr., of Tai-ku, in the Shansi Mission. A letter written by Dr. Goldsbury from Tai-ku, November 30, reports his own serious illness with remittent fever, from which he had then recovered, so that he could say that he felt better and stronger than for several years past. In this letter he expressed great gratitude for his recovery and for the nearness of the Saviour to him during his sickness. He wrote most cheerfully of his medical work, in which he anticipated great enjoyment and success. Dr. Goldsbury was a most promising missionary, having been in the field but a little over three years, and the mission will be greatly afflicted in the loss of their much-valued physician.

We are glad to call attention to a volume prepared by Miss Mary H. Porter, formerly of North China, in memory of her mother, Mrs. Eliza C. Porter, wife of Rev. Jeremiah Porter, D.D., who is still living and who was the first minister on the site where now stands the city of Chicago. This volume, which will doubtless be interesting in itself, has this additional interest about it that the entire proceeds of its sale will be given to the "Missionary Home Association" of Oberlin. This Association has now in hand the work of erecting at Oberlin a new building for the accommodation of the children of foreign missionaries. As we write this paragraph there falls under our eye the picture of the "School for Sons of Missionaries" at Blackheath, a suburb of London, England. The large elegant building indicates the efforts made by friends of missions in England in caring for the children of foreign missionaries. It is not deemed necessary or advisable in the United States to provide schools for these children. The public schools are sufficient, and it seems better that these children should not be made a class by themselves, but should come in close contact with those of their own age who are pursuing the same studies in the schools of the State. But it is necessary that homes should be provided for them, where they may have something that shall take the place of parental care. The Walker Home at Auburndale is serving admirably this purpose, and the new Home at Oberlin greatly needs larger accommodations to meet the pressing demands made upon it. Rev. Dr. Henry M. Tenney, of Oberlin, is President of the Missionary Home Association, and will be glad to hear from any who may be willing to aid in this Christian enterprise.

A SPECIAL request comes to us from Mrs. Sibley and Miss Gordon, the only missionaries at Wai, in the Satara District of the Marathi Mission, for funds to provide a well of pure water for drinking and for cooking purposes. There are no public tanks in the town of Wai and only a few wells, and these belong to private houses. "Our only place for getting water,' writes Mrs. Sibley, "is from the Krishna River, which is used constantly by the people for bathing and for washing their clothes. Between the hours of 4 A.M. and 10 P.M. there is no time when groups of men and women cannot be seen washing their clothes and bathing in the river at the point opposite our house, and in like manner all along its banks for every mile or two. At no time is the thought of drinking this water a pleasant one. We are taking every precaution, and boil and filter all the water we use for drinking and cooking purposes, and we trust we may be preserved until the well is in readiness." Friends who sympathize with these Christian women, working alone in the midst of a dense heathen population, are invited to make special offerings to the amount of $230, to enable them the better to draw water from the wells of salvation for the perishing around them.

ON a recent Sunday the Metropolitan of the Greek Church at Tirnova, Bulgaria, seized the opportunity of the birthday of Prince Ferdinand to urge the people to oppose the government. The congregation took exception to these utterances and requested the Metropolitan to refrain. Thereupon he addressed the crowd in front of his residence, declaring that he should continue in the same course. The result was that he was forcibly seized and taken to a monastery in the Balkans. The prefect and the principal men of Tirnova and other towns telegraphed M. Stambouloff, the Prime Minister, demanding the removal of the Metropolitan as a foe to the true interests of Bulgaria. This course of the ecclesiastics will not help them in their opposition to the evangelical faith preached by our missionaries in Bulgaria.

THE census of India for 1891, according to a summary of it prepared by Rev. Dr. S. B. Fairbank for the *Dnyanodaya*, reveals some astonishing facts in regard to the divisions of caste. It seems that there are 1,354 divisions of caste, tribe, and race, specified by name in the census, while there are 7,109 similar divisions not so specified in the printed lists, but noted in the manuscript returns. The census gives specific names to 521 kinds of Brahmans who are priests. The varieties of the Cultivator caste, called Marathas or Kunabis indifferently, number 957. The Carpenter caste has 94 divisions; the Blacksmiths, 76; the Goldsmiths, 86; and the Coppersmiths, 108. A single division of the Merchant caste, the Wanias, has 411 subdivisions. Even the out-castes have their classes, for the census notes 244 kinds of Mahars and 154 kinds of Mangs. How it is possible to maintain these division lines it is difficult for us in this Western world to understand. But in view of the strictness with which the people of India regard these caste distinctions it must be expected that they will contend strenuously against the doctrine that "God hath made of one blood all nations of men for to dwell on all the face of the earth." How long will it be before the Christian doctrine of the brotherhood of man shall displace the absurd notions of Hinduism!

THE readers of the *Missionary Herald* have doubtless noticed with pleasure the dedication of two attractive and convenient church edifices during the last few months in Mexico — one at Chihuahua and one at Guadalajara. Their value as a means of awakening public attention and securing the respect and esteem of all classes for the missionaries and the cause they represent was attested by the large audiences convened, the attention given to the public exercises, and the notices of the public press. It is doubtful if funds could have been invested in this mission with the hope of a larger return. Notwithstanding the utmost economy, the work having been carried on under the immediate care and, to some extent, with active labors of the missionaries, the expense of building in such large cities was considerable, not far from $20,000 for the two buildings and sites. However desirable such edifices may be to the general work, the Board has not felt at liberty to use missionary funds for these objects to any large extent; and in these instances nothing could have been done but for the persistent and self-denying efforts of the missionaries and their personal friends — of Mr. and Mrs. Howland, largely in Connecticut, and of Mr. and Mrs. Eaton in Illinois and especially in Montclair, N. J. For three years or more have our good friends been doing their best to secure the amount needed without trenching on the regular donations of the Board, the native Christians giving out of their poverty, and special grants given by the Board to the amount of $2,250, leaving about $2,500 as a burden on the missionary families, who have seen their endeavors at last crowned with success. We respectfully suggest to some of the friends of missions who believe in church building as an evangelistic agency of great importance in our new States and Territories, to send a special contribution to lift this burden, and thus to share with the missionaries in the joy of this service for the promotion of a promising work in Mexico.

WE often have reason to complain of the action of officials in various sections of Turkey, but it would not be fair to assume that all the officials throughout the empire or that the central government are responsible for these acts. We have great reason to complain of what officials have done in Marsovan, of which report is given on another page. It is only proper to add that in the Cesarea district the officials seem to have acted wisely and kindly. In the midst of recent disturbances they have granted official permission to the Protestant schools in Cesarea and in a number of the out-stations. This is an important step and one of much value to our mission.

A PLEASANT incident connected with the recent annual meeting of the Madura Mission was the presentation of a petition from the Mohammedan Association of Madura expressing their gratitude for the efforts put forth by Miss Dency Root on behalf of their girls, and inviting the mission to extend its efforts on behalf of all their children. In reporting this event, Mr. Chandler says that the Association invited him to be present at its recent meeting, and received him very kindly, even asking him to become a member. A remarkable statement was made by the retiring president of this Mohammedan Association, that " the holy Koran commands them to esteem Christians to be their friends," and the president exhorted the members to live up to their privileges in this respect.

It is thirty years since the American Board ceased to have supervision of religious work in the Hawaiian Islands. Great changes have taken place in the social and political conditions. The recent unpremeditated and unexpected overturn of the Hawaiian monarchical system seems to have been absolutely necessary to secure the property interests and the personal rights of the foreign residents, endangered by the arbitrary and headstrong conduct of the queen. Like her brother before her, her endeavor has been to restore the old social and political system of Hawaii before the introduction of Christianity. It was as a part of that old system of terrorism, not as a matter of belief, that so much has been done to reinstate the old Hawaiian *kakuna*, and revive the old practices of spirit worship. In doing as she did the queen thought only of asserting and establishing the old autocratic rule of chief and priest. The utter abrogation of that political system came about through a public demonstration of its own suicidal folly. Whether annexation, should it come, will bring to the people a better social condition will depend upon their readiness to avail themselves of the advantages of the new order of things. One great advantage is the removal of those influences that for the last few years have emanated from the palace, rushing the Hawaiian people down to degradation and death. In annexation to the United States the astute leaders of the movement saw their opportunity to put the islands, and the commercial and political interests involved, on an entirely new basis. In this crisis, involving the utter overthrow of their national existence, the Hawaiian people have need of the prayers and sympathies of all God's people, as well as of divine guidance, that no mistakes may be made in adjusting the new political relations to the needs and possibilities of the native population. While the change is purely political and commercial in its inception and consummation, its bearings on missionary work and religious life are obvious to every one. All interested in the development of applied Christianity will watch with careful scrutiny the outcome of the complications sure to arise in carrying forward the details of this new movement.

Touching reports come from the Madura Mission as to the noble conduct of the native pastors and catechists in giving up, on their own suggestion, a portion of their salaries in order to keep the work from further reduction. Mr. Jeffery, in reporting this voluntary action on the part of these native laborers, says that he does not see how, in the face of the famine prices, and with all their other regular benevolences, these men can do this, adding, "It is really wonderful how willing most of these men are to undergo personal suffering and self-sacrifice to help on the work. Quite a number of our catechists and teachers really suffer for food, and yet they have willingly reduced their allowance."

We hope none of our readers will fail to read the letter from the church in Tarsus, Central Turkey, given on another page. It is a most hopeful sign when, under the circumstances of poverty and oppression in which the communities in Turkey are placed, they voluntarily undertake self-support. A recent note from Mr. Mead, of Adana, speaks of the work at Tarsus as most encouraging. During the last year twenty persons were added to the church on confession of faith, and its benevolent contributions amounted to $853. This would make an average of $5.82 per member, a noteworthy sum under the circumstances.

THE question of religious liberty has recently come before the highest authorities in Japan, and has received from them a satisfactory answer. The XXVIIIth Article of the Constitution reads: "Japanese subjects shall within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." Some incidents transpiring recently within the Kumamoto Prefecture have led a number of representatives of the Christian community, among whom were Mr. Yokoi and Mr. Harada, well known in this country, to ask from the Minister of State for Education and the Minister for Home Affairs an interpretation of this article. It was affirmed that the governor of Kumamato, in an address at one of the temples, declared in reference to teachers of primary schools that they must not be believers in Christianity; that "Christianity is a foreign religion and is not to be believed." In the same Prefecture four students were reprimanded by the principal of a school because they were studying Christian books, and were ordered to desist. One of them, for refusing to yield the point, was expelled as a disorderly student. These facts were brought before the Ministers of State by the representatives of the Christian community, and the case was examined by them. The Kumamoto governor denied that he had made the statements referred to, but on the general principle which was brought into consideration both the Ministers for Education and for Home Affairs declared that no official should be permitted to construe the article of the Constitution otherwise than as it stands. At the Educational office it was asserted that every individual was left entirely to his free will as to his acceptance of Buddhism, Christianity, or no religion at all. The Minister of Home Affairs informed the governor of Kumamoto that there must be no arbitrary interference on his part with the religious convictions of the people. All this is entirely satisfactory, as showing the purpose of the government. No doubt in many localities, where religious prejudices are strong, there will be social and other obstacles in the way of full religious liberty, but the attitude of the government is clear, and official interference with the followers of the Christian faith will before long be wholly a thing of the past.

WOULD that the friends of missions could fully enter into the feelings of our brethren at the front who have given their lives to the work of preaching the gospel to the benighted, and who now find themselves restricted in the means which are necessary for carrying on the work which is at hand! Mr. Tracy, of Madura, expresses the thought of many as he speaks of the "poor policy of building, for economy's sake, houses and churches and schools of mud and thatch which will wash down or burn up or blow away every year." But the inability to provide permanent structures is not the worst experience which the missionaries meet, and Mr. Tracy adds: "I raise my cry for help. If I am to work here, I pray for means to work with. I know of no privation harder to bear than to be told that our growing work must not make increasing demands."

"Oh, if the Word of God had only come to us long ago!" Such was the utterance of a native Christian lad at Bailundu when he received recently the message that three of his sisters had been killed by lightning. These sisters were intending to come to the mission station for instruction.

We referred last month to the fact that the Methodist Episcopal Mission in northern India had just ordained, on one day, forty-five native ministers who had been under training for some years. The Northwest India Conference, which closed on the twenty-third of January, reports that the baptisms in the district during the year 1892 numbered over 10,000, and there were 35,000 persons under instruction preparatory to baptism. Bishop Thoburn has secured pledges for 500 scholarships for Christian boys and 600 for Christian girls, amounting each to thirty rupees a year ($10 or $12). The American Baptists are also making vigorous efforts to provide for the training of a native ministry among the Telugus. Dr. Clough has raised in the United States something over $100,000 for the endowment of the College at Ongole and for other educational purposes. These institutions are imperatively needed if the native church in India is to become self-propagating and self-sustaining. But they are not more needy, as Dr. Fairbank writes, than are the institutions in our Marathi Mission at Ahmednagar, Wadale, Rahuri, and other stations. In pleading for further aid in view of the work of other societies, Dr. Fairbank exclaims: "Our time is coming!" May it come soon!

It is commonly said that the converts to Christianity in India belong to the lower classes and are very ignorant. Referring to this statement, a native writer of India, Mr. Mukerjee, quoted in the *Dnyanodaya*, gives a list of nearly thirty gentlemen of education and high descent who to his knowledge have embraced Christianity within fourteen or fifteen months. A host of others of former years might be mentioned. This writer claims that, if the proportion of the educated to the uneducated in India be considered, Christianity is making as much progress among the former as among the latter.

An interesting fact connected with the Bombay Decennial Conference was that no less than fifteen members of the Conference received their training either in Jaffna College or in the schools connected with the Ceylon Mission of the American Board. Several of these men are now connected with various missions in India, and represented a large number of churches and schools. No college or university in India contributed so large a number of its own graduates to the membership of the Conference as did Jaffna College, a fact which speaks loudly for the value of the institution and its success in raising up Christian laborers both for Ceylon and for India.

A note from Mr. Hartwell, of Foochow, refers to the year 1892 as a prosperous one in spiritual things. Forty members have been received to the Nantai church and thirty-four to the City church. At the close of the Week of Prayer there was a general expectation of a large blessing during the coming year.

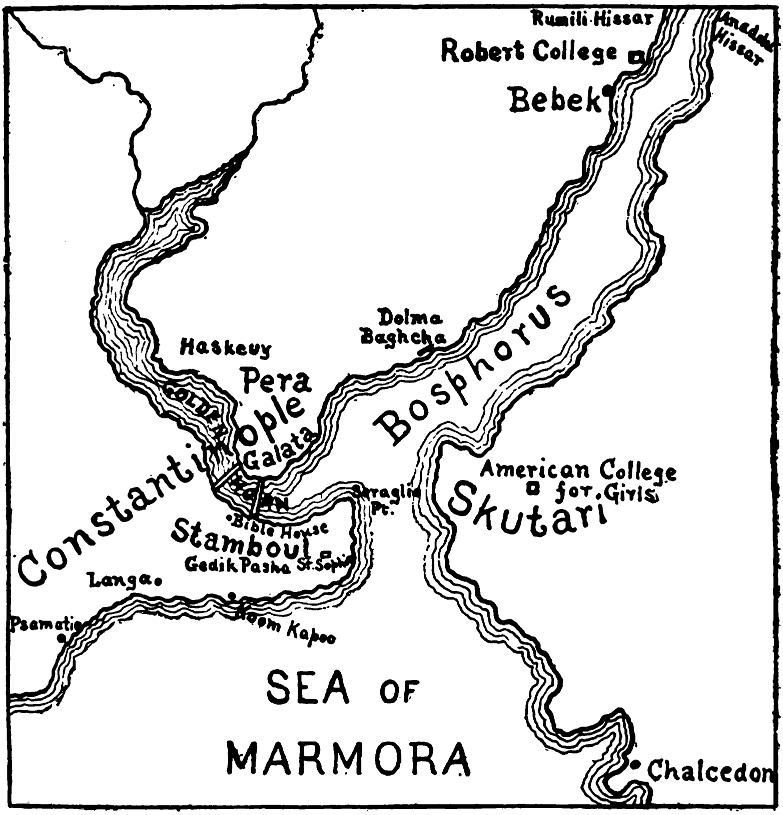
It is well known that Mr. Robert Louis Stevenson, the novelist, has spent much time among the South Sea Islands, and especially at Samoa. In a recent letter he bears this testimony: "All missions are not equally good, nor all missionaries equally wise or honest, but missions in the South Sea Islands, generally, are far the most pleasing result of the presence of white men, and those in Samoa are the best I have ever seen."

A SKETCH OF THE CONSTANTINOPLE STATION.

BY REV. JOSEPH K. GREENE, D.D.

THE city of Constantinople is distinguished for its situation, history, trade, and political importance.

SITUATION. — Seated on a series of hills which rise from the shores of the Marmora, the Bosphorus, and the Golden Horn, with a water frontage of fifteen miles, every hill and conspicuous site crowned by stately mosque or by imperial palace, grand public edifice or noble private residence, the approach to the city is truly enchanting. Situated on the European side of the Bosphorus, the city is divided into two parts by a deep inlet, which by reason of its horn-shape and fine harbor is called the Golden Horn. On the south side of the Golden Horn, of triangular shape, with a circumference of twelve miles, is Constantinople proper, called by the Turks, according to their custom of changing proper names, Istambol, or Stamboul. The apex of the triangle is the Seraglio Point, where the waters of the Marmora, the Bosphorus, and the Golden Horn meet; the two sides of the triangle are the shores of the Marmora and of the Golden Horn, and the base is the land intervening between the sea and the



SKETCH-MAP OF CONSTANTINOPLE.

inner extremity of the Horn. On the north side of the Golden Horn, directly opposite Stamboul, is the quarter called Galata, with a water frontage of several miles, the seat of the banks and chief commercial houses, and on the hills above Galata, partly facing toward the Golden Horn and partly toward the Bosphorus, is Pera, largely a European city, the site of the foreign embassies and the great hotels.

Directly opposite Constantinople, on the Asiatic shore, are the cities of Scutari, the ancient Chrysolis, and Kadikeuy, the ancient Chalcedon. The swift and dark-blue Bosphorus, a mile wide and twelve miles long, with high banks lined on both sides with picturesque villages and beautiful mansions and gardens, separates Asia from Europe and connects the Black Sea and the Marmora.

THE CITY. — During the past sixty years the widening, straightening, and lighting of the streets; the construction of buildings of stone and brick instead of wood; the increased supply of water and the organization of a fire department; the formation of a disciplined and fairly serviceable body of police in the place of the janissaries; and the vastly improved means of communication, by the multiplication of carriages, by numerous steamboats, by the Roumelian railroad, by three lines of tramway, and by the tunnel between Galata and Pera, have greatly helped to make life in the city and suburbs secure and agreeable.

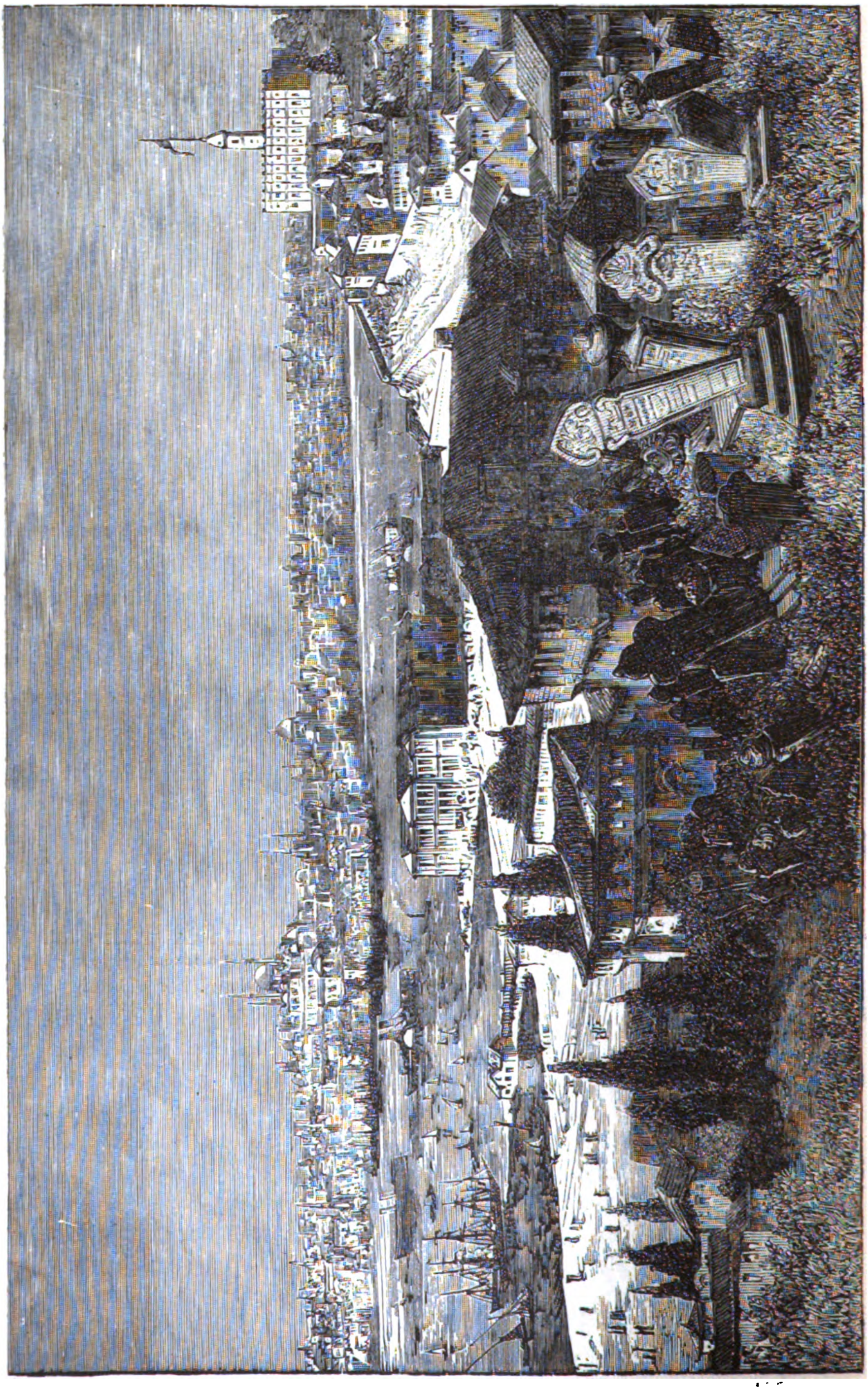
THE HARBOR. — To say nothing of the fine anchorage afforded by the shores of the Marmora and of the Bosphorus, the harbor of the Golden Horn, half a mile wide, five miles long, and deep enough for the largest man-of-war, with no tide and protected from every wind, offers ample room and perfect security for 1,200 ships.

THE CLIMATE. — Situated on the forty-first parallel of north latitude — the same as New York — the winters are yet neither so cold nor the summers so hot as those of the commercial capital of America. The very situation of the city affords an easy drainage, while the winds and the rains aid greatly to keep the air sweet and pure.

THE MARKET. — Supplied with every variety of flesh, fish, vegetable, and fruit, the market lacks naught which health or the palate demands.

COMMERCE. — From its earliest years Constantinople has been the natural centre of the grain trade between the countries bordering on the Black Sea and those bordering on the Mediterranean, and hither in modern times have been brought for sale and exchange the manufactured goods of the West and the handmade carpets, the embroideries, perfumes, drugs, silk, wool, and mohair of the East. Some 25,000 sailing-vessels and 1,500 steamers enter annually the port of Constantinople. The foreign commerce as well as almost every work of public utility is in the hands of foreigners and native Christians, while the Turks are engaged in the civil and military service, and in certain local trades.

EDUCATION AND LITERATURE. — During the past half-century the Turkish government has estabished not only military and naval schools exclusively for Mussulman youth, but also civil, art, and medical schools for the youth of every nationality. Every community provides, at its own expense, for the common-school education of its own children. The literary works published in Constantinople in various languages, many of them being translations of European works, are numerous. The different communities have many collections of



CONSTANTINOPLE FROM THE TURKISH CEMETERY ON THE ASIATIC SIDE.

books in their mosques and churches, but there are no public libraries in the European sense. There are also published nineteen daily newspapers and thirty-four other periodicals; of the former five are Turkish, five Armenian, four French, three Greek, and two English.

Population. — Including the inhabitants of the cities and suburbs on both sides of the Bosphorus, the population of Constantinople is fairly estimated at 1,000,000, of whom 500,000 are Mohammedan Turks, Arabs, Persians, and Ethiopians, 250,000 are Greeks, 150,000 Armenians, 70,000 Jews, 25,000 Europeans, and 5,000 of various other nationalities. The Turks have never made a serious attempt to weld into one body the various races, and to this day they remain separate and distinct in nationality, language, religion, and custom. At the same time it is apparent to all that for many years there has been going on a gradual but sure diminution of the Turkish population and an increase of the other races, and natural causes will, of themselves, in time settle the Eastern question.

History. — Constantinople proper was the ancient city of Byzantium, founded by a colony from Megara, Greece, about 650 B.C. Rebuilt and renamed by Constantine the Great (330 A.D.), the city was protected by strong walls, which up to 1204 resisted seventeen attempts to capture it; it was supplied with underground cisterns sufficient to supply with water a million of men for four months; it was adorned with many of the masterpieces of ancient art brought from Egypt, Greece, and Italy; before its capture by the Latin crusaders it is said to have had 500 churches, of which fifty have been identified in recent times, the most of these being in the hands of the Turks, five in the hands of the Greeks, and one in the hands of the Armenians. The most beautiful edifice — used by the Turks as a mosque since 1453 — was the renowned church of Justinian, built 632–638 A.D., at an estimated cost of $5,000,000, and dedicated to Holy Wisdom (*Agia Sophia*), unhappily called by Europeans *Saint* Sophia. For 900 years from the time of Constantine the city was the chief seat of European civilization, art, learning, commerce, and wealth, and for centuries it successfully resisted the advance into Europe of the barbarous and multitudinous Asiatic tribes. The cruel capture and spoiling of the city in 1204 by the Latin crusaders prepared the way for its subsequent capture by the Ottoman Turks, in 1453.

Political Importance. — If in the hands of a strong power, the very position of Constantinople invites to, and almost guarantees, political supremacy in Europe and Asia. If in the hands of its own people, however, with a municipal form of government guaranteed by the Great Powers, the city, with injury to no nationality, might be of service to all nations alike. Moreover, if the Straits of the Bosphorus and the Dardanelles were open and free to the passage of ships of war (albeit Russia would like to exclude all war-ships except her own), the chief and the only real grievance of Russia would be remedied.

THE EVANGELICAL MISSION.

Why did the American Board send missionaries to Turkey? Because the Christians of that land, owing largely to their lack of vital and spiritual religion, had not given the gospel to the Turks, whose subjects they were. Though these

Christians had the Bible, it was in the ancient languages, which were but little understood. Unscriptural customs had crept in among them, such as the use of pictures, relics, and prayers to saints, and confidence in ecclesiastics and sacraments. The missionaries soon saw that if they were to present the gospel successfully to the Turks, there must be a reformation of the Oriental Christians so that the people of the land might have living examples of pure Christianity.

Three forms of effort have especially engaged the missionaries sent to Constantinople: —

I. Literary Work. — Translations of the Scriptures into the modern and spoken tongues of the Bible were the first necessity. This work was begun at Malta as early as 1822, and Rev. William Goodell, before his arrival in Constantinople in 1831, had carried through the press the New Testament in Turkish with Armenian characters. Since then the whole Bible has been not only translated but revised several times, and is now issued in Turkish, with Arabic, Armenian, and Greek letters for the use of different races speaking the Turkish language; also, in modern Armenian and Bulgarian, as well as in Greek and Spanish-Hebrew. The supreme authority of the Bible is acknowledged by all Oriental Christians, and even the Mohammedans profess to reverence the Old Testament prophets, and especially Jesus. In the work of giving the Scriptures to the polyglot races of Turkey both the American and the British and Foreign Bible Societies have rendered invaluable aid.

A great variety of religious and educational books and tracts have been issued in various languages, including commentaries, Bible dictionary, catechisms, hymn-books, besides three religious weekly newspapers and three monthly papers for children. The book depository at Constantinople has on sale 725 different publications, larger and smaller. The same depository in the year 1890 sent out 72,869 copies of the Scriptures or of portions, and from the beginning up to 1891 the total issues of the Scriptures or portions amounted to some 3,000,000 copies. Of other religious and educational books and tracts 87,921 were published in Constantinople in 1890, while the total number of copies of such books and tracts issued from the beginning amounts to 3,761,730. For some twenty years the centre of the literature and publication work of the Turkish missions has been the noble Bible House, situated in old Stamboul, and erected by funds ($60,000) raised in America by the former indefatigable agent of the Bible Society, Rev. Dr. I. G. Bliss.

II. Evangelistic Work. — The first missionaries, Goodell and Dwight, assisted subsequently by Messrs. Schauffler and Hamlin and other brethren of precious memory, undaunted by conflagrations, plague, cholera, political contentions, and ecclesiastical opposition, sought to preach the gospel to all whom they could reach. The door for direct evangelistic labor in behalf of the Turks was closed by the terrors of Mohammedan law. The Greeks welcomed educational work but cared little about the message of the gospel. The Armenians proved to be the most hopeful class. Of necessity the work had to be done quietly, but from year to year the number of inquirers increased. In 1839 the brethren suffered from the threats and violence of the Patriarch, but they bore their trials nobly. In 1841 Mr. Dwight received at his house more than 1,000 calls, chiefly from persons who desired religious conversation, and Mr. Dwight wrote:

"The truth of God has now such a powerful hold on the minds of so many that no persecution can prevent it from triumphing." These persecutions increased in severity from the year 1844 to 1846, when those who refused to subscribe to the new and outrageous creed prepared by the Patriarch were not only anathematized but were imprisoned or banished. They were exposed to every form of reproach and were compelled to face earthly ruin and starvation. So fierce were the persecutions and so vehemently did the Armenian Church refuse to tolerate evangelical members within its pale that these Bible Christians petitioned the authorities for protection; this they secured. An evangelical church was organized July 1, 1846, consisting of forty members, choosing one of its own members as pastor. Within a year forty-eight new members were added, and evangelical churches were formed in three other cities. By Imperial Firman issued in November, 1850, the Protestants of Turkey, of whatsoever nationality, were recognized as constituting a separate religious community, with an official head, and were thus protected from further ecclesiastical persecution. Though nearly all the original members of this first church have passed away, it now numbers 127 members and has for years been a self-supporting body. A second church, called the Langa, in Old Stamboul, has at present seventy-eight members. There is also a Greek church of twenty-two members, and there are now held regular religious services in the Turkish, Armenian, and Greek languages at nine different quarters of the city, the congregations averaging altogether about 1,000 souls. Protestant children have been gathered in the central quarter of Old Stamboul, called Gedik Pasha, and similar Sunday-schools are found in other quarters. A Young Men's Christian Association, a Society of Christian Endeavor, and a band of King's Daughters have also been formed.

III. Educational Work.—Mr. Goodell set himself at the beginning to reorganize schools belonging to the Greek, Turkish, and Armenian communities. In 1832 he opened a day-school for girls, at a time when the Greek Synod declared "that it was unnecessary and dangerous to teach girls how to read and write." In 1845 he made another attempt to promote female education by opening a girls' boarding school in Pera, which proved a success from the beginning; but in 1862 it was removed to Marsovan. In 1871, on the heights of Scutari, on the Asiatic shore, "The Constantinople Home" was opened, which since 1890 has been known as the American College for Girls.

In 1841 Dr. Hamlin, with other associates, opened a theological seminary at Bebek, on the Bosphorus, and during twenty-one years this Institution sent out a body of pastors and preachers who have had great influence in various parts of Turkey. This seminary was transferred to Marsovan in 1865. Through the generosity of Christopher Robert, of New York, Dr. Hamlin was enabled, after years of patient endeavor, to establish on the heights of the village of Roumeli Hissar, on the Bosphorus, the college known as Robert College, which has sent out from year to year bands of educated Christian young men belonging to all the leading nationalities of Turkey. Though not strictly a missionary institution, it is an outgrowth of missionary enterprise and has wrought for truth and righteousness.

In the Bible House, the American College for Girls, and Robert College for young men, Constantinople possesses three grand memorials of American

Christianity and liberality — strategic points of the highest literary and educational importance; and when these institutions are supplemented by two church edifices, one in Pera and one in Stamboul, for the shelter and development of the two existing bodies of Christian believers and for the public proclamation of the gospel, some of the older laborers in the field will feel like uttering the words of the aged Simeon: "Lord, now lettest thou thy servant depart in peace."

SPECIAL OBJECTS.

TO SUNDAY-SCHOOLS, YOUNG PEOPLE'S SOCIETIES, AND CHURCHES.

How can donors to foreign missions come into direct connection with the work they seek to do abroad? Many are asking for the names and history of students or catechists or preachers who might be supported by their gifts, and also for personal letters from those thus aided. It is most natural to desire such special relations with individuals aided, but there are difficulties in the way which may not occur to those who make these requests. The names of students, preachers, Bible readers, and other classes of native laborers connected with the Board, numbering in all several thousands, are not generally known at the Mission Rooms. Gifts can be assigned only by missionaries on the ground, and these overburdened laborers find it impracticable to secure from the persons aided, who with comparatively few exceptions do not use the English language, the desired letters. These missionaries, moreover, unite in saying that in the large majority of cases the effect of such attempts at correspondence is not happy. The reasons need not be stated here, but they are such as lead many missionaries to decline altogether to put their native friends into direct communication with donors in America.

There is a way, however, in which the natural desire of donors for some direct connection with the work abroad can be secured. Below will be found a list of a great variety of objects calling loudly for aid. All these have been passed upon by the several missions and are approved as objects of *prime importance.* They should be provided for before any special appeals from individuals are met. *They belong to the regular appropriations of the Board and ought to have precedence.* Now let a Sunday-school, or Society of Christian Endeavor, or any individual, select a mission in which they would like to support a pupil, a school, or a preacher, sending the amount (or if unable to raise the whole amount then a portion, say one half or one third), stating the object for which it is desired it should go. Every possible effort will be made to secure occasional letters from the mission relating to the particular class of persons or work aided, and copies of these letters, written by the missionary in charge and sometimes by one of those aided, will be sent to the donors.

This plan has been in operation for some two or three years, and already about 200 Sunday-schools, Societies of Christian Endeavor, churches, or individuals have selected the objects to which their gifts shall be applied, and have received, with more or less regularity, special communications relating to the class of work they are aiding. The scheme is working fairly well, and we wish that many more individuals and societies would avail themselves of this method of keeping in touch with foreign missionary work. Some most interesting letters have been received and forwarded.

The following list affords ample opportunity for selection. It does not include Girls' Schools or Bible-women, contributions for which should be sent to any one of the three Woman's Boards. Correspondence in reference to this matter may be addressed to the Editorial Secretary, Rev. E. E. Strong, and donations should be sent to the Treasurer, Langdon S. Ward, Esq., 1 Somerset Street, Boston.

Is there any better use to which a comparatively small amount of money can be put than to support some one of these schools or pupils or preachers in mission lands?

LIST OF SPECIAL OBJECTS (under Regular Appropriations).

ZULU MISSION (SOUTH AFRICA).

Ten theological students, Adams	average $30.00	each
Ten pupils in High School, Adams	25.00	„

EUROPEAN TURKEY.

Ten pupils	average $25.00	„

WESTERN TURKEY.

Sixty-two native preachers	from $90.00 to $250.00	„
Forty-eight village schools	„ 40.00 to 150.00	„
Six pupils in Theological Seminary, Marsovan	40.00	„
Twelve pupils in Anatolia College, Marsovan	25.00	„
Twelve pupils in High School, Bardezag	25.00	„

CENTRAL TURKEY.

Thirty-five native preachers	from $90.00 to $175.00	„
Thirty village schools	„ 40.00 to 125.00	„
Six pupils in Theological Seminary, Marash	40.00	„

EASTERN TURKEY.

Fifty-seven native preachers	from $50.00 to $130.00	„
Forty-three village schools	„ 20.00 to 75.00	„
Seven pupils in Theological Seminary, Harpoot	45.00	„
Ten pupils in High School, Mardin	25.00	„

MADURA (SOUTHERN INDIA).

Forty mission village schools	from $30.00 to $50.00	„
Fifty native preachers	„ 40.00 to 60.00	„
Eighteen pupils, Pasumalai Seminary and College	„ 20.00 to 60.00	„

MARATHI (WESTERN INDIA).

One hundred and twenty mission village schools	from $40.00 to $60.00	„
Twenty-three native preachers, average expense	60.00	„
Fifty-three Bible readers	average 40.00	„

CEYLON.

Ten students in Training School	average $25.00	„

JAPAN.

Forty students for ministry	average $30.00	„
Twenty-five Japanese preachers	from $75.00 to 100.00	„

NORTH CHINA.

Thirty native preachers and helpers	average	$75.00	each
Ten theological students	„	40.00	„
Thirty pupils in College, Tung-cho	„	35.00	„
Seven day-schools	from $75.00 to	100.00	„

FOOCHOW (CHINA).

Twenty native helpers	average	$75.00	„
Five theological students	„	40.00	„
Ten pupils in High School	„	30.00	„

MICRONESIA.

Five pupils, Marshall Islands Training School	average	$20.00	„
Six native preachers in the Marshall Islands	„	50.00	„
Six native preachers in the Gilbert Islands	„	50.00	„

A LETTER FROM THE EVANGELICAL CHURCH AT TARSUS, ASIA MINOR.

[The following unique letter comes from a church established by missionaries of the American Board, which has now voluntarily decided to dispense with the aid it has received, and as it assumes self-support sends its messages of thanks to the Board which has aided it. The letter is given *verbatim et punctuatim*, as received.]

TARSUS, Asia Minor, January 28, 1893.

TO THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD, BOSTON.

With deep sympathy towards your work we send our Christian greetings to you all.

It is over thirty years since Evangelical work was begun in our city through the instrumentality of the American Board. Great thanks be unto God that our congregation is multiplied, and those who bear the responsibility of the Gospel in their hearts are increasing day by day.

Two years ago some earnest brethren in our church thought to give the *tithe* of their gain for the work of the Lord. They have increased to twenty in number, and have, until now, acted according to their promises. This greatly helped to the welfare of our church, and the progress of the Lord's cause.

Recently those tithe paying brethren suggested that our church was sufficiently grown to support herself without receiving any material aid from other sources, and that we had better leave the twenty pounds, which is yearly paid by the Board for the support of our schools, to more needy places. This is necessitated through the very great need seen everywhere, and the extensiveness of the work of the Board.

December 30, 1892, the proposal was brought before the majority of the church. Nearly every member took part in the meeting, admiring the plan and expressing a hearty gratitude to the American Board, which has, till now, been a kind benefactor to us, both in our material and spiritual needs. Consequently the offer was unanimously voted upon and accepted by every individual. The desire and agreement of us all being this: afterwards we will not ask any remuneration from you for the support of our ministers, teachers, etc.

The honored Board, which for more than thirty years has enlighted us with the light of truth, by sending missionaries and helping our native ministers, shall remain in our hearts as a kind benefactor.

During the past thirty years, according to the command and example of our Lord, you have spent more than 1,500 pounds directly for this city and this church. Your prayers and donations have shown their strength working as a seed that remaineth for eternal life.

In order to bring forth the fruits of righteousness, to-day there exists at Tarsus a spiritual tree, planted by the American Board and reached to its maturity under the care and protection of the same.

This church, being organized at Tarsus, the ancient capital of Cilicia and the birthplace of the great apostle to the Gentiles, shall try, in the name of the Lord, to render the service of a lighthouse to the surrounding towns and villages which are exposed to many dangers and calamities.

Last year we gave about twenty-five pounds for the Evangelical work abroad, and next year we hope to give more. We desire and hope, trusting in the Lord, that before the next thirty years shall end, our church besides being self-supporting, shall be able to provide for at least two other places, and thus shall delight you.

Now, beseeching the favor of the Lord upon your work everywhere we remain in brotherly love.

From the Evangelical church at Tarsus,

Minister, Hampartsum Kalyjiyan.
Secretary, Hagopjan Hagopjanian.

Letters from the Missions.

North China Mission.

OUT-STATIONS OF PAO-TING-FU.

Mr. Kingman writes from Pao-ting-fu, China, January 14: —

"Dr. Merritt and I have just returned from a short trip to Wang Tu, made still shorter by the bitter cold and by the unavoidable charcoal fumes, against which only the Chinese constitution is proof. I wrote you some weeks ago of the slight persecution the church there has been suffering on account of their refusal to contribute to the village theatricals. The matter was carried to the *hsien* yamen, where immediate redress was granted us, and a proclamation issued warning all and sundry against interference with our church or with its members. This action has suppressed all overt acts of persecution, but it has made the converts unpopular, for the time being, in all that countryside, and has seriously interfered with the present progress of the work.

"A funeral in the family of one of the members has also been made the occasion for more threatening words and attempt at intimidation. We found naturally, therefore, few signs of advance there, but never, I think, have I seen so promising and attractive a body of native Christians. They are only about ten or more in number, but their spirit is excellent, and their training under the care of helper Meng has been of the very best. They are such a congregation as one does not often see in country work.

"A few days before we visited Ching Liang Cheng, where we placed a helper some six weeks ago. There is every sign of progress there. Rooms crowded daily; a regular Sunday audience of about 100; some thirty under daily instruction, and much promise for the future. We could easily have taken in not a few on probation, but the conservative policy followed here is, I think, far the best in the long run, and intending applicants were advised to wait a few weeks longer. There has been a little opposition from the Roman Catholics there — as though China were not broad enough to give scope for proselyting without encroaching on Protestant congregations!"

WOMAN'S WORK.

Miss Morrill writes from Pao-ting-fu: —

"This term I have fourteen girls, three of whom will enter the Bridgman School next autumn. I had more applications than I could entertain, but it hardly seemed wise to put all my strength and time into a school, when there is such a large evangelistic work to be done among the women in our field. We still have no rooms for a station class, but I have a small room in my court occupied by three students. They are all from different villages, and have been under instruction in previous winters. I hope they will prove available for Bible-women in the future. I send them out certain days with an experienced worker, and they have charge of some women and children who come to me for instruction.

"At present writing the two Bible-women and myself have about twenty-six women and children studying, none of whom receive any inducements. We go to homes or they come to us. Every evening I have a class of the women servants in the compound, and they are just as eager as though they were not tired by the work of the day. Where neither money nor food is given we cannot but feel more confidence in the motives of the student. The Boys' School, now numbering twenty, still recites to me.

"While I see the importance of and enjoy the teaching, my heart turns more to the direct evangelistic work which seems so vital. I go to the dispensary waiting-room five times a week and find some most interesting inquirers. Women come in saying, 'We have come to hear the truth,' and then we have a good talk together. True, often I do not see them again, but I cannot believe the seed was lost. Most of our probationers come to us through the dispensary. We have one woman, a servant, who brings her mistress' little boy for daily treatment; she has read through two of the elementary books. She professes to believe, in her heart, but says: 'If I am an avowed Christian, I shall lose my place, for then I could not burn incense for my mistress and chant the books to Putsa (a female goddess). Nor is she the only one who receives fairly regular teaching there.

"Last Wednesday in the suburb I visited seven homes, and the Bible-woman says the neighbors on the east side want me to come there soon. In the city there are twelve visiting-places. This does not include occasional visits.

"There is no romance of missions in China. The work for the women is a very common round, yet a wonderfully uplifting one, as you see the transforming power of the gospel in these darkened, narrow lives. We need more help at once, and then we could not half use the opportunities all around us."

FROM LIN-CHING.

Mr. Chapin writes: —

"Near the close of the year three men were baptized and several others have been received on probation. Soon after the great fair, teacher Chi visited one of the inquirers at his village. He was so favorably impressed that a few weeks after I went there, accompanied by the first medical assistant, Mr. Chou, and teacher Chi. We had a very pleasant and apparently profitable time. Mr. Chou treated a hundred patients; we all preached at this inquirer's village, besides two other villages, and left with the conviction that some impression had been made. Since then three others in this man's village have become interested.

"Several conversions are to be credited to the work done in the dispensary. Three of these persons have been received on probation. In previous years we have spent more time at the outside chapel, with the result that many have caught a glimpse of the truth, but they came to the chapel so rarely that they were like the seed which fell upon stony ground which soon withered away.

"The greatest advance, however, has been in the opening of new places — homes where a missionary lady would be received. Last year at this time there were not more than two such places outside of Lin-ching where a lady could go and be certain of a good reception. Now there are not less than five, besides Chung Meng, where there are ten women waiting for a lady to go and teach them.

"During the summer there were many women at the hospital, some staying there weeks at a time. It seemed such a misfortune, a lost opportunity, that there was no one to talk with them or teach them the great truths of the gospel."

EVANGELISTIC AND MEDICAL WORK.

Dr. Merritt, of Pao-ting-fu, sends the following report: —

"I have made two short tours recently and have decided, since I was made ill in both cases, not to attempt another in cold weather until we can be provided with small foreign stoves at the out-stations. I am more and more impressed with the importance of frequent visits to our out-stations, and, next to preaching the truth, the shepherding of these new Christians is most necessary. This branch of our work has of necessity been sadly neglected for years, and can only be met by a strong force at the station.

"The second of the tours mentioned was made to the newest of our openings, Po-teh, and I was inclined to think it the most promising of all. The earnestness manifested was beyond anything I have seen in my seven years' experience. The country and villages were also the best I have seen in China, and the outlook for a good self-supporting church in the near future seems very hopeful.

"At Neu-ko-chuang a chapel has been purchased for $12.50, and at Wang-tu for $50. These are paid for by contributions from natives and foreigners, and the deeds are registered at the yamen in the names of the churches of said places. These chapels are ordinary Chinese houses, so arranged that a helper can be accommodated and the foreign missionary made slightly comfortable as well. My present idea is that with a small foreign stove to protect one from the fumes of charcoal or hard coal, as the case may be, medical work can be undertaken at regular intervals to great advantage.

"The records for the year 1892 are as follows: Baptisms, 25; probationers, 48; deaths, 8. The medical work is much the largest on record, being 18,448 treatments. I see no reason why this should not be annually increased, as we are gaining the confidence of the people everywhere."

GIRLS' SCHOOL AT TIENTSIN.

Miss Stanley writes from Tientsin, February 7: —

"I have at present a regular attendance of twenty-two; seventeen of the girls board here. The young teacher, one of our Bridgman School girls, does faithful work, and is invaluable. I have plenty of applications, and there is no reason why we should not have a good solid school here. I have four girls all ready to go to Peking; they are well along in their books, and have unbound feet and are a credit to Tientsin. It is a pleasure to see these girls grow and improve, to see them helpful, kind, obedient; to see a child come to us wild as a young hawk, and in a few months changed into a loving and lovable human being, pays for every bit of trouble. I have a girl now who has been with us just about a year. She was a wild, sulky, and apparently extremely stupid child. Not a character in the language did she know, and it took hard work to pound five or six into her head. Now she is quiet, clean, reads well at prayers, answers intelligently. In every way she is a nice child, helps the little ones, and sings like a lark."

South China Mission.

NEW CHAPEL AT CANTON.

THIS new chapel is in the Twelfth Ward of Canton, a section of much importance and hitherto unreached. The mission and its friends regard the securing of this location as an important improvement. Some of the neighbors are displeased, and one rich man is doing his best to get rid of the chapel of the new faith, offering to buy out our mission. Mr. Nelson sends an account of the dedication, which occurred on January 10. After the opening address by Mr. Taylor, short addresses were made by three native preachers, and the exercises passed off most happily. Mr. Nelson writes: —

"At the close of the meeting quite a number remained to partake of tea (*yam ch'a*) and light refreshments procured for the occasion. About a dozen women were present in the woman's apartment and several children with them. It was a happy occasion to all concerned, while the native brethren expressed their delight not only with the chapel, but also with the location — one which had long been sought for by them, but without success. We trust and pray that the Lord's hand is in it all, and his be the honor and praise.

"About seventy-five Christians were present, not including women and children. A few non-Christians also came. Our plan is to open religious services for the masses who are still in darkness. One could not fail to be encouraged in looking into the bright, intelligent faces of those present. They are certainly a Gideon's band in Canton.

"Mrs. Nelson, with several ladies, on their way home from the chapel, were invited into a native house, where dwelt a large family: father, mother, grandparents, children. One of the party who could speak Chinese spoke to this heathen family about the true God, Jesus the Saviour, man's sins, how he can get rid of them, and how to live a useful life. They listened eagerly and asked the visitors to come again. Other Chinese women had a kindly smile for them as they passed."

Mr. Nelson, in writing of these new premises, says that one part of the building will be used for a day-school. The wife of the preacher, having an excellent education, will be the teacher.

Shansi Mission.

THE sorrowful tidings are given on another page, reported by cable, of the death of Dr. Goldsbury on March 23. Writing early in the year Mrs. Thompson, of Jen T'sun, speaks of Dr. Goldsbury's clinics as better attended than ever before, and that he was seeing patients three times a week. Of other matters Mrs. Thompson writes: —

"The villages around Fen-chow-fu are opening for woman's work. Mrs. Davis visits two or three villages as often as possible, and sometimes Mrs. Price accompanies her. There have been two women and two girls on Mrs. Davis's place this fall for about three weeks, and Mrs. Davis taught them each day. Mr. Price is occupied with school work and does what village work he can. Dr. Atwood has his hands full with his hospital and dispensary work, daily prayers, and Sunday services. Mr. Tu, an inquirer, whom Dr. Atwood expects to baptize this winter, has proved a most efficient helper, preaching to the men in the hospital and sometimes taking charge of Sunday service. He also often accompanies Mrs. Davis to the villages.

"We have about twelve boys in the school here. Mr. Thompson and I recently visited a village five miles from here, where Mr. Kang, an inquirer, lives. This man has attended services regularly for a year and seems a sincere seeker after the truth. As a foreign lady had probably never visited this village before, the whole village came out to see us. It is impossible to teach them under such circumstances, but we purpose to visit regularly this village and one a short distance farther on and teach the men and women who are willing to learn after their curiosity is satisfied. We can teach, but we cannot win them from their sins. We earnestly desire that the Christians at home pray that the Spirit of God awaken these sin-deadened hearts to a desire for deliverance and peace with God."

AN INTERESTING INCIDENT.

Mr. Williams, writing from Tai-ku, January 18, says: —

"A most interesting event recently occurred which I cannot doubt will be fruitful of good results. My teacher is a man of wealth and position in the city. He is an old friend of our brother Lin Hsien Sheng, teacher in the school. For some time he has been very kindly disposed to the missionaries and their work. He is not ashamed to be publicly seen with us, and takes pleasure in escorting us to places of interest in the vicinity; in short, he seems to like us, to have faith in our motives, and wishes to assist us in many ways. Together with many others of his class he takes his meals at the principal *fan kuan* (restaurant) in the city.

"At this restaurant the regular patrons have a private theatre for their amusement. Last week they invited Mr. Clapp to come with his magic-lantern and exhibit pictures. For three successive evenings an audience of about 300 of the better class of citizens gave respectful and interested attention while Mr. Clapp exhibited pictures representing the Bible stories, interspersed with Western science, art, and natural history. Lin Hsien Sheng, who is a magnificent Christian orator, and helper Wang held the attention of the people by the hour while they preached the simple gospel truth. A company of the schoolboys added much to the interest of the occasion by singing hymns. When the meetings were over all the missionaries were invited to the *fan kuan* to a fine feast.

"You may ask, 'What has it amounted to?' We do not know. Thirty men voluntarily bought New Testaments, that they might read about the doctrine for themselves. My teacher is reading Martin's Evidences of Christianity, looking up references in the Old Testament with interest. Although there seems to be little immediate result, I cannot doubt that we will be better known and respected in the city and that the way is being prepared for the extension of the Master's kingdom."

Micronesian Mission.

RUK AND PONAPE.

LETTERS from Ruk, under date of December 5, were brought to Ponape by Captain Worth on the schooner *Logan*, and have reached us in advance of the mail by the *Morning Star*, which will be given in our next issue. We are sorry to learn that Mr. Snelling is in ill health, and that there has been an outbreak of war among the tribes on Ruk, causing great disturbance. Mrs. Logan, though recognizing the seriousness of the situation, speaks of not having any fear of personal injury. Under date of December 5, she writes: —

"Fighting broke out among the natives near us nearly three months ago. Almost every tribe on the island is involved, and it has come close to our doors. I know that in a sense we are in danger. It is somewhat like living over a volcano. The contention has made havoc in the work here in every way, except in our school.

"Nearly all the men, in the church and out of it, are among the fighters, and the number of those who attend church at all is very small. Mr. Worth has been trying to teach the general school for some weeks past, but there were only a handful of scholars, and a number of Mr. Snelling's boys have also gone from him.

"Naturally it has not affected our school. People are glad to have their *girls* out of danger and where they have plenty to eat, for food is rather scarce among the people now. Hence we have twenty-five boarding pupils and six day-scholars.

"Miss Abell is working at the language and bears the life here well, and is cheerful and energetic.

"Mr. Worth found things as hopeful at the Mortlocks as could be expected. The new workers are very young, and they should have frequent and careful oversight, and it looks now as though the *Logan* could not make another trip until help comes from America.

"Something can probably be gathered up from the wreck here, after the warcloud is over; but you will see that the situation is desperate. We shall try to do our best to hold things until help comes."

A brief letter from Mr. Rand, on Mokil, dated October 28, speaks of the serious illness of Miss Fletcher, who has returned on the *Star*, which arrived at Honolulu March 27. Of the work on Mokil, Mr. Rand writes hopefully, but he says: —

"We hear sad news from Ponape. The Metalenim tribe is preparing to attack the Spanish colony because three of their number were killed by Manila soldiers, whom they think were sent by the Spanish authorities to kill King Paul and others. The king has been able to hold back his people thus far, but whether he will be able to do so longer is doubtful."

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West Central African Mission.

FROM CHISAMBA.

MR. FAY reports from Kamondongo that the Week of Prayer was observed with good attendance, eight or ten old men and twenty or more women coming from the villages, with more or less regularity. The lads from the station joined in the prayers with evident sincerity, and told in an intelligent way the story of their Christian experience. Mr. and Mrs. Lee have been afflicted in the loss of an infant son, but otherwise the health report from Chisamba is good. Mr. Lee writes: —

"From the evangelistic point of view we have had much reason to be thankful. On the last few Sundays we have had very large congregations. We have had to abandon the schoolhouse and hold our services in the open air. It rejoices our hearts to see so many assemble from Sabbath to Sabbath to hear the good news.

"We have lately had printed a lot of little cards representing money values, to be used in Sunday collections. On New Year's day we instituted the collection as a regular part of our service, and the three Sundays' collections have amounted to forty-eight, fifty-one, and fifty-three cents respectively. The tickets are purchased as yet by our station lads only, and considering the rate of their earnings we think they are giving quite liberally. They fully understand the duty of voluntary giving. Of course the cards are of small denomination, in keeping with the earnings of the lads. For one yard of cloth we sell six tickets of the value of ten reis each, so that if a lad gives but one each Sunday he will only contribute a fraction more than one cent; but as many of them earn only seven cents a week, that will be a very liberal proportion. The wages here run from thirty cents to $1.35 a month, so we cannot expect very large collections. But the monetary value of the gifts is of small consequence compared with the blessing we expect to be bestowed on the lads themselves in thus forming the habit of giving unto the Lord.

"The Chisambites have just nominated a new chief. They sent to ask my approval of their choice and I freely gave it, as I think they have chosen wisely. A day or so after the nomination the nominee himself came to me to ask whether the lately expelled chief, who has threatened to bewitch any man elected in his place, could really take his (the chief elect's) life. He said he was not afraid of the ex-chief brewing a war, because the 'Chisambites could shoot as well as the other party.' But the ex-chief had a very strong *umbanda* (fetich) and of that he is afraid. I think I succeeded in clearly showing him the powerlessness of any umbanda, and have little doubt but that he will accept the position.

"Our station is looking at its best just now. All the vegetables and flowering plants are flourishing. We have succeeded in giving the place a civilized and comfortable appearance; and as for my own little house and village, I am really quite proud of them. Mrs. Lee and I take great pleasure in the place, and we think that in one year more it will be as pretty and convenient a homestead as one could wish for. Our lads are all well, and are a happy, industrious, intelligent set of fellows. We love them and are greatly pleased with their progress."

VICTORY IN DEATH.

Mr. Stover, writing from Bailundu, January 25, says: —

"We have had another death among us. This time it is Maria, wife of Moso.

She leaves three little children. Her illness was long and severe, and the persecution of the heathen relatives bitter and unrelenting to the end. We had to interfere to prevent them from using physical force to compel them to have a fetich doctor. We let them talk and argue and threaten even, but we draw the line at coercion. No one can lay a finger on one of them here. After Maria's death we had to stand guard over what belonged to them to keep them from being stolen. So imminent was the danger of the relatives taking all the food from the store that we, fearing they might manage to steal it when we were busy, sent out word that if a thing was taken belonging to Moso we should go to the Fort. We do not make a practice of appealing to the Fort, but for the children's sake we felt not only justified but compelled to do whatever we could to save what they had.

"Maria died firm as a rock in her trust in God, never in her severest pains or wildest delirium swerving for a moment. One would not have wondered had she returned in her delirium to her old life; but she did not. In her wanderings she sang Christian hymns, prayed, and talked. As for Moso, all in the mission expressed admiration at his calm endurance of his great loss."

Writing of this event Mr. Woodside says that the chief reason why Maria's kindred wanted a native doctor was their fear that the spirits might make them trouble should they not conform to the customs of the people. After the death, Mr. Woodside went to the king, who was not at first in good humor; he said he had sent a doctor to heal her, and that the doctor had been chased off the premises. However, he gave permission to bury her, so that when at the grave some of the old men began to make trouble they were informed of the king's permission and dared not say more.

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Eastern Turkey Mission.

TRIALS AND WANT.

MR. RICHARDSON, writing from Erzroom February 14, reports that Mr. Macallum has had the privilege of reorganizing the church at Erzingan, receiving five new members, while others will probably soon join the church. Mr. Richardson himself has visited the villages in the Khanoos district.

"I left Erzroom December 28 and reached Khanoos the last day of 1892, spending nineteen days in the district. The Week of Prayer was mostly devoted to the village of Heramik, where Pastor Boghos lives, though I visited Chevermeh, two miles distant, frequently. The average audiences were over 150, often reaching 200, who paid most excellent attention. The threatenings of cholera have much to do with awakening the people to their spiritual need, and I was much encouraged, particularly by the activity of the young men of Heramik.

"The condition of Chevermeh is such as to make one weep. It seems as though everything that is possible had occurred to discourage the little church there. In a sense it is perhaps the oldest evangelical church in Turkey, being the direct successor of a body of Paulicians who formerly inhabited this village, and who accepted Protestantism in a body forty years ago. At that time there were a number of young men, perhaps five or six, who accepted the gospel with all their hearts and devoted their lives to it."

Mr. Richardson gives an extended account of these men, ending in the death of all but one of them within the past two years. The loss of five of their best members, both financially and spiritually, has been a severe blow to the church. The poverty of the people at Chevermeh is also increasing. Last year the crops were nearly a failure from drought, and the previous year much was lost on account of the mismanagement of the government. There is lack of seed for sowing for the coming harvest, and there is serious fear of a famine. After returning to Erzroom, Mr. Richardson received tidings that led him to start at once for Todoveran. He gives the following account of the difficulties which called him there: —

TODOVERAN.

"On Sunday, January 29, while the congregation of Todoveran were quietly holding their afternoon service, the exercises were rudely disturbed by two soldiers who entered the church and roughly demanded that one of the pastor's sons, a young man who keeps a little shop in the village, should give him a sack for grain. Though it was explained to them that the services were then going on, they refused to listen but began cursing, swearing, and beating the men nearest the door. As there has been great religious interest in the village, the church was crowded, many women and children being present.

"Some of the young men at last succeeded in getting the soldiers out of the building, when they fell on the young colporter of the American Bible Society and beat him severely over the head with their short riding-whips. He parried one blow in such a way that the stock of the riding-whip was thrown on the striker's face, giving him the nosebleed. This angered him so that the two went to their lieutenant in command, complaining that they had been assaulted in the church. He sent them for their arms, and on their return he took a rifle from one of them and together they rushed into the church. One cool-headed man stepped in front of them as they entered and quietly asked the officer if he knew what he was doing, calling his attention to its being a house of worship and to the women and children who were crying. The officer then drew his men off. They then demanded of the headman of the village that the young bookseller and the pastor's son be arrested for the alleged assault on the two soldiers. They, however, had started to the neighboring village of Komatzor, three miles away, to report the matter, with a view to its reference to the local subgovernor or to us at Erzroom.

"When the soldiers heard this, they went after them on horses, catching them near Komatzor, beating them severely, binding them by the elbows in such a way as to give them acute pain, and driving them back to Todoveran. By this time it was about 4 P.M., and instead of reporting their prisoners to the local headman, they took them into a stable, where they bound them to pillars and kept them with their elbows drawn behind them until after midnight, when they allowed them, still bound, to lie down, though they abused them so they could not sleep. At daylight they bound them to the posts again and kept them thus bound until two o'clock on Monday, without food or water from the time they were first bound, although the owners of the house and the friends of the young men begged permission to feed them. On Monday, at the entreaty of some Mohammedans, the young men were brought to the house of the uncle of the bookseller, where, on payment of about four dollars as a bribe, they were released, the pastor's son being so exhausted that he had to take to his bed, where he remained four days.

"The next day the young bookseller was seized again, and, as the pastor's son was unable to rise, two others in his place were bound and beaten and driven to a village a couple of miles off, on the way to their barracks on the frontier, where the soldiers boasted they would keep them to serve their devilish purposes. Providentially, however, they were stopped by Turks in this village and on payment of two dollars more were released."

Mr. Richardson was able to verify this story, and to lay it before the officials, who have promised to punish the offenders.

THE GIRLS' SEMINARY AT BITLIS.

Miss Charlotte Ely writes of their "Mount Holyoke Seminary": —

"Thirty-nine boarding pupils and the assistant teachers make up the school family at present. When I add the almost stereotyped phrase, 'of whom about half are self-supporting,' I fear you will hardly comprehend the full meaning of the words. In many cases they do indeed indicate a degree of patient effort and self-denial most commendable.

"Soon after the fall term opened, we were honored with a call from the vali-pasha, accompanied by a number of officers of high rank. The scholars gave satisfactory replies to the questions asked by the pasha; one of them played a duet with me on the organ, and all joined in an appropriate song in honor of the Sultan. The pasha highly commended the girls for their beautiful needlework and embroidery, saying that had he seen it in time he would have sent specimens of the embroidery to the World's Exposition. He appeared gratified with what he saw and made some excellent remarks, emphasizing the necessity of girls being educated.

"About three months ago I took one of the Mount Holyoke graduates — who for several years had taught most acceptably in the primary department here — to Moosh, to open a school for girls and help the preacher's wife in evangelistic work. We receive encouraging accounts from her; she has already thirty scholars, and we have great hope that much good will result from this new work in that city.

"Day-schools in the various wards of Bitlis have met with some unusual hindrances, particularly by the prevalence of smallpox, from which a large number have died. Still a good degree of success has attended this work, and we believe blessed results will follow."

Marathi Mission.

A YEAR'S WORK.

Mr. Robert Hume, writing from Ahmednagar, February 17, reviews briefly his work within a twelvemonth: —

"On looking back at the privileges and work of 1892, there are many things for which I feel very thankful. I was permitted to baptize *twenty-three* adults from Hinduism; also, *twenty-three* infants; to receive *twenty-eight* persons into full fellowship with the church on profession of faith, and to aid in the organization of two churches in my district. I solemnized eight marriages and officiated at five funerals. An advanced class was received into our Theological Seminary, and a class of thirteen was graduated after a four years' course of study. At their graduating exercises six of the number delivered good addresses on the following subjects: The Development of Jesus; Caste in the Indian Church; The Resurrection of Jesus as an Evidence of Christianity; The Inspiration of the Bible; How to Become Like Christ; Music as a Means of Promoting the Spiritual Growth of the Indian Church.

"I have been a missionary in India for more than eighteen years and testify that in that period of time the educated classes were never so ready as now to give a consideration to wise presentations of Christian truth. But the missionary body and our mission do not begin to utilize the opportunities as they ought to be utilized. Also, on account of the weakness of our own mission, we fail on all sides to reap what we have sown and what we ought to reap. Oh! for adequate resources, and for spiritual power in the workers who are face to face in India with 284,000,000 of people, nearly twice as many as in the whole continent of Africa!"

Madura Mission.

PROGRESS AT DINDIGUL.

Dr. Chester has made use of some funds that he has received from his kindred, and has erected a building which has received the name of Sidell Hall. The building has been completed, and Dr. Chester writes of it, under date of February 9: —

"Sidell Hall was dedicated on Christmas day, and 140 Hindu and Mohammedan girls, from our Second and Third Hindu Girls' Schools, were present. At once, on the close of the Christmas holidays, the Hindu girls of the Second School moved into their new and comfortable schoolhouse.

"Sunday before last, we began, in Sidell Hall, a Hindu girls' Sunday-school, at ten o'clock in the morning, and at two o'clock in the afternoon a Hindu boys' Sunday-school. These two schools will be continued, at the same hours, every Sunday. Already there is a very good attendance. For two Tuesday evenings we have had an evangelistic meeting for Hindus in this same building, with interesting services and a decidedly appreciative audience. The building is in an excellent situation, and as it has spacious entrances on two wide and much-frequented streets, we are sure of good audiences.

"I have told you in previous letters that in the twelve villages where there are congregations to which I administer the Lord's Supper, I try to do so, in each congregation, once in two months. To accomplish this, I have to visit some of the congregations on weekdays, always giving them notice of my coming a week or two beforehand."

Dr. Chester then gives a list of ten out-stations, each from five to eleven miles distant from Dindigul, which he was to visit during the month of February. Of one of these out-stations he says: —

"On February 7, at Pukeiillapatti, I admitted sixteen adults to the church, on profession of their faith, of which number eleven were women. They passed a very fair examination, which was careful and thorough. Three months ago, in this same congregation, twelve adults united with the church, on profession. These results are the work of a new but faithful, hardworking, and intelligent catechist, who has completely gained the affection of the people. I hope within a few months to see him pastor of this church. The offerings in this congregation, within the past nine months, have increased more than 200 per cent.

"I am most careful not to let my medical work interfere with my other mission work. But my Wednesdays and Saturdays and a third, at least, of all my Sundays are often very busy and very anxious days. It is of the greatest help to me that I have the assistance of such capable, tried, and faithful native subordinates in my Hospital and Dispensary, and that I have no anxiety about their pay or the expense of my medicines and medical stores.

"But the famine, coming in connection with the large reduction of our appropriations, every rupee of which was urgently needed, will make the year on which we have entered one of sorrow and anxiety. Still, 'the Lord reigneth,' and I know that he careth for his own work."

Notes from the Wide Field.

INDIA.

A DERVISH CONVERT. — Dr. C. B. Newton, of the Lodiana Mission, reports, in *The Church at Home and Abroad*, the baptism of a Mohammedan dervish. This man had gained a reputation for sanctity by austerities such as digging a grave and living in it for a month at a time. His body is now scarred with the marks of the work of the white ants. His object was to get rid of his sins, but he found no relief in these austerities. He seems to have accepted Christ and found peace in him.

REVISION OF HINDI BIBLE. — It is a pleasant fact to note that Rev. Dr. S. H. Kellogg, who after his eleven years of missionary service in India returned to this country and became professor in the Western Theological Seminary at Allegheny, Pa., has now gone back to India in order to take part in the revision of the Hindi Old Testament. Dr. Kellogg is the author of that excellent volume, "The Light of Asia and the Light of the World," and he is eminently fitted in every way for the scholarly work to which he has been called.

A REMARKABLE CONVERSION. — The March number of *The Missionary Record* of the Scotch United Presbyterian Church reports the conversion and baptism of a high-caste Brahman priest at Oodeypore, on December 11 last. His name is Dervaki Nandan. His family were Kulins, which is of the highest Brahmanical order, his grandfather having been chief priest of Assam. These high-caste Brahmans are regarded with greatest reverence and fear. Dervaki's father was for a time in high official position in Assam in connection with the government. Dervaki himself was born in 1861; he is familiar with a number of Indian languages, but he has spent the best part of his life in the study of the Sanskrit language and literature. He says of himself: "I am sastri and pundit, descendant of a high priest and a high-caste Brahman, the highest privilege which the Hindu can enjoy in his own country and community. I think I am the only Hindu priest in India who is both a sastri and a graduate of a university." He was for a time professor of Sanskrit in the Anglo-Oriental college in Bombay. Of his religious life he says that when an orthodox Hindu he never thought of the loving and living God. He became an atheist for a time, afterward returning to a firm belief in Hinduism. He preached the Hindu faith as an ascetic, and was received with utmost reverence and kindness, Hindu princes and Mohammedan nawabs sitting at his feet and calling him a divine prophet. Some three years ago he became disgusted with the priestcraft and blackmail that reigned in the Hindu community. He saw the fallacies and inconsistencies of the Hindu books; he saw that Hindus had no proper idea of sin or holiness, no love of truth and no recognition of the moral attributes of God. He then began to study the Koran and the books of Buddha and other religions. In 1891 he heard a lecture on the divinity of Christ, and he immediately began to study the Bible, reading the New Testament no fewer than forty times and the Old Testament twice or thrice, and became convinced of the truth of the Christian religion. But then he asked himself: "Should I be so rash as to forget the love of my dear father, the fond and affectionate caresses of my angelic mother, the affections of my acquaintances, the friendship of my admirers, and moreover the superstitious but sweet reverence which a Hindu pays to a Brahman? Should a sastri and swamee — pundit and priest — be so foolish as to bring wholesale disgrace upon his family by running toward Christianity, which is the eyesore of my countrymen and co-religionists?" After a period of great doubt and hesitation, having spent six days with Rev. Dr. Shepherd in conference and prayer and instruction in Christian truth, he asked for baptism and received the rite with great gladness. He immediately wrote the story of his experience, from which we condense the account here given. The paper concludes with an "Account of gain and loss." On the side of loss he simply notes: "Some transient worldly things which I can procure elsewhere by little efforts." On the other side, "What have I gained?" he enters: "I have gained a thing which neither the boast of heraldry, nor the pomp of power, nor all the treasures of Plutus — nay, not all my punditship or Hinduic sastriship — can give. What is that thing? 'New Life,' by having peace of mind, comfort in heart, strength of character, and salvation for the once suffering soul through Jesus Christ our Lord, our Saviour. Amen."

A MOHAMMEDAN AT CHRISTMAS. — The *Dnyanodaya* of February 2 contains a striking extract from the *Panjab Mission News*, referring to a Mohammedan official who came after morning service on Christmas day and said: "'I have something I want to read out before some witnesses. Will you call two or three Christians?' This was done, and then while we all stood at his request, he read a poetical composition of his own in praise of Christ and of Christmas day. At the close we said to him: 'If this really expresses your opinion, you should be baptized;' to which he replied: 'So I will be; but there are eighteen others I want to bring with me.' Hearing that on the 27th the Christian congregation were going to have a dinner together, he asked to be allowed to come and share in it. At the close of the evening, in the presence of all the Christians, he once more read his composition, and concluded it with a series of short prayers asking for God's teaching for himself and friends, for

God's blessing on the mission and the congregation, and for God's blessing on all our enemies and opponents. This is the first time in the history of this mission that the Christmas festivities have been closed with prayer by a Mohammedan."

MADAGASCAR.

COMMERCE. — The commercial relations of this great island to the United States are by no means so important as are its relations with Great Britain and France. Yet it appears from a Consular report that during the year ending August 12, 1892, the imports from America amounted in value to $584,770, while Madagascar exported to the United States during the same period india-rubber and hides valued at $258,088.

THE BIBLE IN MADAGASCAR. — November 21 was the Queen's birthday and it was celebrated after the usual fashion by feasting and by what is called the "fire festival." The whole country, just after sunset, was illuminated by thousands of torches. A special event on that day was the issuing of the first pocket edition of the Revised Bible. The books are in clear type, neatly bound, but at so low a price as to be within the reach of most. This new edition of the Bible is esteemed a great boon, and the faces of the people brightened as they received the copies from loving hands.

THE SAKALAVAS. — While in certain sections of this great island the work of the Christian missionaries is prosperous, there is still a vast amount of heathenism, specially among the Sakalavas. A missionary of the London Society, Mr. Huckett, says that in a recent tour among these Sakalavas he found that to every village there was attached a large number of sugar plantations for rum-making. Moral ideas seem to be lacking among the people. The people ask: "To lie, a sin? to rob, a sin? to get drunk, a sin? to aid wars, a sin? What is sin? That 's some idea of you white men, not ours. Let the Hovas accept new ideas and customs. We are not such fools or deceived so easily." Doubtless there is a conscience in these men, though so sadly seared.

HEATHENISM. — *The Chronicle* of the London Society contains an account of the burial of a Betsileo prince, after a period of mourning of nine months on the part of his people. The story shows that among these Betsileos heathenism is still rampant. The body of the prince was borne from village to village, and oxen were killed at every stone altar along the road; an ox was also killed at every stream forded, and another one on entering, and still another on leaving a house. No less than 300 oxen were thus slain along the way. The grave was in a natural cavern on the face of a perpendicular rock, and though the ladder used was seventy-eight feet long, it did not reach up to the tomb. The body was tied around the neck and hauled up by the ladder. The whole proceedings were accompanied by singing and dancing. Two or three accidents which occurred were attributed to the wrath of the deceased man over some want of respect shown in the ceremonies. The only pleasant thing about this incident is the fact that the successor of this prince, a woman, was strongly opposed to these proceedings, declaring that they were all nonsense, and it is hoped that she will break away from the chains of custom.

AFRICA.

UGANDA. — Telegraphic reports have been received of the arrival on February 11 of Sir Gerald Portal's expedition at a point within 100 miles of Victoria Nyanza. In a dispatch from Captain Williams, British commander in Uganda, dated Kampalla, December 9, he speaks of the outlook as promising, both from a political and commercial point of view. Both the Protestants and Catholics are behaving well, and are loyally observing the terms of the treaty. There is a marked diminution of crime at the capital, but in the outlying regions there are robberies. The fact that the permanence of British authority is known to be in question is an added source of danger. As to the future, Captain Williams says that King Mwanga has no power, and would go away if the British forces should withdraw. In that case fighting would commence and complete anarchy would reign. The Soudanese soldiers would probably join with the Mohammedans in the establishment of a Moslem kingdom which would be bitterly hostile to the English. Slave-trade would be rampant and the country destroyed. Not only would the British lose in what has been called their "sphere of influence," but the Germans would have to retire from much of their possessions, and the prestige of the European would be gone. Such withdrawal, Captain Williams declares, would be wrong from a humanitarian point of view and foolish from the commercial point of view.

That this question in regard to Uganda has taken a deep hold upon the people of Great Britain may be learned from the fact that on March 20, after all previous discussions, the House of Commons spent nearly six hours in debate on the question of appropriating $25,000 for the cost of Sir Gerald Portal's mission to Uganda. Though the opposition to the grant was led by Mr. Labouchere, he obtained only forty-six votes to his amendment, and the grant was made by an overwhelming majority.

THE CONGO. — Reports have been received of a bloody conflict on the upper Congo between the forces of the Free State and the slave-traders. The latter were led by Sefu, son of Tippu Tib, and were completely defeated. Among the 500 prisoners were five chiefs. Six hundred guns were secured which had been imported from Zanzibar. Mr. Henry M. Stanley calls attention, in connection with this battle, to the necessity of enforcing the tenth article of the Brussels Conference prohibiting the introduction of guns and gunpowder. "If this trade is allowed to go on," he says, "nothing can suppress the slave and rum trades."

THE WA-RUNDI. — The *Deutsche Kolonial Zeitung*, in reporting the travels of Dr. Baumann in the country between Victoria Nyanza and Lake Tanganyika, gives a curious account of his reception by the Wa-Rundi. The elders of every village went out to meet him with genuflexions, the warriors executed their military dance before him, the women welcomed him with songs, and the whole population uttered cries of joy. Messengers from neighboring villages sent presents of food, and would not go away till Dr. Baumann had seen their dances. As they begged nothing and stole nothing, their enthusiasm was inexplicable until they told the reason. For ages the whole region, from Ujiji to Urundi, had been governed by chiefs bearing the name of Muesi (the moon), and having their origin from the moon! It was thirty years since the last Muesi died in battle; since then anarchy had reigned in Urundi, and the thieving Wa-Tusi had taken advantage of this state of things to make their raids. The Wa-Rundi had taken Dr. Baumann for the Muesi whom they had lost, and who, after a long sojourn in the moon, had returned to Urundi!

THE MATABELE. — Among the Matabele, the two converts, Baleni and his wife, remain faithful, but alone. The calmness with which the natives accept the invasion of Mashonaland by the whites, since November, 1890, disconcerts the lookers-on, says the *Journal des Missions*. Is it the renunciation of their ferocious independence or the stillness before a sudden explosion or before an exodus northward? No one can tell, but it seems to the missionaries that many of the Matabele sigh for the end of the tyrannical régime of Lobengula.

BASUTOLAND. — Vast armies of grasshoppers, devouring the fields of Basutoland, have brought about the past year a severe famine in that region. The sufferings of the people have been great and the French missionaries have found it hard to preach the gospel to those in such distress. When the great cloud of grasshoppers settles at night, the villagers go out with their cattle and tread them down by myriads. With the first beams of the morning sun, the winged host that remains takes flight.

VISIT TO GUNGUNYANA. — Dr. Liengme, of the Swiss mission in the Transvaal, has recently paid a visit to Gungunyana at his kraal at Mandlakazi, on the Limpopo River. Gungunyana received him most kindly and several times repeated the invitation: "Come, teach my people." Other chiefs repeated the same words. Dr. Liengme had three interviews with Gungunyana and preached to him the gospel. The chief asked for a medicine that "would kill the desire in his heart for alcohol." When the doctor was giving him some medicine, Gungunyana said "Drink." Evidently he distrusted the doctor, who immediately swallowed the medicine. This reassured the king, who afterward showed great interest. This friendliness of Gungunyana may have an important bearing upon our mission in Gazaland.

THE CANNIBAL BANGALAS. — This fierce tribe of savages on the upper Congo has received missionaries of the English Baptist Board, one of whom, Mr. Weeks, reports a scene which occurred in August last, at Monsembi station, near Bangala. A loud wailing was heard one night and it appeared that Mokobi, the headman of Monsembi, had died. Mourners came from surrounding towns and wailed in a frightful and heart-rending way, but it appeared that it was not from sorrow. This show of grief was simply to avoid the charge of witchcraft. A man would say: "If I do not cry night and day for him, they would say I had bewitched him." Mr. Weeks describes one real mourner, a senior wife of the dead man, who plastered her body with mud, and wandered around the town, carrying his looking-glass and spear, searching for her husband, muttering to herself, "Ah, he has gone to Mokoko. I will look for him there." And off she would go through the villages, only to return to the corpse of her husband and grovel in the dirt beside it. Mr. Weeks found the people dragging away one woman, doubtless to strangle her on the grave of her husband, but he interposed and saved her life. At the burial of the dead man a grave was dug in the middle of his house, the front of the house being taken out and the roof raised. It seems that the deceased had killed seven men during his life, six of them in open quarrels. One of them, his slave, he killed in anger and his skull was sticking in the ground near by. At the grave the women sang a dirge, and each of the seven men was called upon by name to attend. Seven thrusts were made in the air with a spear, and then the body was carried away to the grave. The fact that there was no victim sacrificed on this occasion is in striking contrast with what occurred two years ago when the first missionaries reached that region, for then, when the missionaries had not been there many weeks, they found a woman pegged to the ground and the people defiantly announced their intention to kill her and drove Mr. Weeks back to his house when he sought to interfere.

GARENGANZE. — It is reported that since the death of the king, Msidi, who it will be remembered was slain by one of the officers of the Katanga Company, a great change has taken place in this interior region. The missionaries have removed to a point within the Congo Free State, at a station near the Lufoi River. They have gained the respect and confidence of the people, but as yet there is little to show for the work they have done.

THE CONGO FREE STATE. — In a recently published report of the Consuls of the United States, our commercial agent at Boma, on the Congo River, gives some statistics concerning the trade of the Free State showing that its exports during the year 1891 amounted in value to $1,033,229. This indicates a great increase within the past six years, the exports in 1886 having amounted to $171,081; the total value of the exports in all the six years being $[illegible],269,794. More than one half of these exports, in commercial value, consists of ivory; then follow palm kernels, palm oil, and rubber. These facts indicate that the Free State has a large and growing commerce, and suggest something of the advance that will be made when the railroad is completed from the sea to Stanley Pool, and the vast waterway above the pool is brought into easy connection with the ocean.

THE DRINK CURSE. — There are said to be three districts in South Africa where the drink traffic is prohibited, and the results have been most salutary. In the Orange Free State and in Basutoland there are good order and prosperity such as are found nowhere among people who use intoxicants. The Bishop of Mashonaland writes also of the noble efforts of Khama, the native Christian chief in North Bechuanaland. The Bishop speaks of Khama as "a man whom I am glad to know and call my friend, and who is the finest specimen of a native I have ever seen — nay, I can go further, and say he is one of the finest specimens of humanity I have seen. He has excluded drink from his country in a way hardly possible to believe. At the town of Shoshong, with from 15,000 to 20,000 people in it, anybody can walk about at any moment and know that he would not meet with the slightest atom of molestation — a state of things entirely due to the way in which the drink is kept out of Khama's country."

NEW GUINEA.

A NATIVE TEACHER'S WORK. — Rev. Mr. Pearce writes to *The London Chronicle* of a station in New Guinea, named Tupuselei, where is only a South Sea Island teacher, but a man who has great influence over the people. There are 350 in the village who are thoroughly Christianized. The schools, as well as weekday and Sunday services, are well attended. The children, to the number of nearly 200, are orderly and diligent in their studies, and an examination of the place by five missionaries shows that the station is the best in New Guinea. It is a striking illustration of what a Christianized native can accomplish.

REV. MR. CHALMERS, of New Guinea, writes of the death of a great sorcerer, who was "too great to live," for one day he was clubbed to death. A son of this man is a Christian, and is now in training for an evangelist. Mr. Chalmers speaks of fifteen catechumens who are good earnest fellows. On September 11, eight natives were baptized after giving good public testimony for Christ. A change for the better seems to be coming over the people.

SAMOA.

BY the last report of the London Missionary Society there were 24,263 Christian adherents in connection with the churches of that society. This is out of a population of about 36,000; of this number, 6,526 are reported as communicants. There were 169 native ordained ministers, besides 214 other preachers. The joint Protectorate of Great Britain, Germany, and the United States over the Samoan Islands is not working very well, and the outlook is not hopeful. It has been from Samoa that a large number of native missionaries have gone to New Guinea, and the Training Institution at Malua is in excellent condition.

Miscellany.

BIBLIOGRAPHICAL.

The Great Commission. In two parts: I. In its relation to the Home Field; II. In its relation to the Foreign Field. By Rev. M. T. Lamb. Davenport, Iowa: Mossman & Vollner.

This volume is an earnest plea for the thorough consecration of all of the Lord's disciples to missionary work at home and abroad. This consecration must include property as well as persons, and must involve an absolute self-sacrificing surrender. Such a consecration, the author argues, will lead to the substantial evangelization of the heathen world within a very few years. Arithmetical calculations are given, showing how easily the supply of messengers by the thousands and how easily the needed money by the millions can be provided.

The responsibility for this important work is placed largely upon the present evangelical ministry of Christ, especially upon those who are pastors in active service. This is expressed in the concluding paragraph of the volume in these words: "If 1,000 of the leading pastors in each of the principal denominations in this country would either resign their positions and offer themselves heartily and earnestly to the foreign missionary work, or immediately reduce their expenses and manner of living to the standard of the majority of the pastors of the country, or, better still, to the majority of the wage-earners around them, and devote all the balance of their salaries to the one great work, their example would immediately become contagious." And thus, as this writer thoroughly believes, the Gordian knot would be cut, the great barrier that is now separating the church from the masses of the people would be broken, and the ample means speedily secured for giving the Word of life to all the unevangelized nations.

A Winter in North China. By the Rev. T. M. Morris. New York and Chicago: Fleming H. Revell Company.

These untiring publishers have again placed the missionary world under obligations. The present book is a record of the visit of a deputation from the English Baptist Missionary Society to its own stations in the provinces of Shantung and Shensi; but the two gentlemen of the deputation saw also many other missions in the interior of China, as well as up and down the coast. It is instructive thus to get a bird's-eye view of the general Christian work. The goodly number and excellent character of the converts of the Baptist Mission are most encouraging. The closing chapters upon the religions and superstitions of the empire and upon missionary methods are particularly succinct and clear. We quote the reply of Loh-Fung-Lu, private secretary of the Viceroy Li-Hung-Chang, when asked by the deputation how he would characterize the religions of China. He said that it was exceedingly difficult to give anything like a definition, as these systems ran into one another to so large an extent. "But, speaking generally, he should be inclined to describe Confucianism as atheistic, Buddhism as pantheistic, and Taouism as materialistic; but," he added with a smile, "you do not define a Chinaman's religious position when you give him a name and call him a Confucianist, a Buddhist, or a Taouist; he may be that, but he is usually something more." At the back of all these is the ancestral worship, "the indigenous and universal religion of China."

The Viceroy himself gave a cordial welcome to the deputation and freely conversed for more than an hour upon matters connected with missions. As to the opium trade, he said he was glad to hear that the two Englishmen "took so just a view, and added that as we were sending out missionaries to convert the Chinese we might try to convert our own government." He also said: "I hope that you will send out a great many more medical missionaries."

Madagascar: Its Missionaries and Martyrs. By W. J. Townshend, D.D. New York and Chicago: Fleming H. Revell Company.

The story of Christianity in Madagascar is well and briefly told in this attractive illustrated volume of 160 pages. It is one of the brightest evidences ever furnished of the power of the gospel, and it must ever thrill the hearts of those who love the Lord or who honor human faithfulness and devotion.

The First Millennial Faith. By the author of "Not on Calvary." New York: Saalfield & Fitch. Price, 50c.

This small treatise is an historic statement, "chiefly a compilation," advocating a return of the church to the early theory of the atonement held, as is here maintained, during the first thousand years of Christianity, the theory that the death of Christ was a ransom paid to Satan. This is regarded as a far better theory than that of Anselm, called "the satisfaction theory," advocated in his work entitled "Cur Deus Homo." We ourselves much prefer the theory of Romans 3:24–26.

Reasons for Believing in Christianity. Addressed to Busy People. A course of lectures delivered at St. Paul's Cathedral. By the Rev. C. A. Row, M.A., Prebendary of St. Paul's and Bampton Lecturer. New York: Thomas Whittaker, Bible House. New edition. Price, 25 cents.

This volume is intended for persons who have not the time and may not have the taste, for the study of a large and scholarly treatise. It gives in a concise form the results of scholarship rather than the processes of the study, and will interest plain and thoughtful people who desire to be well established in the Christian faith. It may be regarded as a compendium of the distinguished author's course of Bampton Lectures upon the same subject. It emphasizes the moral miracles connected with the work and person of our Lord.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Let continued prayer be offered for missionaries and missionary work in the Turkish empire: that in the present crisis our government may act firmly and wisely in defence of its citizens; that false accusations made against the messengers of the gospel of Christ may not work to their detriment; that justice may be done by rulers both in high and low positions; and that the present trials and perplexities may work for the furtherance of the gospel.

DEPARTURES.

March 18. From New York, Miss Marion E. Sheldon, returning to the Western Turkey Mission.

April 8. From New York, Thomas E. Scott, M.D., with his wife, Mrs. Mary E. Scott, M.D., and Miss Katherine L. Myers, to join the Ceylon Mission. Mrs. Scott is a sister of Rev. F. W. Macallum, of Erzroom, and of Miss Emily Macallum, of Smyrna.

ARRIVALS IN THE UNITED STATES.

April 9. New York, Rev. W. O. Ballantine, M.D., and wife, of the Marathi Mission; also, Miss Dency Root, of the Madura Mission.

The *Morning Star* arrived at Honolulu, March 27, having on board Miss J. E. Fletcher, Miss Rose M. Kinney, and Miss Alice C. Little, from Micronesia.

DEATHS.

January 21. At Chisamba, West Africa, infant son of Rev. and Mrs. Wilberforce Lee.

February 27. At Phœnix, Arizona, Rev. James W. Seelye, who joined the Western Turkey Mission in 1884, and returned to the United States in 1889. Though for a time released from their connection with the American Board, Mr. and Mrs. Seelye were to have returned to their missionary work had not the failing health of Mr. Seelye rendered such return impossible. There are many who will mourn his early death.

March 23. At Tai-ku, Shansi, China, James Goldsbury, Jr., M.D. (See page 174.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A happy death at Bailundu. (Page 194.)
2. Trials and want in Eastern Turkey. (Page 195.)
3. A year's work in India. (Page 197.)
4. Pao-ting-fu and its out-stations. (Pages 189 and 191.)
5. Interesting incident at Tai-ku. (Page 192.)
6. A new chapel at Canton. (Page 191.)
7. Items from Micronesia. (Pages 193 and 174.)
8. Items from Africa. (Page 200.)
9. A Brahman convert. (Page 198.)

Donations Received in March.

MAINE.

Albany, J. H. Lovejoy,	5 00	
Eliot, Cong. ch. and so.	4 19	
Ellsworth, Cong. ch. and so.	74 95	
Fort Fairfield, Cong. ch. and so.	12 00	
Foxcroft and Dover, Cong. ch. and so.	30 25	
Hallowell, South Cong. ch.	25 00	
New Sharon, Cong. ch. and so.	7 00	
Orland, A friend,	10 00	
Portland, State-st. Cong. ch.	250 00	
Scarborough, 1st Cong. ch.	3 00	
Searsport, 1st Cong. ch.	20 00	
Togus, James Garvin,	1 50	
Woodfords, Cong. ch. and so., 73; Y. P. S. C. E., for work of Rev. H. P. Perkins, 25.84,	98 84	—541 73

NEW HAMPSHIRE.

Amherst, Cong. ch. and so., 25; L. F. B., 150; E. D. Boylston, to const. George W. Aureyansen, H. M., 100,	275 00	
Boscawen, 1st Cong. ch.	21 00	
Concord, 1st Cong. ch., to const. Lora E. Brown, H. M.	100 00	
Dunbarton, Mrs. Mary E. Farrer,	5 00	
Francestown, Cong. ch. and so., 13.62; M. B. Fisher, 5,	18 62	
Meredith, Cong. ch. and so.	17 00	
Newport, Cong. ch. and so.	70 20	
North Hampton, E. Gove,	15 00	
Northwood, Cong. ch. and so.	4 90	
Rye, Cong. ch. and so.	50 00	
Webster, 1st Cong. ch.	31 00	—607 72

VERMONT.

Brattleboro, Centre Cong. ch., m. c., 19.36; H., 15,	34 36	
Clarendon, Cong. ch. and so.	8 50	
East Braintree, Cong. ch. and so.	7 00	
Guildhall, Cong. ch. and so.	8 25	
Milton, Cong. ch. and so.	16 54	
Newport, 1st Cong. ch.	15 90	
North Craftsbury, Cong. ch. and so.	6 50	
Northfield, Friends,	3 25	
Norwich, Cong. ch. and so.	20 00	
Pittsford, Cong. ch. and so.	75 00	
South Royalton, Cong. Sab. sch., for native preacher, Madura,	30 00	
Vergennes, Cong. ch. and so.	15 00	
West Brattleboro, Cong. ch. and so.	50 65	
Weston, Mrs. S. A. Sprague,	2 00	—292 95

MASSACHUSETTS.

Attleboro, Cong. ch. and so.	3 11	
Auburndale, Rev. F. E. Clark, D.D., Christian Endeavor Day thank-offering,	10 00	
Beechwood, Cong. ch. and so.	2 00	
Blackstone, Y. P. S. C. E., for work in Zulu Mission,	2 74	
Boston, Old South ch., 4,603.32; Shawmut ch., 582.02; Central ch. (Jamaica Plain), 221.38; Park-st. ch., 130; Winthrop ch. (Charlestown), 94.42; Mt. Vernon ch., Miss Sarah Pratt, 25; Immanuel ch., 13; Eliot ch. (Roxbury), m. c., 7.18; ——, towards rendering the Bible complete into any of the languages of China, India, or Japan, 40,	5,716 32	
Boxford, 1st Cong. ch.	35 10	
Bradford, Mrs. Warren Ordway, to const. Harriet I. Foote, H. M.	100 00	
Braintree, South Cong. ch.	23 00	
Cambridgeport, Pilgrim Cong. ch.	37 41	
Chesterfield, Cong. ch. and so.	12 00	
East Granville, Cong. ch. and so.	6 00	
East Weymouth, Cong. ch. and so.	50 00	
Enfield, Cong. ch. and so.	50 00	
Erving, Cong. ch. and so.	5 00	
Florence, Cong. ch. and so., add'l,	21 00	
Harvard, Cong. ch. and so.	14 00	
Haverhill, Friends,	22 00	
Hinsdale, Cong. ch. and so.	6 78	
Holbrook, Winthrop ch.	30 00	
Holyoke, M. E. R.	5 00	
Hyde Park, 1st Cong. ch.	75 53	
Kingston, Mayflower Cong. ch.	30 00	
Lancaster, Evan. Cong. ch.	7 62	
Ludlow, 1st Cong. ch.	14 27	
Malden, 1st Cong. ch.	37 00	
Milford, Cong. ch. and so.	72 15	
Mittineague, Cong. ch. and so.	31 00	
Newburyport, Belleville Cong. ch.	165 82	
Newton, Eliot church,	275 00	
Newton Centre, 1st Cong. ch., 194.44; S. F. Wilkins, 35,	229 44	
Northampton, A friend, for special needs of Madura Mission,	50 00	
North Brookfield, 1st Cong. ch.	41 28	
North Reading, Union Cong. ch.	25 00	
North Sudbury, Jonathan C. Dakin,	10 00	
Reading, Cong. ch. and so.	10 00	
Readville, Blue Hill Evang. Soc.	7 97	
Sandwich, Calvinistic Cong. ch.	57 56	
Sheffield, Cong. ch. and so.	10 21	
Somerville, Broadway ch., to const. Thaddeus P. Irish, H. M.	100 00	
South Framingham, Grace Cong. ch., to const. Rev. Frederick E. Emrich and Mrs. Clara D. Emrich, H. M.	557 66	
South Sudbury, Memorial Cong. ch.	51 27	
South Walpole, Missionary,	1 00	
South Weymouth, Union Cong. ch.	43 56	
Tewksbury, Cong. Sab. sch., for printing and distrib. Bibles,	16 05	
Three Rivers, Union Evang. ch.	17 76	
Westhampton, Cong. ch. and so.	23 16	
West Medford, Cong. ch. and so.	12 28	
West Newbury, A friend in 1st Cong. ch.	5 00	
West Somerville, Cong. ch. and so.	9 50	
Woburn, North Cong. ch.	5 00	
Worcester, Union church, 93.71; Pilgrim Cong. ch., 40.57,	134 28	—8,277 83
Legacies. — Barre, Anna J. Mandell, by Austin G. Wheelock, Ex'r,	200 00	
Boston, Mrs. Susan W. Simonds, by Jas. M. Kennedy, Ex'r,	2,000 00	
Enfield, J. B. Woods, by R. M. Woods, Trustee, to const. William W. Chandler, H. M.	100 00	
Lee, Elizur Smith, by J. L. Kilbon, Ex'r,	1,000 00	
North Brookfield, Hammond Reed, by J. E. Porter, Ex'r,	42 60	
Rockport, Mrs. Lucy C. Whipple, by Zeus A. Appleton, Ex'r,	397 71	
Taunton, Betsey Perkins, interest,	4 04	
Whitman, William R. Vining, by Mrs. Susan A. Vining, Ex'x,	100 00	—3,844 35
		12,122 18

RHODE ISLAND.

Central Falls, Cong. ch. and so.	74 70	
East Greenwich, James Roomian,	2 00	
Kingston, Cong. ch. and so.	33 21	
Nayatt, Mrs. Martha Smith, for Madura,	5 00	
Providence, Pilgrim Cong. ch.	25 00	
Slatersville, Cong. ch. and so.	47 50	—187 41
Legacies. — Providence, Miss Amanda M. Wheaton, by M. L. Brayton, Adm'r,		100 00
		287 41

CONNECTICUT.

Bridgewater, Cong. ch. and so.	12 00	
Durham, Cong. ch. and so.	20 53	
East Haddam, A friend,	7 00	

East Hartford, 1st Cong. ch.	55 00	
Enfield, 1st Cong. ch.	46 33	
Goshen, Mrs. Moses Lyman,	11 00	
Granby, South Cong. ch., 8.15; 1st Cong. ch., 6,	14 15	
Greenwich, "A friend of missions,"	1,100 00	
Groton, Cong. ch. and so.	35 00	
Harwinton, Cong. ch. and so.	11 22	
Higganum, Cong. ch. and so.	18 00	
Lebanon, 1st Cong. ch.	58 45	
Middlefield, 1st Cong. ch.	38 05	
Milford, 1st Cong. ch.	32 68	
Naugatuck, Cong. ch. and so.	6 25	
New Britain, Y. P. S. C. E. of South Cong. ch., towards support of Dr. W. L. Thompson,	225 00	
New London, 1st church of Christ,	26 43	
Northfield, Cong. ch. and so.	25 89	
Northford, Cong. ch. and so.	20 00	
Stonington, Pawcatuck church,	15 00	
Terryville, H. B. G. and B. E. C., for support of native preacher, Madura,	60 00	
Voluntown and Sterling, Cong. ch. and so.	15 53	
Waterbury, 1st Cong. ch.	38 00	
Winchester, Cong. ch. and so.	1 79	1,893 30
Legacies. — Lebanon, Mrs. Bethiah H. Wattles, by Miss Mary H. Dalton, Adm'x,	1,000 00	
Middletown, Anna H. Phillips, by J. M. Hubbard, Ex'r, in part,	200 00	1,200 00
		2,093 30

NEW YORK.

Brooklyn, East Cong. ch., 20.26; Bushwick-ave. Cong. ch., 15; J. D. Fish, 100,	135 26	
Brookton, Cong. ch.	10 00	
Buffalo, Niagara-sq. People's ch.	54 30	
Catskill, John Doane,	25 00	
Elbridge, Cong. ch.	4 27	
Homer, Colemon Hitchcock,	10 00	
Ithaca, Mrs. E. M. Orton,	1 00	
Jamesport, Cong. ch.	7 54	
Jamestown, 1st Cong. ch.	50 61	
Jefferson, Mrs. C. Nichols,	4 00	
Little Valley, Cong. ch.	4 00	
Middletown, members of North-st. Cong. ch.	5 00	
New Village, Cong. ch.	8 05	
New York, Charles Dana, 200; J. H. Lane, to const. FLORENCE B. LANE, H. M., 100; Charles E. Pierson, 25; John S. Pierson, 10; Two friends in Broadway Tabernacle, 15,	350 00	
Northville, Cong. ch.	25 00	
Norwich, Friends, by Rev. W. H. Scudder, for Scudder Memo. Fund,	40 00	
Oxford, Cong. ch.	6 70	
Rochester, Mrs. W. A. Stevens,	20 00	
Salamanca, 1st Cong. ch.	14 94	
Sanborn, Abigail Peck,	10 00	
Utica, Plymouth Cong. ch.	12 34	798 01
Legacies. — Berkshire, Frances C. Brown, by Robert C. Brown, Ex'r, 312.50, less expenses,		275 45
		1,073 46

NEW JERSEY.

Chester, Cong. ch.	25 00	
Newfield, Rev. Chas. Willey,	20 00	
West Hoboken, Alexander Smith,	10 00	55 00

PENNSYLVANIA.

Ebensburg, 1st Cong. ch.	41 59	
Philadelphia, Central Cong. ch., of which 40 for native helper in India, 400; Charles Burnham, 100,	500 00	
Ridgway, 1st Cong. ch.	56 50	
South Bethlehem, Charles E. Webster,	3 00	601 09
Legacies. — Pittsburg, Rev. Thomas Edwards, by Evan B. Thomas, Ex'r,		1,572 49
		2,173 58

FLORIDA.

Georgiana, William Munson,	40 71	
South Lake Weir, Mrs. F. L. Helm,	1 00	41 71

INDIANA.

Fairmount, 1st Cong. ch.		3 58

MISSOURI.

Affton, Cong. ch.	4 00	
Ironton, J. Markham,	1 00	
Neosho, Cong. ch.	7 55	
Springfield, Pilgrim Cong. ch.	3 00	
St. Louis, 1st Cong. ch., 187.57; Aubert Place, Cong. ch., 24.55,	212 12	
Windsor, Cong. ch.	7 00	234 67

OHIO.

Alliance, Rev. & Mrs. J. M. Thomas,	10 00	
Ashtabula, 1st Cong. ch.	30 50	
Atwater, Cong. ch. and Sab. sch.	17 25	
Austinburg, Cong. ch.	1 60	
Brookfield, Welsh Cong. ch.	5 25	
Claridon, Cong. ch.	16 50	
Cortland, 1st Cong. ch.	4 00	
Fredericksburg, Cong. ch.	8 40	
Hudson, Cong. ch.	14 00	
Jewell, T. B. Goddard,	100 00	
Lyme, Cong. ch.	25 27	
Mecca, Cong. ch.	5 65	
Medina, Cong. ch.	186 86	
Mineral Ridge, Welsh Cong. ch.	3 00	
North Fairfield, Cong. ch.	5 00	
North Olmsted, 2d Cong. ch.	10 00	
Oberlin, 1st Cong. ch., 90; Dudley Allen, to const. Rev. JOHN M. P. METCALF, H. M., 100; Mrs. P. L. ALCOTT, 25,	215 00	
Paddy's Run, Cong. ch.	22 00	
Pierpont, Cong. ch.	2 12	
Steubenville, 1st Cong. ch.	5 45	
Toledo, 1st Cong. ch.	210 00	
Vermillion, Cong. ch.	8 11	905 96

ILLINOIS.

Buda, Cong. ch.	58 02	
Chicago, U. P. Cong. ch., m. c., 7.10; Cragin Cong. ch., 3.24; Chicago Theol. Sem., for support of Rev. C. N. Ransom, 100; Y. P. S. C. E. of Warren-ave. Cong. ch., toward sal. of Rev. F. E. Jeffery, 60; W. B. Jacobs, for W. C. Africa, 50,	220 34	
Danville, Mrs. Anna M. Swan,	5 00	
Earlville, Cong. ch.	24 25	
Englewood, Pilgrim Cong. ch.	142 55	
Hampton, Cong. ch.	6 20	
Illini, Cong. ch.	17 45	
Ivanhoe, Cong. ch.	15 84	
Marseilles, R. N. Baughman, to const. ISAAC NEWTON BAUGHMAN, H. M.	100 00	
Moline, 1st Cong. ch., for work in Mexico,	7 00	
Naperville, Cong. ch	32 00	
Neponset, Cong. ch.	6 00	
Odell, Mrs. H. E. Dana,	20 00	
Oneida, Cong. ch.	18 60	
Paxton, Cong. ch.	93 00	
Spring Valley, Cong. ch.	6 33	
Sycamore, 1st Cong. ch.	86 56	
Tolona, Mrs. L. Haskell,	10 00	
Waukegan, Mrs. C. A. Partridge,	5 51	
Wauponsee Grove, Cong. ch.	5 42	
Wilmette, 1st Cong. ch.	57 25	937 32
Legacies. — Chicago, Philo Carpenter, add'l interest,		54 00
		991 32

MICHIGAN.

Alamo, Cong. ch.	8 75	
Covert, Cong. ch.	10 70	
Farwell, Cong. ch.	8 00	
Olivet, 1st Cong. ch., for new work in E. C. Africa,	223 78	
South Haven, Mrs. George L. Seaver,	3 60	
Stanton, 1st Cong. ch , to const. Rev. WILLIAM C. BURNS, H. M.	50 00	
Tipton, Rev. John Patchin,	5 00	
Watervale, Orin Blood,	3 50	
Whittaker, Cong. ch.	3 43	
Ypsilanti, Cong. ch.	12 00	328 76

WISCONSIN.

Appleton, 1st Cong. ch.	31 00	
Bear Valley, Cong. ch.	3 00	
Clinton, Cong. ch.	67 72	
Elkhorn, 1st Cong. ch.	21 25	
Fort Atkinson, Cong. ch.	18 00	
Grand Rapids, 1st Cong. ch.	25 50	
Mukwonago, Cong. ch.	10 00	
Whitewater, Cong. ch.	13 50	189 97

IOWA.

Atlantic, Cong. ch.	50 00	
Creston, 1st Cong. ch.	16 64	
Denmark, Cong. ch.	45 25	
De Witt, Cong. ch.	2 50	
Fairfield, Cong. ch.	3 30	
Farmington, M. H. Cooley,	5 00	
Franklin, Cong. ch.	4 33	
Grand View, German Cong. ch.	15 60	
Jewell Junction, Cong. ch.	3 73	
Kingsley, Cong. ch.	3 79	
Monona, Cong. ch.	8 00	
Osage, Cong. ch.	61 37	
Postville, Cong. ch.	11 00	
Riceville, Cong. ch.	2 50	
Sabula, Cong. ch.	3 00	
Sawyer, Francis Sawyer,	20 00	
Sibley, Cong. ch.	8 07	
Storm Lake, Cong. ch.	11 40	
Waverly, Cong. ch.	13 61	289 09

MINNESOTA.

Lake City, Cong. ch.	45 31	
Lake Park, Cong. ch.	2 50	
Mazeppa, Cong. ch.	3 50	
Minneapolis, Plymouth Cong. ch., 52.31; 1st Cong. ch., 42.67; Union Cong. ch., 30.	124 98	
Morris, Cong. ch.	17 67	
Plainview, Cong. ch.	12 91	
Robbinsdale, Cong. ch.	8 00	
Rochester, Cong. ch.	46 34	
Sauk Centre, 1st Cong. ch.	8 97	
Spring Valley, Cong. ch.	37 80	
St. Anthony Park, Cong. ch.	5 05	
St. Paul, Park Cong. ch., 71.26; Olivet, Cong. ch. 9,	80 26	
Worthington, Cong. ch.	18 81	412 10

KANSAS.

Bird City, Cong. ch.	3 20	
Fort Scott, 1st Cong. ch.	7 00	
Osborne, 1st Cong. ch.	8 66	
Wakefield, Cong. ch.	16 00	
Westmoreland, William J. Cotton, birthday thank-offering for W. C. Africa, 5; Henry A. Cotton, Jr., do., for do., 5; Frank Rudiker, 1,	11 00	45 86

NEBRASKA.

Culbertson, Walter Giles,	16 00	
Curtis, 1st Cong. ch.	16 25	
Omaha, Plymouth Cong. ch.	18 50	
Silver Creek, Cong. ch.	4 15	
Sutton, 1st Cong. ch.	33 00	
Wallace, Cong. ch.	24 66	112 56

CALIFORNIA.

National City, Cong. ch.	14 00	
Oakland, 1st Cong. ch.	450 00	
Redlands, 1st Cong. ch., 25.95; Rev. J. M. R. Eaton, 25,	50 95	
South Riverside, Cong. ch.	14 00	
Tulare, Cong. ch.	36 01	564 96

OREGON.

Pendleton, 1st Cong. ch.		2 50

COLORADO.

Crested Butte, Union Cong. ch.	5 10	
Trinidad, Cong. Chinese Sab. sch., for South China Mission,	40 00	45 10

WASHINGTON.

Spokane Falls, 1st Cong. ch.		24 00

SOUTH DAKOTA.

Buffalo Gap, 1st Cong. ch.	4 12	
Columbia, Cong. ch.	18 95	
Eureka, Rev. Henry Vogler, 5; Peter Wittmayer, 3,	8 00	
Webster, 1st Cong. ch.	5 60	
Winfred, Cong. ch.	8 95	45 62

OKLAHOMA.

Downs, Central Cong. ch.	1 30	
Omer, Mount Zion Cong. ch.	1 76	3 06

DOMINION OF CANADA.

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer*.

For the Canadian Station, West Central Africa Mission,		1,000 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Natal, Umgeni, m. c.	3 06	
China, Peking, church contribution,	83 35	
Italy, Florence, A friend,	50 00	
Turkey, Egin, "A poor brother," for West Central Africa Mission, 2.20; Mardin, Y. P. S. C. E., for Young People's Missionary Legion, 1,	3 20	139 61

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part,		9,413 97

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*,	3,000 00	
For Mrs. Marden's refit,	200 00	3,200 00
		12,613 97

MISSION SCHOOL ENTERPRISE.

MAINE. — Woodfords, Y. P. S. C. E.	5 00
NEW HAMPSHIRE. — Enfield, Y. P. S. C. E., 1; Hillsboro Bridge, Y. P. S. C. E., 6.24,	7 24
VERMONT. — Barre, Cong. Sab. sch., 5.44; Bennington, 2d Cong. Sab. sch., 25; Cambridgeport, Y. P. S. C. E., 1.25; Dummerston, Cong. Sab. sch., 12.50; St. Johnsbury, Y. P. S. C. E., 1,	45 19
MASSACHUSETTS. — Allston, Cong. Sab. sch., 4.50; Easthampton, Y. P. S. C. E. of 1st ch., 8; Myricks, Precinct Sab. sch., 10; Winchendon, Y. P. S. C. E. of North Cong. ch., 2.50,	25 00
CONNECTICUT. — Glastonbury, Cong. Sab. sch.,	

for educa. of boy in China, 25; Lebanon, Y. P. S. C. E. of 1st Cong. ch., 4; Ledyard, Cong. Sab. sch., 4.81; Marlborough, Y. P. S. C. E., 8.32; Norwich, Faith, Delia, and Dickson Leavens, for scholarship in Erzroom High sch., 10; Woodstock, Y. P. S. C. E., 17.39,	69 52
New York. — Brooklyn, Willoughby-ave. chapel Sab. sch.	100 00
New Jersey. — Cedar Grove, Y. P. S. C. E.	5 07
Ohio. — Conneaut, Cong. Sab. sch., 10; Tallmadge, Y. P. S. C. E., 2.06,	12 06
Illinois. — Bowen, Cheerful Workers of Y. P. S. C. E., 2; Bunker Hill, Y. P. S. C. E., 2.50; Chicago, New Eng. Cong. Sab. sch., 25; Elmwood, Y. P. S. C. E., 1.50; Godfrey, Cong. Sab. sch., 8.23; Millburn, Y. P. S. C. E., 20; Riley, Y. P. S. C. E., 1.87,	61 10
Michigan. — Big Rapids, Y. P. S. C. E., 4.25; Rockford, Y. P. S. C. E., 3; Somerset, Y. P. S. C. E., 5,	12 25
Wisconsin. — Fond du Lac, Y. P. S. C. E., 4; Fort Atkinson, Y. P. S. C. E., 20; Grand Rapids, Y. P. S. C. E. in 1st Cong. ch., 4.50; South Kaukauna, Y. P. S. C. E., 2; Union Grove, Y. P. S. C. E., 4; West Salem, Y. P. S. C. E., 2.20,	36 70
Iowa. — Atlantic, Cong. Sab. sch., 9.24; Creston, Y. P. S. C. E. in 1st Cong. ch., 1.10; Monona, Y. P. S. C. E., 3; Newell, Cong. Sab. sch., 1.73; Osage, Cong. Sab. sch., 10; Owens Grove, Y. P. S. C. E., 3.83,	28 90
Minnesota. — Minneapolis, Lowry Hill Sab. sch., 4.10; Rochester, Y. P. S. C. E., 13.53; Spring Valley, Cong. Sab. sch., 1.66; do., Y. P. S. C. E., 1.15; Junior do., 45c.; Winona, Y. P. S. C. E. in 2d Cong. ch., 3,	23 89
Kansas. — Alma, Y. P. S. C. E., 5; Partridge, Y. P. S. C. E., 2.27; Westmoreland, Y. P. S. C. E., 4.03,	11 30
Indiana. — Nevada, Y. P. S. C. E.	1 83
Washington. — Spokane, Westside U. Sab. sch., 2.20; Walla Walla, Plymouth Y. P. S. C. E., 10,	12 20
Oklahoma. — Downs, Central Cong. Sab. sch., 1.07; do., Y. P. S. C. E., 1; Omer, Mount Zion Sab. sch., 67c.	2 74
	459 99

CHILDREN'S "MORNING STAR" MISSION.

Massachusetts. — Cohasset, 2d Cong. Sab. sch.	8 62
Connecticut. — Norwich, Faith and Delia Leavens,	1 00
New York. — Brooklyn, East Cong. ch., 25; Buffalo, 1st Cong. ch., for support of Mrs. Logan and family, 200,	225 00
Missouri. — St. Joseph, Primary class of Tabernacle ch., for the *R. W. Logan*,	4 50
Illinois. — Chicago, Y. P. S. C. E. of Porter memo. ch., for work of Rev. I. M. Channon,	15 00
Canada. — Woodbridge, Three friends,	30
	254 42

FOR SUPPORT OF YOUNG MISSIONARIES.

Illinois. — Bunker Hill, Y. P. S. C. E., 12.50; Cambridge, Y. P. S. C. E., 12.50; Chicago, Y. P. S. C. E. in Covenant Cong. ch., 12.50; Ivanhoe, Y. P. S. C. E., 5,	42 50
Wisconsin. — Beloit, Y. P. S. C. E. in 2d Cong. ch., 25; Endeavor, Y. P. S. C. E., for support of Rev. and Mrs. Channon, 12.50; West Salem, Y. P. S. C. E., 3.25,	40 75
Iowa. — Charles City, Y. P. S. C. E.	25 00
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North Dakota. — Fort Berthold, Cong. ch. and Sab. sch.	25 00
South Dakota. — Mitchell, Y. P. S. C. E.	6 25
	183 25

ADVANCED CONTRIBUTIONS FOR 1893.

Vermont. — Rochester, Rev. Carleton Hazen, for Marathi Mission,	15 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Alfred, Ladies' Mission Circle, for support of pupil in Ahmednagar Normal School, 12; Augusta, E. M. Nason, for special needs of Madura Mission, care of Rev. J. S. Chandler, 6; Bangor, Anna P. Stearns, for "Victor," care of Miss G. N. Kimball, 1; Castine, Y. P. S. C. E., for Bible-woman in Ceylon, care of the Misses Leitch, 5; New Gloucester, S. H. Chandler, for famine relief in Madura Mission, 25; Norridgewock, A friend, for do., care of Rev. J. S. Chandler, 10; do., for famine relief in do., 5; Portland, Mrs. Ella Farrington and others, for special needs of Madura Mission, 29,	93 00
New Hampshire. — Amherst, E. D. Boylston, for Christian Newspaper, care of Rev. J. Howland, and to const. Grover Cleveland and Mrs. Frances Folsom Cleveland, H. M., 200; Rye, Y. P. S. C. E., for educa. of boy in Marash Academy, care of Rev. T. D. Christie, 10,	210 00
Vermont. — Morrisville, Y. P. S. C. E., for support of student in Harpoot, care of Rev. J. L. Barton, 6.57; Northfield, Friends, for support of pupil in Ahmednagar Normal sch., 12, Rutland, Y. P. S. C. E., for use of Rev. E. E. Aiken, 11.30; Salisbury, Rev. R. J. Barton, for work of Mrs. G. M. Rowland, 23,	52 87
Massachusetts. — Athol, A friend, for special needs of Madura Mission, 10; Auburndale Cong. ch., for do., 20; Boston, Union ch., Mrs. Arthur Wilkinson, for relief of mission families, 1,000; do., Mt. Vernon Chinese Sab. sch., for proposed training sch., So. China Mission, 55.06; do., 2d Cong. Sab. sch. (Dorchester), for M. Solomon, Madura Mission, 30; do., for special needs in Madura Mission, 3; do., A friend, for do., 1; Cambridge, Photograph and Stamp Mission for mannikin, for school at Samokov, 26 75; Haydenville, Friends, for girl in sch., care of Rev. J. S. Chandler, 20; Longmeadow, Rev. C. Peabody, for special needs of Madura Mission, 50; Malden, 1st Cong. ch., for do., 47.35; Medway, Y. P. S. C. E. of Village Cong. ch., for Industrial sch. at Sirur, care of Rev. R. Winsor, 6; Newburyport, Belleville Cong. ch., for student in Doshisha, care of Rev. D. W. Learned, 50; do., for library fund of do., care of Rev. J. D. Davis, 50; Newton Centre, S. F. Wilkins, for church building at Choonkoosh, 170; Northampton, Edwards ch. Sab. sch., for support of Bible-woman, care of Miss M. J. Gleason, 30; North Billerica, A friend, for special needs of Madura Mission, 3; Pittsfield, 1st Cong. Sab. sch., for work of Rev. J. E. Tracy,	

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Ohio. — Cleveland, Justus L. Cozad, for work of Miss Gertrude Cozad, 100; do., Junior Y. P. S. C. E. of Lake View Cong. ch., for work of Mrs. Newell and Miss Cozad, 1.45; Springfield, Y. P. S. C. E. of 1st Cong. ch., for work of Rev. G. E. Albrecht, 10; Windham, Y. P. S. C. E., for famine relief in Madura Mission, 10,	121 45
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Minnesota. — Austin, Y. P. S. C. E., for work of Rev. W. L. Curtis, 25; Minneapolis, Plymouth Cong. Sab. sch., for work of Mrs. D. M. B. Thom, 108,	133 00
Canada. — ———, Friends, by Rev. Walter T. Currie, for self-help school at Cisamba,	338 34

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For scholarship at Adabazar Girls' School,	338 80	
For land and building, Hindu girls' sch., Periakulam,	320 00	
For Miss Powers' salary and trav. expenses in 1892,	182 73	
For medical work for women, Madura,	160 00	
For house at Wadale, India, for teacher, and two houses for Bible women,	144 00	
For work of Mrs. Montgomery,	92 50	
For Girls' School, Tottori,	89 00	
For Mrs. J. L. Fowle, for two years' expenses of Aroosiag,	45 00	
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For Guadalajara Chapel,	15 00	
For do.	13 00	
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For school, Cisamba, West Africa, in memory of Mrs. Rev. W. T. Currie,	432 51
	12,210 30
Donations received in March,	44,318 40
Legacies " " "	7,046 29
	51,364 69

Total from September 1, 1892, to March 31, 1893: Donations, $291,391.32; Legacies, $83,287.68=$374,679.00.

For Young People.

WALKÉSHWAR, BOMBAY.

BY REV. EDWARD S. HUME, OF BOMBAY.

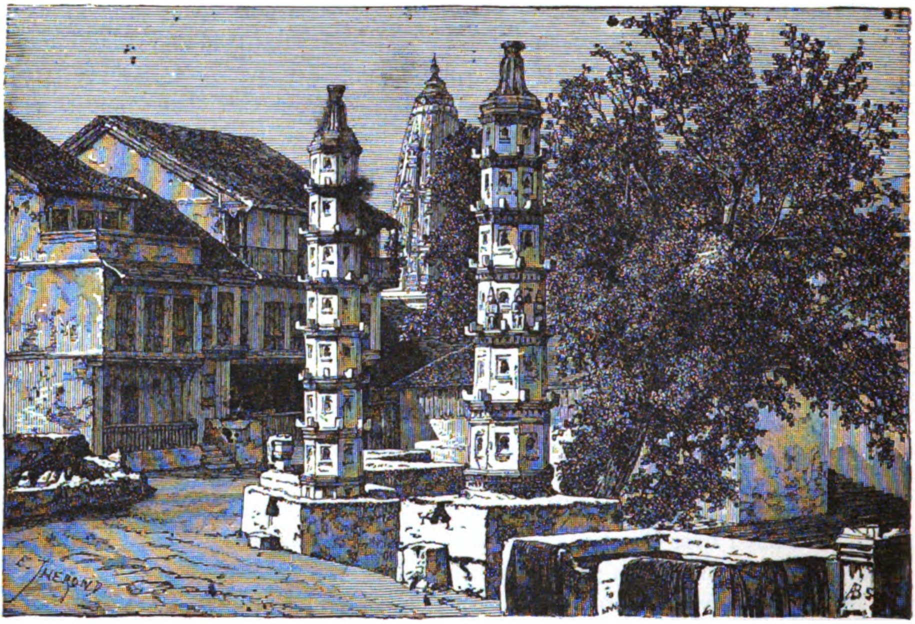
From the southwest shore of the island of Bombay a long, rocky promontory runs out into the sea. This neck of land is called Malabar Hill, and its extreme end Malabar Point. This is the most beautiful and healthy part of Bombay. It is covered with fine residences occupied chiefly by Europeans. The Point is the place where the Governor of Bombay lives for about five months of the year.

The very spot where Government House now stands is said to have been, long, long ago, the site of a much-frequented temple of the famous idol Maha Déva, who is worshiped all over India. There is a tradition that Rama, on his journey to Ceylon, in search of his wife Sita, found himself in this vicinity and in company with some devout followers went to the temple to worship Maha Déva. While here he asked for a drink of water, and was told that there was no drinking water in the vicinity. Being greatly distressed with thirst, Rama fired an arrow, and from the spot where the arrow struck a stream of fresh water immediately gushed out, which ever since then has been flowing. In honor of this miraculous occurrence, Maha Déva decided to remove his shrine to the spot where the wonderful arrow had fallen. So the temple was moved and has ever since covered the sacred spring, which is said to have direct connection underground with the sacred river Ganges. How this can be possible, since that river at the nearest point is more than 700 miles distant, it is hardly safe to inquire.

Beside this new temple of Maha Déva a large tank has been built. Like other sacred tanks, it is filled with water which is fairly green with filth and is often very offensive. Some years ago the municipality had the water all pumped out, and an outlet made through which the water may be drawn off every rainy season from the tank down to the sea. The tank, however, remains as offensive as ever. On its western side there is a small cleft in the rock from which the water of the sacred spring flows. This foul water is supposed to be so efficacious in washing away the stains of sin that tens of thousands annually visit the spot in order to bathe in it, and by it to be cleansed.

Another tradition is that Shivaji, the founder of the Mahratta kingdom, who died in 1680, once visited Bombay in disguise for the express purpose of bathing at this spot. The tradition is probably true, for Shivaji was a very superstitious man, who lost no opportunity for gaining all the merit ever promised by such religious exercises. When princes or other great personages visit the place, an awning and screen are built out into the tank, so that they may bathe without any inconvenience from the heat of the sun, and without being watched by the crowds who gather at such times.

Around this temple and tank a village must have centred hundreds of years ago. It is this village, which has now become a part of Bombay, that is called Walkéshwar. In addition to the temple already mentioned, many other small temples and shrines have been built, some of them sacred to other deities than Maha Déva. There are also many houses built to accommodate the priests who officiate at the temples, as well as those who come from a distance to worship when the great festivals are being celebrated. Some of these houses belong to wealthy Hindus in Bombay, who when ill, or after they have grown to be old and infirm, spend much time there, in order that they may enjoy without much exertion what they regard as the invaluable religious privileges of the place.



HINDU TEMPLE AT WALKÉSHWAR, BOMBAY.

In the centre of the picture above may be seen two slender towers. They are built for the purpose of illumination. The tiers of projections, as well as the little holes which are made at intervals all the way to the top, are niches to hold small oil lamps. A few of these lamps are lighted every night, but on special occasions they are all lighted and the place is brilliantly illuminated. Between these two towers are steps leading down to the tank which lies below and to the right, but is not visible in this picture. Between and beyond the lamp-towers is the temple of Maha Déva. To the left are two of the houses which have been mentioned. In the foreground at the right there is a low wall partly enclosing a small space. Places like this, of which there are many about the tank, are for the most part occupied by ascetics who live here for a longer or shorter time. Most of these ascetics remain naked, except that a small cloth is tied about the loins. They are besmeared with ashes from head to foot; their hair is long and unkempt, and altogether they are as miserable and disgusting in appearance as human beings can possibly make themselves.

The rules for obtaining merit are very arbitrary. The most difficult are not necessarily the most meritorious. One of their sacred books says: "If the ascetic who understands the Creator, who chooses the good and eschews the bad, continued his manner of life during one thousand years, his reward would not be equal to that of a man who gives alms on a holy day and fulfils the duties of the day, that is, washing and anointing himself saying prayers and praises."

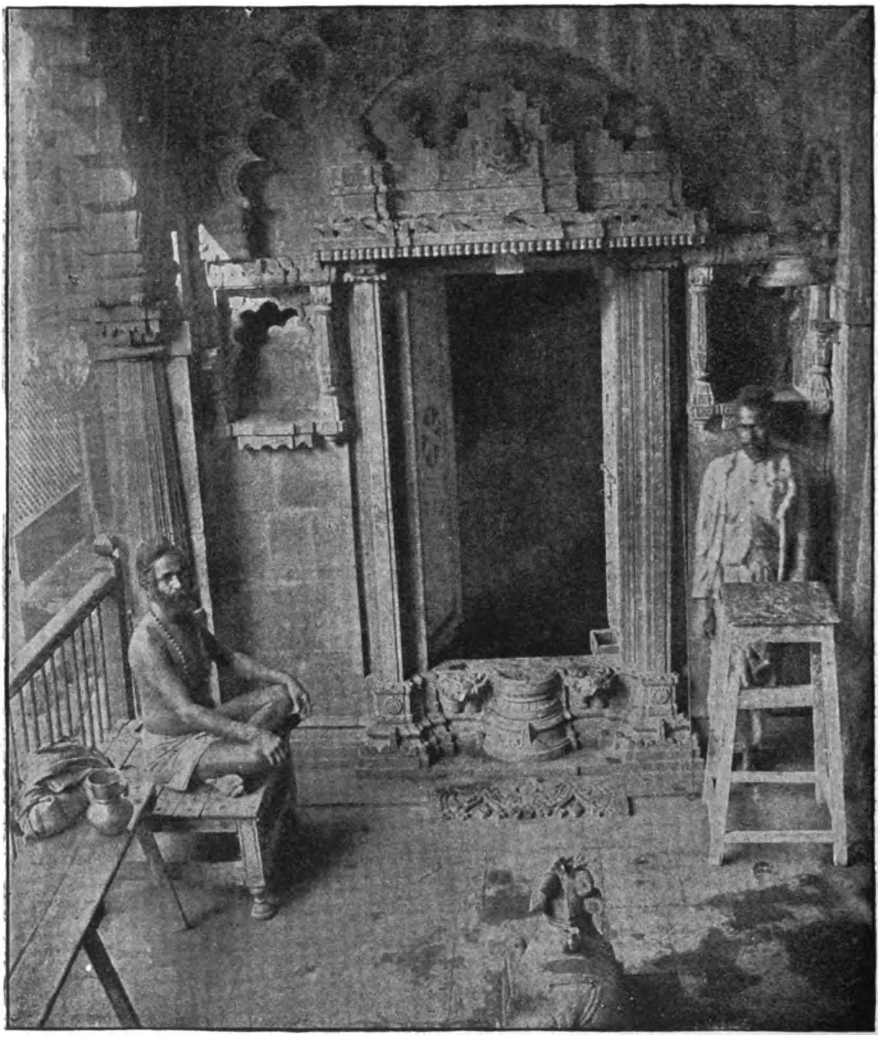
In consequence of such a belief these sacred places are thronged on festival occasions by crowds who are taught to believe that bathing in the tank, giving alms to the ascetics and the beggars who are always out in force on such days, and offerings to the idols at these times, are of very great value in acquiring happiness for the world to come. It is also important to remember that merit, obtained both by such almsgiving and by ascetic practices, is not at all dependent upon good conduct. Merit may be gained by a bad man as well as by a good man. In fact, such a man often hopes to counterbalance his ill-deserts for a wicked life by special efforts to obtain artificial merit.

The ascetics who are to be found at Walkéshwar generally remain for a number of weeks or months, and then move on to some other similar place. The Brahmans, who are attached to the temples, remain permanently. On the open verandas of the houses, like the farther one in the picture, and around all the temples, may be seen scores of these fat, greasy, and sensual-looking priests, whose duties are evidently light, while their perquisites are large. It is exceedingly interesting to enter into conversation with the various persons whom one meets at such a place. The great majority seem perfectly self-satisfied. Many of them have performed tedious, disagreeable, and even very difficult religious exercises. No money would induce them to give up the meritorious benefits which they confidently hope to enjoy hereafter as the reward of all their sufferings. On the other hand, some may occasionally be found who admit that all these performances cannot take away the stains of sin nor satisfy an immortal soul.

The picture on the next page shows us the entrance to one of the numerous little temples at Walkéshwar. The man seated on the left is the priest who has charge of the idol. Hanging to the right of the door above the other man's head may be seen a bell. Each time a worshiper comes to worship the idol, or when any religious exercise is about to be performed, this bell is rung to call the attention of the god. Outside of and facing the door is a stone figure of a bull. This is an invariable accompaniment of the idol in every temple. It is supposed to be the guardian of the god. Although the idol cannot be seen, it must be directly opposite the door, for its position may always be known by observing the bull outside, which is placed so as to face the idol.

This picture gives a fair specimen of a Hindu temple, not built to accommodate large congregations, but a shrine for the idol. The worshipers come singly or in small groups. The exercises at the temple consist in walking around it, making offerings to the priest, and in prostrating one's self before the idol. It is considered a work of great merit to build a temple, and of course the more temples one builds the greater the merit. Repairing, enlarging, or improving one built by another is not very popular, as the merit for such work goes to the original builder, and not to the man who makes the later additions.

The day for temple-building in India is past. Some are, of course, being erected all the time, but they are not to be compared with many which were built long years ago, and which still inspire wonder. At the same time very many temples and shrines once famous are now neglected and are falling to pieces.



A TEMPLE DOOR AND PRIEST AT WALKÉSHWAR.

It is not too much to say that one potent cause for this state of things is that many of the followers of Maha Déva and of other Hindu deities have transferred their allegiance to Jesus Christ. "He must increase, and they must decrease." Fewer temples may be built, but more and more churches — in which his disciples are ever praying, "Thy kingdom come. Thy will be done in earth, as it is in heaven" — are annually being erected for the worship of our Lord and Saviour Jesus Christ.

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Rev. Charles H. Daniels, D.D., *No. 121 Bible House, New York City.*
States of the Interior.
Rev. A. N. Hitchcock, Ph.D., *Room 24, No. 151 Washington Street, Chicago, Ill.*
Rev. Dr. S. J. Humphrey, who still renders partial service, may be addressed at the same office.

Office of **Rev. Walter Frear,** Agent of the Board on the Pacific Coast, is at *No. 7 Montgomery Avenue, San Francisco, Cal.*

Woman's Boards of Missions.

W. B. M., BOSTON. Miss ABBIE B. CHILD, Secretary. Miss ELLEN CARRUTH, Treasurer. No. 1 Congregational House, Beacon Street, Boston.
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Letters relating to "Life and Light" should be addressed *Secretary "Life and Light," No. 1 Congregational House, Boston, Mass.*

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In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind should be used, as follows: —

"The American Board of Commissioners for Foreign Missions, incorporated in Massachusetts in 1812."

"The Woman's Board of Missions, incorporated in Massachusetts in 1869."

"The Woman's Board of Missions of the Interior, incorporated in Illinois in 1873."

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The payment of $50 at one time constitutes a minister, and the payment of $100 at one time constitutes any other person, an Honorary Member of the Board.

Publications.

The Missionary Herald, published monthly at $1.00 a year.

Pamphlet Sketches of the several Missions of the Board, 35 cents for the set.

"Concert Exercises" and leaflets for free distribution may be obtained at the Mission Rooms.

The Mission Dayspring, for children, published monthly by the American Board and the Woman's Boards of Missions at $3.00 for 25 copies; $1.50 for 10 copies; single copies, 20 cents.

The American Board Almanac, annually. Price, 10 cents; $6.00 a hundred.

Wall Maps, including Map of the World. Set of seven. Price, on cloth, $10.00; on paper, $6.00.

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THE
MISSIONARY HERALD.

VOL. LXXXIX. — JUNE, 1893. — No. VI.

The receipts for April have sadly fallen behind those of the April of a year ago, on the donation account over $9,700, on the legacy account over $14,500, a total decline for the month of $24,321.46. This reduces our gain from donations for the eight months to less than $11,000, and increases our loss from bequests to over $55,800, making our decline for the first two thirds of the financial year, $45,036.71. The call for enlarged gifts from churches and individual donors during the present month and the months to follow is accordingly imperative. May the response to this call be prompt and generous!

Recent letters from Madura speak of heavy rains having fallen after the unprecedented drought of the previous months. Mr. Chandler says that these rains, while not coming in season to save the crops and so not reducing the high prices, will yet fill the wells and serve to keep alive the pasturage for the cattle. But a full harvest cannot be expected till January next. Mr. Perkins reports that more than a thousand Christians have left Mandapasalai station in search of work or food, and that many villages of that district have lost from one third to one half of their population. A fact stated by Mr. Chandler will indicate the straits in which many of the people are placed. A husband and wife who were both getting good wages and were better off than the majority of the Christians had to be satisfied for some days with only one meal a day.

Further reports have been received, chiefly from Dr. Barnum, of Harpoot, of the terrible disaster at Malatia, an appeal for which place was made in the last *Missionary Herald.* It seems that 1,400 of the 4,864 dwellings in the city were thrown down, that 1,485 dwellings are rendered unsafe, and still others need repair. Of the 960 shops, 126 are in ruins, while the rest are more or less injured. Of thirty mosques, seventeen are in ruins. The official report of the deaths in the city gives the number as 131, while the villages in the mountains round about, which have not as yet been reached on account of the blockade of snow, have suffered still more severely. The saddest accounts are brought of the distress which is prevailing. Multitudes of domestic animals were killed, and those that are spared are threatened with starvation. The people are living in tents, and bread is daily distributed to about 4,000 people. Liberal contributions have been made by the Protestants of the region, but only about $500 have thus far been sent to the Treasurer of the Board, in response to the appeal made in this country. Shall not the sum be speedily increased and a more generous attempt be made to relieve these suffering people?

THE space in our department of Letters from the Missions is largely taken up this month by communications from Micronesia. The annual mail brought by the *Morning Star* is voluminous, and we are glad to give so much space to this interesting work among the islands of the Pacific. The article in the Young People's Department also comes from this mission. Under the circumstances the report from the Marshall Islands is most encouraging. It is two years since this group has been visited by Dr. Pease. The preachers and teachers are all natives, who have been prepared in our training schools. That these men have proved so stedfast and that the churches have resisted evil influences among them to such a degree is a new evidence of the power of the gospel, and calls for thanksgiving to God.

IT will be seen from the account of the work in the Marshall Islands that the German occupation of this group is not favorable to the work of the churches. The Germans are there for pecuniary profit and not for philanthropic purposes. We should have no occasion to find fault with this, provided their plans for gain were not in conflict with the plans for the elevation and Christianization of the people. These islanders are weak and easily yield to temptations to strong drink. And experience has proved that, whatever may be said in regard to the use of tobacco in other lands, its use is most deleterious among these natives. It apparently narcotizes them in a way and to a degree seldom known in America. Our missionaries and the Christian natives themselves have therefore taken a firm stand against the use of beer and strong drink and of tobacco. But the German commissioner denounces such rigidity. Restrictions upon trade he will not allow, and he demands permission from all to drink beer and buy tobacco. His views of the Sabbath, whether as a day of work or pleasure, are also hostile to the regulations of the churches. That the churches, unsupported by foreign influences or the presence of missionaries, have stood their ground so well is certainly remarkable. Moreover the German commissioner puts a serious obstruction in the way of the touring of the *Morning Star*, specially as to work on Pleasant Island, an isolated island, not properly connected with the Marshall group, to which it lays claim. The transference of teachers from one place to another on Pleasant Island has been forbidden and also the touching of the *Star* at the island twice in succession without calling at Jaluij. Since the letter from Dr. Pease, printed on another page, was written, a later communication has been received, stating that a new German commissioner has arrived at Jaluij, whose administration seems to be even more hostile to the mission than was that of his predecessor. Shortly after his arrival a vessel was sent to Mejij and Malwonlap, and the two teachers were taken back to Jaluij. Lailemon, the teacher, reports that after a few weeks of instruction the natives of Mejij had thrown away their idols and were very eager to hear the gospel. When he was taken away the poor natives stood weeping aloud. Though taken forcibly, he was yet charged sixty dollars passage money to Jaluij, which of course he could not pay. He was informed that, if Dr. Pease did not pay the bill, the *Morning Star* would be seized for the debt. The whole story is pitiful and shows how little sympathy the government at the islands has with the evangelical work. Communications have already been forwarded to friends of missions in Germany, hoping that influences may be brought to bear upon the authorities so that our hopeful mission in the Marshall group may not be so sadly restricted in its work.

VERY much to our surprise a mail has been received from Ruk since the letters given on another page, which came by the *Morning Star*, were in type. These later letters are dated March 22, and were brought by our little missionary schooner, the *Robert W. Logan*, to Yokohama, Japan, and from thence came by the regular mail. It seems that after the *Star* left Ruk, Mr. Snelling made a tour of the Mortlock Islands in the *Logan*, and on returning to Ruk it was decided, inasmuch as the vessel needed repairs, to charter her to a number of Japanese who had been shipwrecked on the island. She therefore sailed for Yokohama, where the repairs will be made. Mr. Worth has left the *Logan* and the employ of the mission, and it will be necessary to secure a captain to take the vessel back from Yokohama to Ruk, and have charge of her there. We are glad to say that the reports brought by these letters from Ruk and the Mortlock group are in the main hopeful, save that Mr. Snelling's health is not good.

AMONG the good things which we have in store for our readers, we are happy to announce a series of brief papers written by native Christians in various mission fields, on the general topic, What have Christian missions, and especially the missions of the American Board, done for your nation? Already two or three of these papers have been received, one written by a native pastor in North China and another by a Christian lawyer in Bohemia. Others are expected in due time, and we are confident they will prove of much interest and profit to our readers.

THE apprehensions which have been felt in reference to retaliation on the part of the Chinese government, should the United States seriously undertake to enforce its registration act against the Chinese in America, will doubtless be increased by reading an article in *The Independent*, by Dr. Martin, President of the Imperial College at Peking, also another article, by Professor Headland, of the same city. No one is better informed in regard to the matter than is Dr. Martin, who declares that it is morally certain that our missionaries will be driven out of China should the wholesale persecution of the Chinese be inaugurated by the enforcement of the registration act. It is not that there is in China any special hostility to missionaries or to Americans, but the violation of treaty obligations, clear and explicit, and the indignity put upon the Chinese as upon no other class of people coming to this country, are keenly felt by Chinese officials. Such injustice on our part must provoke retaliation, and the only hope is that our government will not enforce the hated and unrighteous provisions of the registration act. The courts will be invoked to stay the execution of the law, and it is devoutly to be hoped, and many fully anticipate, that it will be declared unconstitutional.

WE have as yet received no communications from our brethren in Shansi, China, giving an account of the sickness and death of Dr. Goldsbury, and our notice of this excellent physician, whose early death is so deplored, will be reserved till such communications are received.

WE should fail in duty did we not call the special attention of our readers to the seriousness of the financial situation of our Board. The statement in our first paragraph shows that for two thirds of the present financial year the legacies have fallen off more than $55,000 compared with the corresponding period of last year. Unless something remarkable should occur, this decline in legacies is likely to continue, if it does not increase. In May, June, July, and August of 1892 there was received from this source, in round numbers, $106,000, but there is nothing in sight to warrant the expectation of receiving anything like this amount from legacies during the corresponding months of this year. It is true that there has been thus far a gain of $10,851 in donations, but this gain will not help upon the regular appropriations, since the gifts for special objects outside of regular work amount to just about this sum. It will be remembered also that in August of last year we received an extra gift of $50,000 from a few friends, as an offering for that year only. It is apparent, therefore, that the present situation is most serious and threatens distress for the work and for the hearts of the beloved and anxious missionaries at the front. We must press these facts upon the attention of our friends and call upon them as they love the Kingdom of God to make individual and united efforts to prevent disaster. While it is a time of unusual disturbance in the business world, every one knows that there is money enough in the hands of Christians, if it should be consecrated to the Lord's work. Will not those who pray God for their daily bread pray him also to help them to give more of the Bread of Life to this famine-stricken world? Have you made your offering as large as possible? You may not be able to answer this question properly without much thought and prayer. If you have, will you not pray God to open the hearts of others who have abundant means? The need is pressing, the call of God is clear, the means are in our hands. What shall we do for our Lord and for his kingdom?

ALLUSIONS have been made in a large number of letters received from many parts of India to the gratification afforded by the visit of Rev. Dr. F. E. Clark and to the good results which have followed his labors in behalf of the Christian Endeavor movement. In southern and western India much enthusiasm was manifested at various stations, and our missionaries write that they are learning that the methods of the Christian Endeavor Society seem especially adapted to the people of that land. By the last accounts received, Dr. and Mrs. Clark had reached Constantinople, having crossed Asia Minor from Adana to Cesarea. Their journey around the world has been followed with great interest by a host of young people, who will, on this account, become much more intelligent as to foreign missions and more devoted laborers in the cause. Dr. and Mrs. Clark are expected to reach Boston on their return about the twentieth of June.

THE advance in Woman's Work in India within the past nine years is remarkable, showing an increase, from 1881 to 1890, in foreign and Eurasian workers from 479 to 711. During the same period there has been an increase of native female Christian workers from 1,643 to 3,278; in pupils in schools for girls from 40,897 to 62,414; while the pupils who receive instruction in zenanas have increased from 9,132 to 32,659. What will the next ten years show?

WITH gratitude to God and with hearty congratulations to all who have had to do with the good work, and especially to the Rev. Hiram Bingham and wife, we record the completion of the entire Bible in the language of the Gilbert Islands. So far as is known Mr. Bingham is the only man who has reduced a language to writing, translated the whole Bible into that language and supervised the printing of the volume, making it ready for distribution among the people. After living for many years within the Gilbert group, Mr. Bingham came to the Sandwich Islands on account of impaired health, and there continued his translation, and subsequently the revision, of both the New and the Old Testaments. A year ago the manuscript of the revision was committed to the American Bible Society, and Mr. Bingham and his wife have been engaged since then in correcting the proof. On the eleventh of April the last verse was finished and the completed pages were printed and a copy of the precious volume is now before us in beautiful form. It is a monumental work and will prove a priceless blessing to the islanders of the Pacific who use this language.

IT has been intimated that it is possible that many persons who are planning to visit the Columbian Exposition at Chicago during the present season may be withholding their benevolent gifts to some degree in order to enable them to use the funds, thus withheld, to meet the necessary expenses of this visit. This will be a sad fact, if it be true, and will largely discount the value of such an excursion. The way to prevent it is to sit down quickly and send to the treasury of the Board a sum certainly not less than the amount which will be spent for the excursion. The better way would be to double this amount, since this method will more than double the value of the visit. If the alternative is the omission of the benevolent offering or the omission of the Exposition, be sure that it be not the former omission which is chosen. "Seek *first* the kingdom of God and his righteousness," and it is quite possible that among the "all things" which will "be added unto you" may be included a sight of the great Exposition. The experiment is worth trying.

A LARGE number of our churches, both east and west, have within recent years enjoyed the missionary addresses of Rev. George H. Gutterson, of the Madura Mission, and will regret to know that, for reasons connected with his family, he has deemed it impracticable for him to return to India, at least for the present. Under these circumstances he has accepted the District Secretaryship for New England of the American Missionary Association, having his office in Boston. With many regrets at this loss to the foreign missionary service, our best wishes accompany Mr. Gutterson in his new and hopeful field of labor.

THE London Missionary Society, in view of the expansion of its work in the islands of Pacific Ocean, has at length decided to build a steamer to take the place of the *John Williams*. The new mission in New Guinea promises, it is said, to be more extensive and important than all the other South Sea missions combined. It extends over 1,000 miles of coast, with seventy native evangelists from the different groups. Navigation in this region is difficult, and a vessel with full steam-power is deemed essential. It is proposed to build a vessel which will cost about $80,000.

MANY letters received from Peking indicate that a very unusual impression was produced not only throughout the mission circle in that city, but upon other Americans and upon the Chinese also, by the death of a little daughter of Rev. and Mrs. W. S. Ament, which occurred on February 27. Little Emily was but eight and a half years old, and Dr. Blodget describes her as a most winning child. Though so young she had her class of little Chinese girls, whom she taught with much enthusiasm and effect. She died of diphtheria. A brief account of this beautiful young life will be found in *The Mission Dayspring* for this month.

FROM almost every mission field of the American Board we have reports of a winter of extreme severity. Mr. Newell, of Japan, reports that at Nagaoka, on the northern side of the island, a fall of six feet of snow is not uncommon, but this year it was ten feet. This immense quantity of snow had to be shoveled from the roofs into the streets, so that the city was practically submerged. Mr. Newell says that on looking across the barren waste of snow the streets of the city could easily be distinguished by the high ridges rising above the roofs. These ridges were sometimes twenty feet or more above the ridgepoles of the two-story houses. The cross-streets were generally tunneled. It is not surprising that Mr. Newell adds that attendance at the meetings was difficult. Nevertheless he sends a good account of the services at that city.

THE straits into which reduced appropriations sometimes bring our missionaries is illustrated by a statement made in a recent letter of Mr. Cole, of Bitlis, Eastern Turkey, in reference to that hopeful out-station, Moosh, which is the centre of a most promising work. For rent of buildings for the two vigorous schools in that city the mission made no grant. Mr. Cole says: "As I write, while sitting on the floor with my knees for a table, eight boys are going through their lesson in this room which is but thirteen by fifteen feet, which serves as a kitchen, dining-room, study, and guest-room for the preacher, and which is occupied by Miss Ely and her assistant at night, while I betake myself to the little chapel as a sleeping place." Is it surprising that Mr. Cole pleads for appropriations which shall allow of better accommodations for these schools?

WE trust that by the time this number is in the hands of the readers some definite information may be received as to the purpose of our government in reference to the Hawaiian Islands. Since his achievement in lowering the American flag, nothing has been heard as to what the Commissioner sent to Hawaii has accomplished. There may have been good reasons for this act, but we could wish that the Commissioner were as prompt in other matters as he was in hauling down our flag. Whatever may be the action to be taken by our government, delay is most unfortunate. No nation, large or small, can endure, without more or less of peril, the strain which naturally arises from a provisional government. So far as we learn, the Hawaiian provisional government is passing through the crisis as well as could be expected, yet the element of uncertainty as to the future renders its position specially trying. Whatever our government is to do, it should do promptly.

Good tidings are coming month by month from Messrs. Clark and Porter in Austria. Additions are being made to the churches and the congregations are outgrowing their houses of worship. Mr. Clark reports that at Böhmisch-Skalitz, after six years of work, there is a church of sixty members and a congregation of eighty, besides the maintenance of a weekly prayer-meeting in five villages of the vicinity. But in this promising station the house in which services have been held has been sold, and all efforts to secure another have failed, so that the little church, even in its poverty, has been compelled to undertake the building of a house of worship. Mr. Clark begs of the Prudential Committee, as he says, "with tears and from the very depths of my soul," for a grant of $1,000 for the chapel in Skalitz. How gladly would the Committee make the grant, if it had the means!

We referred last month to the necessitous condition of the people in the vicinity of Erzroom in Eastern Turkey. Mr. William Chambers sends us sad accounts of the distress under which the people are suffering from lack of work and consequently from lack of food. Their lot is a pitiable one and any contributions furnished for their relief will be putting bread into the mouths of hungry people. It is pleasant to notice that the Christians of Erzroom, though in the midst of poverty and with constant calls upon their charity, have not neglected their evangelical work. Mr. Chambers reports that though there was little expectation that their usual subscriptions would be maintained, yet such was the zeal of the people that their gifts for Christian work amounted to £40 Turkish. It is pleasant to help people who are so ready to help themselves.

With deep regret we learn of the death of Rev. Dr. Arthur Mitchell, one of the secretaries of the Presbyterian Board of Foreign Missions. Dr. Mitchell, it is said, died from overwork. He had recently made a tour around the world in the interests of missions of the Presbyterian Board, in the hope of securing some rest while making observations on the field. He was a wise counselor and a most eloquent speaker, and his loss will be deeply felt.

The General Conference of the Kumi-ai Churches of Japan was held the first week of April. We have as yet no detailed account of the meetings, but only the statement that the sessions passed off pleasantly, and the outlook for the coming year hopeful.

A letter has been received from Bishop Tucker, written on Christmas day, from Mengo, the capital of Uganda. The journey inland had been accomplished safely, with no sickness or accident. On Christmas day the Bishop preached in the new church to a congregation numbering over 5,000, the king and the great chiefs of the country being present. Fourteen loads of books were brought in, containing 8,000 copies of portions of the Scriptures in Luganda, and the people were nearly beside themselves with delight at the prospect of receiving the books, which the Bishop says were to be sold the next day, adding "They will go like a puff of smoke." He speaks of the country as safe and of his assurance that it can not and will not be abandoned.

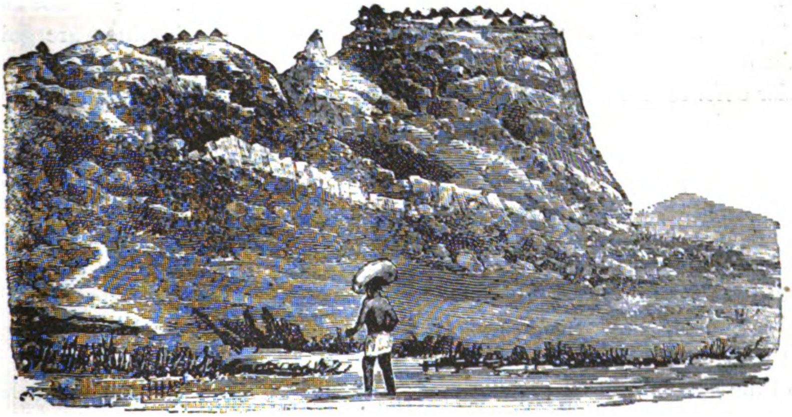
THE OCCUPATION OF GAZALAND.

It was announced in the April number of the *Missionary Herald* that the Prudential Committee had, in view of the united action of the East Central Africa and Zulu missions, definitely decided to commence work in Gazaland. The report of the pioneer party had caused some hesitation in reference to the scheme. The region which was explored, though having many attractions, was

THE MISSIONARY PARTY FOR GAZALAND.

not as thickly populated as it had been supposed to be. The country has evidently been depopulated by the tyranny of King Gungunyana, through his determination to take all his people with him to his southern capital, on the Limpopo River. He succeeded in taking with him large numbers, but thousands were slain and their homes made untenable.

Such movements of population from one section to another in Africa are not uncommon. Mr. Bridgman, of Natal, says that in 1840 there were not supposed to be more than 5,000 natives in all Natal, but the people who had become tired of the bloodshed and tyranny of Chaka and Dingaan filled up the province as soon as a stable English government was established, so that, in 1860, there were at least 100,000 Zulus in Natal. Though there are probably at the present time in the vicinity of Mount Selinda not more than 10,000 or 12,000 natives, it is believed that under a new régime, and specially should Gungunyana soon die, as seems to be probable, there will be a return of the population. Indeed a return has already been begun, and it is expected that a mission established now will be in a position to influence and mold the incoming population.



HILLTOP KRAALS IN MASHONALAND.

The route up the Pungwe River, which was at first proposed, proves to be too far north, and entrance will be made by way of the river Buzi as far as navigation will permit, which will be within seventy or eighty miles, probably, of the chosen site, in the Highlands. Mr. Bunker speaks of the region as "a beautiful country, much like Natal in physical features, though on a larger and grander scale. The people are very interesting, in many ways surpassing the Zulus in interest and intelligence." Here in the Highlands, one or more prominent stations can be formed, and from these as centres work can be done in the lowlands near the coast, during the months favorable for such operations.

Mr. Wilder reports that King Gungunyana has given full permission for the occupation of the region by our missionaries. Both Hon. Cecil Rhodes, on behalf of the British South Africa Company, and Colonel Mashada, Administrator of the Mozambique Company, have offered gifts of land on most liberal terms. We are happy to give on a preceding page a photo-engraving of the members of the missionary party, who were in Natal in January last. It does not include Mr. and Mrs. Ousley or Miss Jones, who were then at Inhambane, but it is hoped they will join the company in Gazaland. In the cut, at the reader's left hand, are Mr. and Mrs. Wilder with their two children; in the centre are Mr. and Mrs. Bunker; while next to them are seated Mr. and Mrs. Bates with their two children, and Dr. Thompson stands at the right. Four native Zulu preachers are to form parts of the force which seeks to take possession of the region in the name of the Lord. It is expected that the party will start from Natal about the last of June, and that they will be established in their new quarters by September. Their address will be in care of the East Africa Exploration & Traders Syndicate, Beira, East Africa. Let these friends who are entering upon this advanced mission work in Africa be remembered in the prayers of Christians.

We give also on another page a cut, for which we are indebted to *The Mission Field* of the Society for the Propagation of the Gospel, showing how the people in Mashonaland, which borders upon Gazaland, have been compelled to build their huts on the top of hills as a defence against their enemies. We do not know that any such kraals are to be seen in the region where our brethren are going, but the cut illustrates the condition of the people who are compelled to find such singular defences for their homes.

RECENT EVENTS IN TURKEY.

It has not been deemed expedient for the *Missionary Herald* to give an extended account of the disturbances which have taken place of late within the Turkish empire, especially at Marsovan. Our magazine circulates somewhat extensively throughout the empire, and it has more than once fallen under the ban of the government on account of its utterances. But the events which have recently transpired are of serious moment and are of intense interest to our readers, and there seems to be no reason why a plain statement of some facts should not be made in our pages. As our readers will readily understand, some things which we might say will be left unsaid.

In several sections of the Turkish empire there has been, within a few years, an evident purpose on the part of the officials to put restrictions upon educational work. Not a few schools have been closed, temporarily at least, and demands have frequently been made upon teachers to show by what authority they were maintaining their schools. More than five years ago official notice was given by the local governor at Marsovan that imperial permission must be obtained for the college and schools of that city on the pain of suppression. The mission was sustained by the United States Legation in the reply that the schools had been repeatedly recognized by the government, and that even to ask for a new permit might vitiate a claim which was believed to be valid. No further authorization was demanded, but for several months past reports have been current that, in some way, the college at Marsovan was to be suppressed.

On the night of the fifth of January, in scores, if not in hundreds, of places in Asiatic Turkey, placards were posted which were of a seditious character. They were addressed to Osmanlee Turks, and abounded in denunciations of the government. Two of these placards were found affixed to the outer gate of the mission premises at Marsovan. But before the paste upon them was dry they were pulled down by persons belonging to the college, who were passing through the gate. This simultaneous issuing an of incendiary document in so many places naturally alarmed the government greatly. On the 16th arrests began to be made. The chief of the *gendarmerie* of the province was appointed to investigate the matter, a man who by his previous record and his subsequent conduct is shown to have been totally unfit to have charge in such a matter. This official, Husrev Pasha, as was well understood by the people, threatened in violent ways both the college and its teachers, charging the institution with being a source of sedition, and affirming that the placards were issued from the college, since they were written by a cyclostyle such as the missionaries used. It was currently reported in the markets and elsewhere that the buildings were to be burned, and that those high in office had declared that the place where the college stood should be as a plowed field.

On the twenty-eighth of January, the senior native professor of the college, Mr. Thoumaian, and, later, Professor Kayayan were arrested and imprisoned, and every request to see them, or to give bail for them, was refused. There was no evidence connecting them with the issuing of these placards, and the charge seems to have been made for the purpose of furnishing the basis for an attack upon the college.

On the night of February 1, the building which was in process of erection for the girls' school was set on fire. This building was three stories high, 100 feet by 55 and 45, was already walled and roofed, but the flooring was not laid. There had been already expended upon the building something more than £500 Turkish. It was located 110 feet from the nearest dwelling, and near by 120 students and others were sleeping. The thermometer stood at zero, Fahrenheit, and had there been any wind stirring, the other buildings could not have escaped the flames. The presence of soldiers and officials on and near the mission compound before they could possibly have reached the place after the alarm had been given points to the origin of the fire. But it was at once charged by the Turkish officers that the building had been burned by the college authorities, either for the purpose of exciting the Armenians to revolt, or to cover up the fact that arms and ammunition were concealed in the building. These most absurd charges were sent on to Constantinople, and the corrupt officials, who have themselves been implicated in the burning, were charged with the duty of investigating the affair. Meantime the imprisoned professors were not released and numberless arrests of Armenians were made, not only in Marsovan, but in all parts of the province. United States Consul Jewett, who is stationed at Sivas, went early to Marsovan and has rendered efficient service in the protection of the rights of American citizens. But his dispatches to our minister at Constantinople and the minister's dispatches to him were interfered with, and it was with the greatest difficulty that he secured any communication with his superior officer. Protests were made to the Porte against committing the investigation of affairs to such officials, and we are happy to say that these protests have been effective. Whatever impressions the Porte may have had as to the character of Husrev Bey, it is enough to say here that he has now been recalled, and it is to be hoped that a fair examination of the case will be made. Indeed it is already known that the responsibility for the burning of the property in Marsovan, after careful official investigation, has been fixed upon the late officials in Marsovan, and that the Turkish government has been compelled to admit the correctness of this finding. The college has also been cleared of all charges against it of complicity in revolutionary plans. As yet the two native professors who were imprisoned on charges of seditious plotting have not been acquitted. They claim that the documents which are brought in evidence against them are forgeries, and that they are wholly innocent of attempting to incite to revolutionary acts. Their friends credit their statements, and believe that what is used as evidence against them is the product of forgery and perjury.

~~The~~ telegraphic reports coming to our government give assurance that indemnity for the loss by fire has already been promised by the Turkish government. We have as yet no details as to the terms of the settlement made, but it is clear that no amount of money indemnity will suffice, unless it includes a full vindication of our missionaries from the gross charges brought against them, together with the adequate punishment of the officials who have so offended against justice and personal rights, and also the full firman for the college, which has suffered so seriously in its work and in its personnel. It should be said in this connection that our government has acted efficiently and in the kindliest spirit in the defence of the rights of our citizens in Turkey.

There is much more that might be said, but we will only refer to what has occurred in Cesarea, since a most exaggerated report has been given in the public press in regard to occurrences in that city. The placards which were posted in other parts of Asiatic Turkey appeared in Cesarea and Talas and in towns in that vicinity. People were much excited, but through the vigilance of the government no disturbance took place till some two weeks later, when one evening as Mrs. Fowle and others, some twenty or more, were on their way to a meeting, a man rushed from a dark alley and struck one of the teachers with a sword. The next day several of the boarders in the school were beaten in the street. The pupils were naturally in something of a panic, but quiet was restored. Nearly a month later, a young Turk was shot, a mile or two from the city, in the presence of his father, and when the body was brought to the city the crowd became so great that the Armenian population, fearing a riot, closed their shops; the Protestant schools were also closed for a week. These events caused some alarm, but the government acted judiciously and peace was maintained. A large number of persons have been arrested in and near Cesarea, perhaps from 200 to 300, and these, with prisoners from other parts of the district, have been taken to Angora for trial. Among the persons arrested was the teacher at Yozgat and the preacher at Gemerek, and the preacher and teacher in Dendil. It is believed that these men will be able to establish their innocence of all charges. There is abundant testimony that most corrupt methods are employed to manufacture false evidence against Christians, and specially Protestant Christians. Later reports state that these prisoners from the Cesarea region have, with possibly a few exceptions, been released.

The work of the American Board in Turkey is not political: its agents who are in that empire are loyal subjects of the powers that be. They claim the liberty to teach and to preach the truth which everywhere brings peace. They have done nothing and they will do nothing to overthrow existing political institutions. But they are American citizens, and under the treaties they have certain rights which our government is pledged to maintain.

AN APPEAL FROM AFRICA.

BY REV. CHARLES N. RANSOM, CHAIRMAN OF A COMMITTEE OF THE ZULU MISSION.

A BRAHMAN said to a missionary: "We are finding you out. You are not so good as your Book. If you were as good as your Book, you would conquer India for Christ in five years." What a piercing rebuke to us missionaries! God forgive us that, as living epistles, we are so far behind the written Word! Let us shift none of the responsibility. Let us strive to come up to the measure of the Book. God knight us anew for this terrible conflict with centuries-old heathenism. We say this by way of confession and prayer, for we wish no Pharisaic shadow to fall on our appeal to you.

Appeal we must, and we single out the financial part of your responsibility. Attention must be called again and again to the fact that the American Board is touching Africa with only a straw. Fifty-six thousand dollars a year is the small sum — the *penny package* dedicated to the redemption of a vast continent! Fifty-six thousand dollars for three African missions with their stations, out-stations, missionaries, helpers, schools, churches, established work, pioneer work, industrial beginnings, and ever-growing needs! Compare this pittance with the ten times greater annual income of more than one American University! Fifty-six thousand dollars would not pay the annual expenses of some sugar estates in this little colony of Natal. Are we as "good as our Book"? A kingdom — a Christian kingdom — is the guerdon. Is $56,000 a year a fitting measure of our enthusiasm for this prize?

An eclipse — visible in South Africa! We were longing to advance and were preaching of the blessedness of giving to those who live in what at home would be called huts. We were blazing a way toward the interior, and getting ready to give up some of our strongest men for Gazaland. We had pledged part of our salaries to open the long-neglected Polela field and the work begun by the never-to-be-forgotten Pinkerton. We were striving to build up our all-important schools so as to fit boys and girls for the rapidly changing environment, and to fortify them against the corroding influences of superstition on the one hand and godless civilization on the other. We were beginning the medical department, with its contingency of needs. We were hoping to plant and push in the *cities* where there is boundless opportunity and pressing demand. We had urged the Board to begin a new mission in Central Africa — Ruwenzori, the "Mountains of the Moon." The "Caleb" in our heart and judgment says: "Let us go up at once and possess it, for we are well able to overcome it." Our thought was "Forward!" when over the sea comes the disheartening word — *retrench.* No money for your missionary just moved at great expense to Polela; no money granted for the stirring work in Durban; no money for the special calls from the schools to which kraal girls are flocking from their heathen homes, girls who must be clothed and fed as well as taught by the overworked teachers; no money to pay for the addition to the Amahlongwa cottage, work upon which was done by the missionary; no money for printing, though there is a famine need of books and tracts and Bible helps; no money or men for a new departure in strictly normal work, a vital need in our system; no new man to take the place of Mr. Wilder, who leaves one of the largest stations in his enthusiasm for Gazaland; no promise of new men to stay up the hands of the older missionaries; no promise of new workers to put the mission on a good business footing with some kind of reserve power; no help for the industrial work, though the "shop" is a venerable ruin, and though we know that every African tribe must learn to labor or must go to the wall! *Retrench!* To stand still at this stage is to go backward. Retrench, when the battle of the Lord is upon us; retrench, when our force is not even a Spartan band in proportion; retrench, when every secular enterprise is driving ahead without a tithe of the promise of success involved in every mission undertaking; retrench, when America is inviting the whole world to examine her inexhaustible resources and unlimited enthusiasm in developing these resources! The word retrench is like a serpent's sting. We are bidding men look up. This word is enough to make a saint look down. We *will* look up. Surely God will touch your hearts and unchain cash and checks!

Cortez is said to have conceived the conquest of the whole country from the day of landing on the Mexican shores. The conquest of a continent is in our thought, for it is Christ's thought. Is it not yours? Who dares defend a penny-wise policy? Will you not heed the message of the heroic and terribly tested Mackay of Uganda? "Let us adopt," said he, "this principle [the cantilever principle] by analogy, as our own solution of the African problem. Instead of vainly struggling to perpetuate the method of feebly manned stations, each holding only precarious existence, and never able at best to exert more than a local influence, let us select a few particularly healthy sites, on each of which we shall raise an institution for imparting a thorough education, even to only a few. . . . Let each [institution] be planted on a base of a fund of its own; and for every man added to the staff abroad, let there be secured among our friends at home a guaranty of sufficient amount to support him. This is the land arm of the cantilever; the man in the field is the seaward arm. Each institution must be a model or normal school. . . . The pupils to receive not an elementary but as high an education as is in the power of their teachers to impart, only with the proviso that every pupil is to become a teacher himself. . . . From these centres, each with a large staff of teachers, the students will go forth to labor among their countrymen, thus filling up the gap between the long arms of the cantilever. . . . We must educate, and that thoroughly, those who will, in time, take our place in the Christianizing of their own continent . . . while provision is made for imparting a thoroughly good education that must be pervaded in every part by a Christian spirit, and based on the Bible, which will be the leading text-book and which all must learn without exception! In this way probably soon, but under our present system NEVER, will the prophecy of Victor Hugo be fulfilled, that the next century will make a man of the African."

Here in Natal are the conditions desired. The "seaward arm" is eager to span the chasm. O "landward arm," awake! O churches at home, awake to Christ's commission and this dark land's cry!!!

THE WEEK OF PRAYER, OR *A* WEEK OF PRAYER.

MUCH has been said within a few years in favor of changing the time of the Week of Prayer from the first of January until "Holy" or "Passion Week." It is argued that a large number of Christians throughout the world observe the week between Palm Sunday and Easter as a period for special prayer; that the week covers in some true sense the anniversary of our Lord's last days upon earth and of his death and resurrection; that the observance of Holy Week is growing in favor with Christians of all denominations, and that it is eminently fitting that all who recognize Christ as Redeemer and Lord should together draw near to him at the period which specially recalls his passion and his victory. Aside from this, it is sometimes asserted that the Week of Prayer is losing somewhat of its power, and it might serve to awaken new interest in it should the time be changed and there be connected with it the associations of Holy Week.

In expressing an emphatic dissent from the proposed change we desire to say, first of all, that this dissent is not based on any objection to the observance of Passion Week. On the contrary, we gladly join with all Christians both in public and in private remembrance of that most memorable week in the history of redemption. Our fathers had many fears in reference to the observance of holy days, such as were not enjoined in the Scripture, lest these observances should come to be regarded as of the substance of religion. If there are perils in this direction, we recognize the fact that perils lie alongside every good road we must travel. We devoutly wish that there were a more universal and more serious remembrance made of Holy Week throughout all our churches.

The point we make against the change of the Week of Prayer to Holy Week is that it involves an entire change in the purpose for which it was instituted and to which it should be kept true. *The* Week of Prayer was not in design simply *a* Week of Prayer. It was not for prayer in general, but for prayer for a specific object. As every one familiar with the history of the matter knows, the observance was suggested, not with reference to a variety of objects for which Christians might well unite in supplications, but for a most definite purpose, namely, for prayer that "God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation." The call which was first made in 1859 by missionary brethren in India had its origin in the profound conviction that the great need of the world was such a gift and reception of the Holy Spirit by believers that divine energy should be given them for the world-wide proclamation of the truth, and that such an enduement of power from on high was needed for and would result in the bringing of the world to Christ. They sought to bring to the front among Christians the grand fundamental truth, that we are living under the dispensation of the Holy Spirit, and that what is needed to bring the human race under the beneficent sway of the Gospel is that there be such full reception given to the Divine Spirit that he shall have full control of all Christian hearts and, through the power given them, over the hearts of the unbelieving world.

Is it the purpose still to keep this end in view? If so, it is a conclusive argument against the change of time suggested, that Passion Week is not adapted to the end proposed. Inevitably the thoughts of Christians during Holy Week will not be upon the work of the Spirit and of his dispensation, but rather upon the history of our Lord's last days upon the earth. Thoughts that are most proper for that week are not thoughts that lie at the basis of the Week of Prayer. In the Christian's care of his own soul and for the cultivation of his inner life, he perhaps can find nothing more helpful than meditations upon the last days of the earthly life of his Saviour. But the Christian has other work to do than to recall that earthly life or to gaze upward into the heavens. This same Jesus who walked over the dolorous way and has ascended on high is still on earth with his disciples in the interests of his kingdom, the establishment of which these disciples are to make the great object of their lives. That kingdom is of supreme importance, and that it may come in all the earth should be the burden of every Christian's prayer and the end of all his efforts. To help keep this end in view and to stimulate prayer for this object is the high purpose for which the Week of Prayer was instituted. To change the time of observance to a week when it would be quite impossible to keep other thoughts from dominating the attention would be simply to defeat the special end in view.

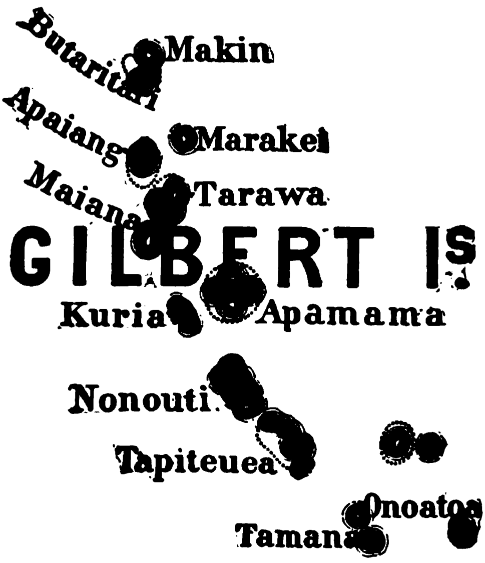
But there are those who, while agreeing with what has been said in regard to the original purpose of the Week of Prayer, will yet suggest that times have changed, and that the churches have not held strictly to the original purpose, and that we must broaden its scope in order to give it more efficiency. It is lamentably true that the original design has been largely overlooked. Who is most at fault for this, it might be ungracious to inquire. Certainly some blame may be laid upon those who have prepared topics for the Week of Prayer, presenting a multitudinous list of objects for which prayer may be offered, while not seldom ignoring the specific matter of the world-wide gift of the Holy Spirit. But whatever may be said of the past, we are bold to say that there was never a time when there was greater need than now for emphasizing the truth which underlies the Week of Prayer; namely, that the supreme business of Christians is to give the Gospel to the world, and that to do this successfully they must be endued with power by the Divine Spirit in answer to prayer. This is no narrow theme, not something at one side of a Christian life, to which an occasional thought may be given. It is central and vital. The Kingdom of Christ is the grandest thing on this earth, and its progress and hastening should absorb the thought and energy of every disciple. The Week of Prayer, having this for its central theme, is needed in the Christian church of to-day. Let not a change be made in the time of its observance, which will certainly put in the background the main idea which should be kept in view.

Letters from the Missions.

Micronesian Mission.

GILBERT ISLANDS WORK.

A TOUR of this group was made by the *Morning Star*, which left Kusaie October 26, with almost every member of the Training School on board. The plan for the voyage was entirely changed on account of headwinds and strong currents, and the breaking of a pump on the *Star*, so that much time was lost.



Pleasant Island, which is quite to the southwest of the Gilbert group, and is not presented on the sketch-map given herewith, is under German control and the commissioner does not permit the *Morning Star* to land there twice without first returning to Jaluij. Notwithstanding these various hindrances, the report of Mr. Channon of the work at the several islands is, on the whole, encouraging. His report follows: —

PLEASANT ISLAND.

"This year the governor informed me that we had no title to our churches and buildings and mission grounds and that our teachers were holding their stations only by courtesy of the German government, and on their leaving the island at any time would not be allowed to return, nor would I be permitted to land a new teacher in their place or at any new station. It is already time that one, at least, of the teachers had a vacation or was transferred to another island. The governor has forbidden the teachers' wives helping in the schools, and also the teachers from preaching in other villages than their own. If, therefore, no concession can be gained from the commissioner at Jaluij, it is only a question of a year or two, at most, before we shall have to abandon the work on the island entirely.

"The work at Tabwia's station was in good condition, notwithstanding he had been held in prison for several weeks by the governor for a trivial offence. While Tabwia was absent at Kusaie the governor made the law forbidding the teachers to preach in any station except their own. On Tabwia's return he preached several times in the church of another teacher who had fallen into sin and deserted his work. The governor heard of this and put Tabwia in prison for two or three weeks; but when released he returned to his work, nothing daunted. The *Star* failed to reach this island the year before, and so we found the teachers quite in need of supplies. You will remember that the people of this island are quite unlike the Gilbert Islanders in custom and language, so that the teachers are almost foreign missionaries and therefore more dependent on the *Star*. I am sorry to have to report that one of the three teachers had fallen during the year, and had been sent by the governor to me at Kusaie. We succeeded in again uniting him with his wife and left them at Makin, their home, where we hope they will maintain themselves as Christians, their work as teachers being ended."

BUTARITARI.

"At Butaritari, the next island visited, we found the work in good condition, but in great need of teachers, and we had none ready to leave. However, we hope to have some next year. Maka, the faithful Hawaiian veteran, was at his post as pastor, but his wife was in a sad condition, being paralyzed in all the muscles of her body; in so helpless a condition that she was unable to undertake the long voyage to Honolulu.

"The king of this island is a Christian, and has just returned from America and was very anxious that his people should be taught. He asked for several teachers. [See the article in the Young People's Department.] There is only one teacher for 3,000 people. Strict temperance laws are enforced over the natives, but the white foreigners keep an open saloon in defiance of law. Who are the pagans? The king has asked the English, who have now assumed a protectorate, to help close this saloon. The captain of the English man-of-war said he might tax it. Perhaps the saloon cannot afford to pay taxes and so it will be closed.

"The Catholics are busy intrenching themselves here. Oh, that they would fight only the devil, and leave us to do the same; but this is not their policy evidently. They have already begun proselyting and succeeded only the day before our arrival in inducing a lad (who was preparing to come to the Training School at Kusaie) to come with them, promising him $50 a year. The priest had just gone to Sydney to secure a steam vessel for touring, it is said.

"Three new Hawaiian missionaries were here awaiting the *Star*, to be taken to their places for future work. One has left to help brother Maka, and the others taken to Apaiang and Maiana."

MAKIN.

"Here we found the work in a prosperous condition. We had our first experience with the truly heathen, who attempted to hold one of our schoolgirls. The heathen relations often have more authority over the children than their parents have, but in this case the father, who is a Christian, triumphed, and the girl returned with us."

MARAKEI.

"At Marakei we found brother Kanoho holding the fort against the heathen element. Satan is very strong and there is much darkness on the island. Kanoho has been busy and faithful during the year, but he needs help and a rest. His wife is paralyzed also, but only in one side."

APAIANG.

"Here we saw how much evil one man can do. Kaure, who was ordained two years ago with so much hope, has proved himself unworthy, having fallen into gross sin. The king, who is a weak and vacillating fellow, immediately followed Kaure's lead, closing all the schools, and both were soon busy reinstating the old heathen dances which had been tabooed for years. The king went from village to village to start the dance, in some cases threatening the church members if they refused to take part. The weak members yielded, but some proved faithful and stood firm. In one village every member refused, even after he threatened dire vengeance. It was impossible in our short stay to tell just how many had been led away. All the teachers, except Kaure and one other, had stood firm and were working faithfully to hold the people. It will prove a great trial to the church members. All the heathen element, of course, were rejoicing, and to outward appearances Satan was triumphant.

"Two days were spent here, exhorting the teachers and church members to hold firm. The thought that Mr. Walkup was on his way with his new ship, the *Hiram Bingham*, filled them with new hopes and they promised to fight manfully until he should come, when I hope he will spend several weeks with them. Brother Kaai, the new Hawaiian missionary, has a hard task to begin with, but it is certainly providential that a new missionary could be left in Kaure's place. Mr. Kaai seems to be filled with the true spirit, and, I trust, will prove a true servant of the cross."

TARAWA.

"At this island Satan has accomplished his purpose in another way. For more than a year the island has been suffering from war. Last year Mr. Walkup destroyed ninety guns, and the chiefs promised to keep the peace; but after Mr. Walkup left, they again set about killing one another. The British man-of-war came later and destroyed more guns, and since then there has been no fighting; but I heard, on landing, rumors of war. All the cocoanuts have been tabooed, and are brought to the trader to pay debts. During the war a great many trees were cut down, so that brother Teraoi has had a hard time during the year past even to get enough to eat, and of the $200 salary pledged before the war he has received nothing. The church has lost about sixty members. A few left the island during the fighting. We also lost one teacher on this island. Family discord ripened into separation, the teacher falling into sin and deserting his work. This leaves but two teachers on this island. Paul, the second teacher, though a cripple and only imperfectly prepared for his work, was faithfully teaching to the best of his ability. If the English succeed in maintaining peace, there is a ripe field for an Hawaiian missionary."

MAIANA.

"As we go south through the group the heathenism increases, and we appreciate more fully the results of missionary work which was begun in the northern portion and has always been more vigorously prosecuted here. Brother Lono has a good school this year, and had sent out from it two teachers to other parts of the island. The other, Bakati, had a good school, but had been compelled to leave the larger share of the teaching to his wife while he was busy getting food and fishing. The natives had given very little food during the year to help the teacher."

NONOUTI.

"All the teachers at Nonouti have stood firm and kept up their schools well. A good evangelist preachet is very much needed on this island. I hope that another Hawaiian missionary can be sent here. Here and on Apamama the Catholics are vigorously seeking to gain followers by means of regular gifts of tobacco and cloth to all who will come to confessional."

TAPITEUEA.

"Schools are small here. Brother Paauli finds that during his absence at Honolulu the Catholics had absorbed most of his following, but he is gradually gaining a new start. Brother Kaaia's church was in good condition, but with no steady school. The natives here are busy dancing as of old. Now the Catholics are encouraging them and leading in it."

THE BRITISH PROTECTORATE.

In concluding his report of the islands Mr. Channon speaks of many respects in which the work is far from encouraging, specially referring to the scarcity of teachers and the opposition of the German government at Pleasant Island. Among the encouragements he specially notes the establishment of the English Protectorate over the large portion of the group. The English commissioner seems to have acted with wisdom and a desire to aid the work of the missionaries. He has forbidden the sale of firearms, ammunition, and intoxicating liquors. He sent away several traders of notoriously bad character, and he has assured the native chiefs that law and order would be maintained and that they would not be interfered with. Mr. Channon writes of

THE GILBERT ISLANDS SCHOOL AT KUSAIE.

"The school work at Kusaie has been prosperous and fruitful. During the year three of the boys were united with the church, leaving only three small boys who have not yet done so. The work in the schoolroom has moved along smoothly. The improvement in the older boys has been marked, giving us great reason for rejoicing. On the tour we secured three new couples and five boys, all of whom seem to be promising. We hope, each year hereafter, to have at least three or four teachers prepared to enter the work where they are so much needed. The school has been comparatively free from sickness, with the exception of some cases of a very troublesome skin disease. With the addition of the new scholars the school numbers thirty-nine: sixteen boys, eight married couples, and seven children."

TOUR OF THE MARSHALL ISLANDS.

It will be remembered that last year there was no visitation of the Marshall group by the *Morning Star*. This was greatly regretted, inasmuch as it was known that the churches were suffering much from the intervention of the German authorities with their work. This year a successful tour was made of the islands, and three new stations were established. It is remarkable that so good a report can be made of the work under the unfavorable circumstances. The German commissioner has his headquarters at Jaluij, and he has no sympathy whatever with the evangelical work carried on by our mission. Especially he takes exception to the strict practice prevailing in the churches in reference to the use of beer and tobacco; he had even been on a tour through the islands teaching the natives that it was right and proper for them to drink beer, use tobacco, and labor on the Sabbath, and declaring that the German government would protect them in the exercise of "their privileges." It is surprising that the natives were not more affected by his declarations. Dr. and Mrs. Pease and Miss Little were on board the *Star* with the Marshall Islands scholars who had been at school on Kusaie. The following is Dr. Pease's report of the work among the islands: —

"At Jaluij, Jeremaia was well; his wife ailing. He has had some rather hard experiences since I last saw him. For several months he was almost destitute of clothing, and entirely so of books. But he has worked hard, and the church has increased considerably until it is now the largest in the group. We have given to him as assistant teacher for next year Jeremaia, 2d, who was recently married to Likarok, of the Girls' School. This young man is son of old Benjamin, of Ebon, and is unusually proficient in singing. As Jeremaia needed a vacation and we needed his assistance in some of the other islands, we took him along with us on the *Star* for the tour through the group.

"While at Jaluij news came of the death of Emily, Andrus' wife, in Ailinglaplap, so we took that island next in our course. Emily we remember as a good woman, of a sunny disposition, quiet, patient, exemplary in her conduct. We realize that in her death we personally, as well as the Lord's work, have suffered loss. We deemed it best to have brother Matthew in Andrus' place. Kapen Uzi, one of our scholars, was married to Obadinia, of the Girls' School, and remains to assist him in teaching. The work on the island is in a better condition than we could have expected to find it. The church now has 100 members."

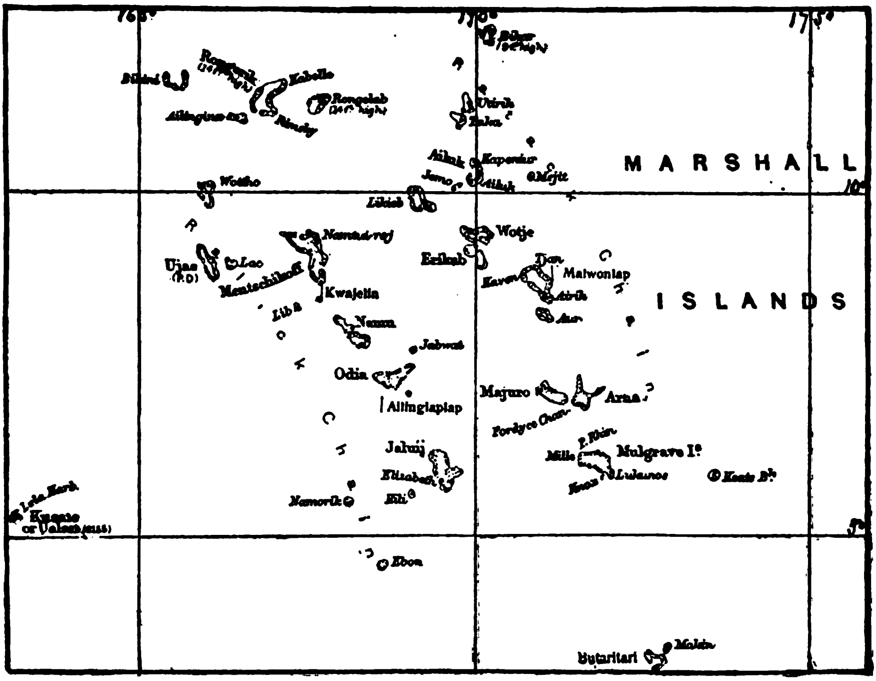
NAMERIK AND EBON.

"Touching next at Namerik we had the customary busy day on shore. Admitting members to the church, marrying, celebrating the communion, baptizing children, dispensing medicine, etc., fill one day very full. The church is just about holding its own. We took away Lalij, and left Langito, a deacon of this church, in charge. He has been in Kusaie two years. An unusually large number wished to go from this island to our school on Kusaie, and we took as many as we dared.

"The next island was Ebon. This we found to have suffered a good deal from our long absence and Hairam's ill-health. The enemy had been sowing tares broadcast and we could see them on all sides growing vigorously. The church had lost several members by death, removal, and expulsion. It remains to be seen whether or not it is essentially weakened thereby. The contributions were about as usual. As a matter of necessity we continued Hairam in charge, although he is unable to do much work."

MILLE AND ARNO.

"From Ebon we went to Mille. Here the work had made considerable progress, and the church is now the third in the group. It seemed wise for Joseph to go to another island for a time, and for Loktop, his assistant, who had lost his wife, to return to Kusaie for another year. Lojilairik, of Ebon, was ordained and put in charge, with Lekorok, of Jaluij, as assistant. Both have been in the Training School, and the wife of the latter is a graduate of the Girls' School at Kusaie.



"At Arno we have two stations. At Ine Raijok's place, the commissioner had put in some very effective work. The head chief was keeping people from church and school and was trying to get Raijok's daughter married to a heathen. Raijok was discouraged; his wife was in need of medical aid. On the other hand, a minor chief, who in heathen times had been a noted fighter, and some forty of the church members were making a brave stand for the faith. It did us good to see their courage and stedfastness. Our failure to come last year was a sore trial to them and had aggravated their troubles. We took away Raijok and family and left Nabue alone, though with some misgivings. But there was nothing else to be done. At Thomas' station everything was cheering. You may remember how we landed him there one dark night about two years ago, where no missionary had ever been. He has a pleasant church building and dwelling-house, and a little church of nineteen members. His people made us a generous present of food, consisting of pigs, fowls, cocoanuts, and preserved breadfruit and pondanus.

"In Mejuro the gospel seems at last to have become firmly rooted. The church now numbers sixty-one members, and there is a great demand for books and schools. Lokjirak, whom we left here two years ago as assistant teacher, and whose wife was one of the most promising of the graduates from the Girls' School, after a few months' work deserted his post and went back to Jaluij. Brother Larenum's wife had become ill and he had sent her to some of her friends in Jaluij. So we relieved him, somewhat against his will, and left in his place Lanien, with Nabunbun as assistant. Both of these have recently been in the Training School, and the wife of the latter is a graduate of the Girls' School. We did n't see any footprints of the commissioner here."

NEW ISLANDS.

"We next visited Aur, a new island, to prospect for a station. We found the people, at the islet where we called, anxious for a teacher, but no definite arrangements could be made for his staying until we had conferred with Mourjie, the chief of Malwonlap, who also has jurisdiction over this island. So we held brief open-air services on shore and went on to Malwonlap. At this station we found Bil, the teacher, happy and prosperous. He had a new meetinghouse all ready for dedication. The house was small but well built and highly ornamented with native work.

"We next called at Mejij, or, as the sailors say, Mejit. This is a small island north of Malwonlap, without lagoon or anchorage. More than a year ago the chief of the island had sent us an urgent request for a teacher. We found 200 or 300 raw heathen, many of them in the aboriginal costume and all evidently in need of a missionary. We held a short service on shore in the open air, and left our man, Lailemon, whom the chief took into his own house. We sailed from here to Jaluij again, to leave Jeremaia and our supernumeraries, and thence to Namo. Here Nierik was well and the work in a satisfactory condition. We spent a busy day ashore, marrying, baptizing, and administering the communion.

"We went from Namo to Kwojelin. This is another new island where the people, some of them, have long wanted a teacher. We could n't find a suitable man for this station, but left one who will perhaps do until we can find a better. Lakiring is a good, earnest Christian, but is not strong and cannot teach very well in school.

"Lae and Ujae we report as one station, although the islands are not in sight of each other. At Lae, as the *Star* did not enter the lagoon, we had a pull of six or eight miles in the boat. We held service in their little meetinghouse, received two or three to the church, and administered the Lord's Supper. Between 100 and 200 people live on this miniature atoll.

"At Ujae we anchored in the lagoon and held the usual services on shore. The work here, as well as at Lae, is apparently flourishing. Lailero has proved a good, faithful worker, and we take him for another year in the Training School, after which he expects to go back and be settled on Ujae. This being our last island, we squared away for Kusaie."

FROM PONAPE AND MOKIL.

Mr. Rand wrote from Mokil, January 12: —

"We were at Ponape two nights, anchored in the Spanish harbor. The governor would not permit the *Morning Star* to go around to Kiti, neither would he let me go around in a boat, giving as his reason that the *R. W. Logan* was in some way connected with the murder of two of his men on December 26. The governor assured me that the question in regard to our resuming work on Ponape had been settled between Spain and our government, and without doubt he would receive word by next steamer authorizing him to permit us to return. Personally my visit with the governor was very pleasant, but I cannot but feel that the Manila government are doing all they can to keep the missionaries out of Ponape.

"Most of the Christians in the Metalanim tribe are holding on to their faith and are keeping up the church work. Many in the other tribes are still trusting in Christ, and are keeping up the meetings in their own houses. They are holding on, hoping that their missionaries will return. I was at Ngatic over one night. Not so many had been restored to the church as I hoped would be; still the church was in a better condition spiritually than it was a year ago. If I could have spent two weeks with them, I think most all of them would have been restored.

"The work at Mokil has prospered beyond our expectations. In our four terms of school there was an average of seventy pupils. Twelve of these were in the Training School proper. The Mokil church contributed $66.60 to the Board. This — with labor on our house, amounting to more than $250 — and all the native food we needed, besides the enlargement by twelve feet of the church, we think a pretty good showing for an island with a population of less than 150. The above does not include the food and work contributed to the Girls' School, which would make it about $175 more."

RUK AND THE MORTLOCKS.

A letter from Mr. Snelling, dated January 17, briefly refers to the work of the year. In February, 1892, Mr. Snelling went to the Mortlocks and found the work at a low ebb. Lukunor and Oniop were exceptions, but during the stay of the *Logan* there seemed to be a decided quickening at most of the islands. Mr. Snelling says: —

"The vigor of Christ's kingdom at Lukunor has been wonderful, pervading all classes. Since that time the schooner has returned to them in July, taking five teachers, four of whom are able to do a good work, leaving only two islands without a teacher. The schooner again visited the islands in September, leaving large quantities of books and reporting a hopeful growth, except at Satoan, where there is no teacher. More recent reports continue good, still excepting Satoan. In May the schooner made a visit to the west to reconnoitre. In September the *Logan* again visited islands at the west, taking three teachers and locating them, one at Poloat, another at Pollap, another at Uman. Schools have been organized and the work begun in all of these places.

"The teacher on Poloat reported six weeks later: 'The people have stolen all my food and I am living on cocoanuts and fish, yet I am willing to endure for Christ's sake, because he suffered for me.' He reports a school of thirty-seven, and an attendance of ninety-five at preaching.

"From Pollap we received only a word that school had begun and they were working on a building in which to hold preaching services.

"The work in this lagoon has suffered through our draining the vital forces here and sending our strength to other islands. This is only temporary. Peace has prevailed in these islands recently. In bringing the chiefs together for the purpose of making peace my life was endangered and also that of the young men with me. The result has justified the risk. Our work is recovering from the down grade."

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Mexican Mission.

A SUCCESSFUL SERVICE.

Mr. Olds, of Cosihuiriachic, speaks of the political disturbance in the western part of the State of Chihuahua and of the probable interruption to the Christian work there, but he gives the following pleasant incident: —

"Our trip to the city of Jesus Maria was well worth the effort and the time that it cost. Starting on Monday morning we traveled slowly and did not get through until Tuesday of the following week. We spent Sunday in the mining town of Lloquivo, the only town of any size between here and Jesus Maria, where we held a successful service in the house of one of the principal men of the place. He had bought a Bible of our colporter a few months before, and so was open and friendly. We made several friends there, and convinced others that the Protestants were not so utterly devilish as they had been taught to believe. In Jesus Maria, which, like Chihuahua, Parral, and Guerrero, is the head of a district, and a bustling, active city, we commenced by inviting those whom we knew as believers, to the house of one of their number, where we were entertained, and for several evenings held services, in a quiet way, with them and their friends. Meanwhile we were doing the best we could to find a large room for a public service. At first we were unsuccessful, for houses were small and every house occupied to its fullest capacity, but at last the superintendent of the large mining company operating there offered me for Sunday afternoon a large room which the carpenters were fitting up for the company store. We immediately got out invitations, and at the appointed hour had the satisfaction of seeing more than 100 in that room.

"Among them were some of the principal people of Jesus Maria, so that character was given to the gathering. The *Jefe Politico* was there and several members of the city council; the civil judge and the leading lawyer of the place, with their wives and other members of their families. Our American friends also came out in good force, and many of them, although seeing the Spanish words for the first time, joined heartily in the singing of 'Shall we gather at the river?' 'Rock of ages,' 'Sweet by-and-by,' etc. The people seemed very much interested and satisfied, and several expressed themselves very kindly afterward. It was very interesting to notice the change in the behavior of the people whom we met on the street the next day. Before there had been everywhere in the air a hostile coldness, almost approaching persecution, and indeed a stone was thrown against our door one night while we were having service; but after that meeting the atmosphere was changed and we were treated with respect and friendliness. One day we went out to a village four or five miles distant, where we found a little company of six Christians, some of whom had received the truth in Cusi and others had learned it from them. Twenty were soon gotten together for a service there."

HERMOSILLO.

Mr. Crawford writes from this place, April 3: —

"During Holy Week, as it is called, we held extra meetings at nine o'clock in the morning and at eight o'clock in the evening. There was a good number out at each meeting, from twenty to thirty. Saturday night we gave the 'Life of Christ,' with the sciopticon, and the house was full and gave the closest attention. Christ was presented to them as their *only* and wonderful Saviour, while they looked upon the scenes and tragedy of his death and resurrection. Sabbath evening we received five to membership and baptized two children. Several who had withdrawn have been won back again and others are interested in the gospel. We have lost a good many, but others come in and we keep along. The work is growing and quite encouraging in Las Miñas Prietas, where our native helper lives and works. He has built a church there at his own charges, with the help he received from the miners and the company."

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West Central African Mission.

INTEMPERANCE AT BAILUNDU.

THE new school opened at the *ombala*, or the king's village, has a good attendance, and Mrs. Woodside, who has charge of it, speaks enthusiastically about the progress of some of her pupils. In response to an inquiry as to the use of intoxicating liquor and its effect upon the work, Mr. Woodside writes: —

"The amount of bad whiskey that comes inland has increased very much in the past few years. When a caravan of native traders returns from the coast it is customary for them to carry a small present to the king, which now almost always consists of whiskey. In this way there comes to the ombala a good deal of the vile stuff. Then again traders, who are becoming more numerous, usually bring the king whiskey. A short time ago, just as we had gathered our Sunday crowd, word came that the king had called together all the old men (his council). They soon assembled and others with them. I learned that a trader was passing and had sent word that he was coming to see the king. The general expectation was that he was bringing whiskey. I went up to see what was going on, and I saw there about 200 men waiting anxiously the arrival of the trader. He soon came and with him the expected keg of whiskey. After filling a few bottles, which the king put aside, the rest was distributed to the crowd.

"It is sad to see how anxious the men are for the whiskey, and not only the men, but the boys as well. About a year ago when at the ombala as they were drinking whiskey, I noticed how one little fellow, not more than eight or nine years old, a bright little lad, managed to get as many as a half-dozen little drinks. I learned that he was the king's son, and by his head wife, and this is the reason that all were so ready to give him some of their whiskey. The effect on this little fellow is clearly seen. He has lost much of the brightness of his looks, and Mrs. Woodside says he is rather dull in school. Another of the king's sons, who has been coming to the ombala school and is remarkably bright, seemed rather stupid one day, and Mrs. Woodside asked him what was the matter with him, whether he was drunk, and he said he had been drinking whiskey, but that he would not do so again.

"A few times lately I have found Muenekalia, the man next to the king, at whose place we have our meetings, very much the worse for liquor. I have told him plainly of it afterward, when I found him sober. He admits it, says it is bad, and that he will not drink any more, which promise he faithfully keeps until he can get more, when he drinks as before. I think that whiskey-drinking will be a very great hindrance to our work at the ombala, and more and more so throughout the country, especially among the old men.

"Trade is poor now, and we are very thankful that it is so, for when trade was brisk there was more whiskey. I do not think the trade will soon resume its former status. The price of rubber in Europe has fallen very much, and the duties at Benguella have been increased, so that they cannot afford to pay the prices they once did. Then, too, I learn they must pay more for the rubber in the interior. The people from Bailundu who go to the interior for rubber do not themselves dig the rubber, but the people there dig it and sell it to the traders, who carry it to the coast. The shortsightedness of the Portuguese trader too helps to a stagnation of trade. By their giving them whiskey the trader soon drinks up his capital, and he has nothing with which to go again to buy. This whiskey business is an unmitigated curse. The stuff that is given to the natives is of the vilest kind. We have a physiological school chart which was given to us by a friend of mine, which has additions showing the effects of alcohol on the various parts of the body. I have shown it to a number of the old men. They say it 'makes fear.' If it would cause enough fear to make them leave the stuff alone, it would be a good thing for them."

ADDITIONS AT KAMONDONGO.

Mr. Fay, under date of February 24, writes: —

"Next Sunday will be a rare day for us. Ten out of my class of twelve, five lads and five young women, will be received to the church. All but one of the women are married. Of one of them I was rather doubtful, but I depended largely on the church, and they thought best to take her in, so I will try to instruct her quite carefully.

"The examinations were in every case quite satisfactory, and the spirit of the young people good. They all showed a fair knowledge of the truths connected with salvation and their need of it. Nearly all were emphatic in relating the reasons why they accepted the Christian faith, namely: that their sin needed forgiveness, and only One could give this. The work of the Spirit in their hearts seemed to be comprehended well by most of them.

"Our school work is moving along at its regular pace. The Farm School has now eleven lads, and could have many more if I could get around to look up a lad or two from each village.

"The Sunday services are now again on the increase; months of increase are always followed by a waning, and then increase again. Sunday before last we had 260 for morning service, and last Sunday 216. Our afternoon services are now as large as the morning services used to be before I went to America.

"The presswork has been progressing finely. To-day the edition of 500 copies of the first fifty-one Psalms was completed as far as printing goes; it is still to be bound. When The Acts is finished, Miss Bell will rest from presswork, except simple oversight."

FROM CHISAMBA.

Mr. Lee wrote, February 17: —

"The attendance upon our services has been even larger than that reported for the two previous months. We have held all our Sunday morning services in the open air, because the crowd has been larger than any building we have could accommodate. The attention and interest manifested on the part of the people continue to give us great pleasure and encouragement. We have many evidences that the Lord is with us in the proclaiming of his Word, and our hearts rejoice whenever we find an instance of the truth entering into the heart of one of these poor unenlightened people. Being human we *do* love to see some fruit of our labors, and though, when discouraged, we try firmly to trust that the Lord will do his own work in his own appointed day, we feel greatly stimulated to further efforts when what we are doing appears to be accompanied and sealed by God's blessing."

European Turkey Mission.

GROWING CONGREGATIONS.

Mr. Marsh writes from Philippopolis, April 8: —

"A Sabbath I spent in Haskeuy both encouraged me and troubled me. I was glad to preach to a full house morning and afternoon, but was troubled when the brethren waited upon me to say that they must have a new church. They enlarged the old one a year or two ago, but it is now becoming too small again. I told them I could not encourage them very much as to any outside aid. They really need a new church soon. Within two years they must have one costing from 400 to 500 liras. They have a good lot.

"I also spent a Sabbath in Panagurishte. The church was fairly well filled in the morning with 110 hearers. In the afternoon, at the service for baptism and the Lord's Supper, there were 250 persons inside the little chapel, and a good many outside unable to get standing room within. It was a hard service to conduct for such a company. But we had good order and close attention for one and three-quarters hours. The preacher there may become pastor in the Merichleri church before long."

Mr. Baird, of Monastir, reports that the spiritual state of the church at that city is very encouraging. The attendance at the preaching services and prayer-meetings is much larger than usual, and a number are preparing to unite with the church. He also reports from Strumnitza that the church is in a better condition spiritually than for a long time past.

Eastern Turkey Mission.

ERZROOM. — POVERTY.

Mr. McCallum, writing from Erzroom April 6, says that they are holding a special week of prayer with some signs of a quickened spiritual life. As to the suffering and want about them, Mr. McCallum says: —

"Last week I went around to the brethren in their shops with the church committee, to secure a little help for the sufferers in Malatia, and in a short time we secured £10 T. ($44). This I think was very good considering the present poverty, and they gave gladly. The condition of the poor this year is fairly startling. There is grain in the country, but thousands have absolutely no money and no credit. Our pastor in Khanoos writes that every time he eats a piece of bread he feels guilty, as so many all around him have nothing to eat. How they live is a mystery to me. The farmers are fairly in despair, and as one of them said to me the other day, 'We are praying that the cholera may come and end our misery' — but even that relief is denied them. Provisions of all sorts continue dear. We could easily spend £1,000 relieving worthy poor. The Koords too continue their depredations. No wonder the people despair. On one side they are constantly exposed to the raids of these licensed robbers, the Koords; on the other the government is forever demanding heavier taxes. For instance there is a tax of about twenty cents per head on sheep. This winter in Khanoos the Koords raided a village and carried off all the sheep — about 300 head. Now the government demands the sheep tax. In vain the villagers plead that their sheep have all been carried off; they must pay the tax. Where can they get the money? They have no produce to sell; they have not even seed for this spring's sowing. This is but a sample; scores of such stories are told. Truly the condition of the people is pitiable in the extreme."

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Marathi Mission.

ZENANA WORK. — YOUNG MEN'S CHRISTIAN ASSOCIATION.

Mr. Henry Fairbank reports the ordination of four pastors within the district of which he has charge, an account of which we hope to receive later. At Dedgaw twenty-four persons have been received to the church during the first three months of the year. Mr. Smith writes of the zenana work in which his wife and Miss Nugent are engaged: —

"They have now about sixty houses which they visit regularly. They visit every day from three to four hours, each going to different houses, accompanied by a Bible-woman. For the past two months Miss Stockbridge has been assisting in the same work. She takes Mrs. Smith's Bible-woman and Mrs. Smith goes alone. They have divided the city into sections and each has her own district.

"Besides this afternoon work Mrs. Smith in the forenoon teaches the new Bible-woman's class, and the other ladies study Marathi and superintend several schools for heathen girls.

"Mr. Lay has had charge of the Manual Training Department of the High School since June, 1892. This is all he has done in the High School, so that my hands have been more than full. Mr. Lay has been instrumental, in addition to his other work in the Theological Seminary and the school, in opening a Y. M. C. A. here. We had the formal opening last night and it was a great success. It promises to be an evangelistic centre of great importance — so important that we ought to have a man for this special work at once. A college man, well up in Y. M. C. A. work, is what is needed. He should also be an expert in physical exercise; this will draw the young men of this city who wish to be trained rationally. A short address I gave last evening on the question was appreciated, and I have already been asked to discuss the question at length.

"I hope the Young Men's Christian Associations of America will send us out such a man and support him, or that one of the colleges will send a man."

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Madura Mission.

THE PRESSURE OF WANT.

Dr. Washburn, of Pasumalai, writes:

"The famine is having an effect to diminish our classes, because people cannot afford to pay the fees on which we depend for the larger part of the country-raised income. I cannot tell how far this will affect us, but nowadays my life is constantly made miserable by the young men and boys waiting persistently around my door to beg for free instruction, or half free instruction, or a quarter free instruction in the college or school. These beggars will not take a polite 'No' for an answer, but come day after day, like officeseekers at Washington, to press their quest. I have seen no less than five to-day. I saw as many yesterday, and many of them have very pressing needs and some very pathetic stories to tell. This pressure began last week when the University published the results of the past year's examinations, and will continue till some time in March, when those who join can no longer put in enough days of school and college attendance to secure admittance to the examinations.

"The last University examination resulted very favorably for us; all the Christian boys in the class having passed and one half the whole class. This will place us high up in the list of colleges — a place which we have pretty uniformly held.

"Our college class, and perhaps our sixth form high school class, is likely to be small and produce us very small income from day scholars. This would be of little account when food is abundant and cheap, or when our ordinary appropriations were granted, but it is most inopportune now and becomes a serious matter. I shall reduce our expenses to the lowest point and still keep the institution running, but I cannot dismiss the regular teachers and professors; and my expenses will certainly exceed our prospective income.

"If the churches have made up their minds that they will not sustain the work, there is nothing for me to do but to let the college and training institution perish, as I see the hundred of acres of half-ripe grain about us perishing by the drought. I have not begged until I can spend no more."

Foochow Mission.

EAGER INSTRUCTORS.

Mr. Peet gives the following interesting incidents, showing the ingenuity of the native Christians in presenting "the doctrine" to objectors: —

"In our Christian Endeavor Society we have gone so far from the regular order of things as to elect, besides the usual committees, a company of young men called 'exhorters,' whose office it is during each week to speak to at least one person on the subject of the soul's salvation. Each Sunday night each of these 'exhorters' gives, in a few words, his experience in that work for the past week. A few weeks ago one related his experience substantially as follows: —

"'In the village where my shop is located the opportunity for Christian work is excellent. It has been my privilege quite frequently to hold conversations with a certain old man on the subject of God's love and man's duty to his Maker. A few days ago he came into my shop in a greatly disturbed state of mind because of his eyes, which were in a seriously diseased state, and said: "I don't believe God loves me, for if he does he would not have brought all this trouble on me as soon as I began earnestly to seek after him." I took down the Bible, turned to the book of Job, and beginning at the first chapter read selections here and there through the book, showing how God afflicted righteous Job and at the end rewarded him doubly for his patient endurance. When I had finished, my hearer said: "But the Bible is not true, for it says in one place that the Lord gave Job twice as much as he had before, while as a matter of fact, although at the last he had twice as many oxen, asses, camels, etc., he had only the same number of sons and daughters instead of twice as many." For a moment I was speechless, not knowing how to harmonize this apparent inconsistency. I lifted my heart in prayer for guidance and the answer came. I said, "Job did have twice as many children as he had at first, but *half of them were in heaven*." This answer seemed to satisfy my hearer, and I was rejoiced that I was able, through the guidance of the Spirit, to remove what at first seemed to threaten to destroy any favorable impressions I may have made on this aged inquirer.'

"Another member of our Christian Endeavor Society, a man eighty-eight years old, wishing one evening to illustrate how Christians should be the salt of the earth, said: 'You know if you sprinkle salt over bad fish, in two days the fish will be eatable. Such is the renovating power of salt on fish. In like manner Christians must make bad men good.

"The doctrine of the Trinity is no longer difficult to understand, at least to one of our Christians, who holds that the union of three in one in the Godhead is the same as the union of bone, 'meat,' and skin uniting in the formation of a human being. The same Christian traces the origin of the 'Monthly Experience Meeting' back to Revelation, where we are told that the tree of life yielded its fruit every month.

"Thus, while we may think such explanations entirely unwarrantable, still we rejoice to see the spirit of prayerful investigation rather than that of apathy, which is altogether too common among followers of the Lord Jesus. These Christians need the prayers of the more favored of their brothers and sisters, that the time may be hastened when they shall be able to grasp more fully the spiritual meaning of the truths and teachings of the blessed gospel."

SHAO-WU.

Writing from Shao-wu, January 9, Mr. Gardner says: —

"Soon after our arrival we had a call from the Prefect, the highest officer at Shao-wu. I promptly returned his call the next day. He seemed to be a very pleasant man to meet, had been in the United States, and spoke especially of New York and Washington. I have started Saturday night prayer-meetings with the preachers, and the help to them and general results are very encouraging. Since our arrival in Shao-wu I have baptized one literary graduate, who gives promise of much usefulness to the mission."

At a later date, February 28, Mr. Gardner reports great rejoicing at the return of Mr. and Mrs. Walker and the coming of Dr. Bliss. The Boys' Boarding School was about to open with twelve or fifteen students, and Mr. Gardner expects to have three or four young men in a theological class. They had been greatly cheered by the coming of a young inquirer from a village thirty-three miles distant, bringing with him his mother and sister that they might hear the gospel message.

Mr. Walker, under date of February 9, writes: —

"The work seems to be progressing favorably. At Yang-k'eu, eighty miles below here, we found a dozen or more inquirers, one of them a man of more than ordinary promise. At a village about thirty miles this side of Yang-k'eu there is a man of considerable prominence in the community, who two years ago was a badly backslidden inquirer; but we were much pleased to find that he has returned again to the better way. Two or three others seem to be coming with him.

"The problem of a proper and sufficient supply of native workers seems in a fair way to be solved. We have received in the past three years an unusual number of men of from fair to good scholarship according to native standards, who would naturally be leaders among the people; and if they will only cherish the true spirit of Christian humility, with a heart to shepherd the flock, they will furnish the basis for a strong and effective native ministry. Our two older men of this class, Yau Sien-sen and Chang Sien-sen, who have been our standbys, the latter for six or seven and the former for fifteen years, seem to us to be good models for the newer ones to follow, and the indications are good that they will do so. Only the need grows faster than the supply.

"For the coming year Mr. Gardner will have charge of the work in the immediate neighborhood of Shao-wu, and I of the work at remoter points. There is work enough for us both right here without going to the remoter points; and there is also work enough for us both away from Shao-wu. In fact if there were four of us instead of two, we should have all we could attend to."

North China Mission.

DR. PORTER, of Pang-chuang, gives an interesting account of a Christian whom he met on one of his tours, who had been living within the district without knowing that other Christians were near him: —

"This man, by the name of Chang, some ten years ago went to Moukden, in Manchuria, for business. He was a good accountant and soon found a place where he stayed several years. His employer had already become a Christian and had joined the church of Mr. Ross, of the United Presbyterian Mission. His employer allowed him to go to the Sunday services and he was soon led to accept the Christian truth and was baptized. He also studied a little as opportunity offered. He thus had an intelligent knowledge of the gospel. He was obliged to give up his business some six years ago, and returned to his home some six miles from Chang Ssu Ma. He soon found a little school to teach and so did not get a chance to move about much. Partly owing to this and partly to a quiet disposition, he did not hear of any Christians about him and so felt much isolated. His family friends, on finding that he had adopted the foreign religion, were greatly enraged, especially his mother. He took home with him from Manchuria a large number of Christian books to the value of 60,000 cash. This was a very large amount for a single individual to purchase. It was an indication of his special interest in the Truth. His mother at last got hold of his books and burnt them all. She became more and more hostile to him and would not let him live at home. The family were quite well-to-do, having a little jewelry business which kept the father away at Peking much of the year. The other members of the family treated him with respect, but his mother was very violent at times, and at last forced his wife and children to live at her own mother's house."

It seems that a niece in the family, on returning from a village north of them where she had been to consult an "eye doctor," reported what the doctor had said. The attention of Chang was aroused by what she reported, and he said: "The man must be a Christian; none but Christians talk in that way." So he went to see the eye doctor and found it was true, to his great delight, that there was a Christian near him. Chang then learned about the church at the village, and he has now identified himself with it and has had opportunity, which he much craved, for giving his testimony to the gospel.

TIENTSIN. — THE FAMINE.

Mr. Stanley sends a letter from Tientsin dated March 13, which was the thirtieth anniversary of their arrival in that Chinese city. At the place where he then landed, which was simply a mud hole, there is now a fine *bund*, alongside which steamers land their cargoes with little or no trouble. Since that day the mission has been enlarged from one station to seven, and has now a native membership of over 1,350. Of affairs at present, Mr. Stanley writes: —

"Since the New Year seven have been received into the church and twelve or fourteen taken on probation. Some others are manifesting an interest in the truth. My station class work ended on the 4th, and the class returned to their homes, I hope to help others to an understanding of the truth. Altogether some sixteen have received instruction during the winter, and I think their work has been very satisfactory. Already some of them have met with opposition in their villages, and it remains to be seen if the truth has taken such hold of their hearts as to enable them to witness a good profession. If they do, we may expect good results from this winter's work with them. On the day I closed my class work, I went to Yan Chia T'sun, fourteen miles to the south, to spend the Sabbath. It was here that nine persons were baptized, as reported in my last. There is nothing special to report from this visit beyond a hopeful condition. The great need in such centres is a small place where a helper and wife can live, open day-schools for the boys and girls, and conduct regular services for Christians and inquirers.

I had money with which to assist the brethren there to secure suitable premises and fit them up for this purpose, this and the immediately surrounding villages would at once become feeders for our more advanced schools.

"Mr. Aiken and a helper have made several visits to villages to the northeast and have met with considerable encouragement. We have members or inquirers in ten or twelve villages about Tientsin. For all this opportunity and opening work the working force of the station is inadequate."

Mr. Aiken reports a visit among the out-stations of Tientsin, where he came face to face with those who were suffering from cold and from famine. The amount of distress was terrible, and a great draft upon the feelings of the missionary, who was powerless to relieve the sufferings which he must witness. Yet Mr. Aiken is able to say: —

"Fortunately relief has been extensively given from native sources, and actual starvation, to the point of dying for want of food, has no doubt been largely prevented. Native benevolent societies, partly official and partly private, have distributed money and food. The government has done the same on a considerable scale, besides distributing some supplies of warm, substantial winter clothing, and the immense sum of $200,000 is reported to have been sent north by an official in the south, to be used in giving aid. Yet it is just in this matter of giving help that some of the worst features of human nature manifest themselves. It makes one's blood boil to find, for example, that out of a grant of $10,000 made by the emperor to dig a canal which would make an outlet toward the sea for some of these overflowing waters and reclaim at least a part of the fertile lands which they so often cover, out of such a sum as this not more than one tenth part is actually employed in digging the canal, and the rest stops somewhere on the way; or that out of a government grant of a dollar each to people suffering from cold and hunger, not more than twelve or fifteen cents is actually given to the persons for whom it is intended."

NEW CHAPEL AT PEKING.

Mr. Ament, writing from Peking, March 9, says: —

"I have opened another chapel to the *east* of Peking, in a walled city and at no expense to the Board, and as yet it is supplied by our church members and at the expense of the church. They take a great interest in the work. At Cho Chou the church members have invited a preacher for a month, at their own charges entirely. I learn that the chapel is crowded. The people in that region seem really hungry for Christianity, and are flocking to our chapels."

Notes from the Wide Field.

MEDICAL MISSIONARIES. — We have no complete list of medical missionaries from all lands, but the number of British medical missionaries in the foreign field at the end of 1892 was 164, distributed as follows: Palestine, 9; Africa, 31; India, 46; China, 63. The Free Church of Scotland and the Church Missionary Society lead in the number of medical missionaries in their employ.

AFRICA.

THE UNIVERSITIES MISSION, on Lake Nyasa, has been afflicted by two most disastrous fires at their Lokoma station. No fewer than twelve or fourteen houses must be renewed. The mission suffers severely in this loss and has been obliged to disperse its members for a time till the rebuilding.

LOVEDALE — A new session of this institution has just been opened and, to the astonishment of the missionaries, every place is filled. Among the crowd of new pupils was a group of nine from Bechuanaland, sent by the chief Montsioa.

MEMORIAL OF DR. LIVINGSTONE. — The Royal Geographical Society of England, some four years since, appropriated a sum of money for a present to the chief Chitambo, who was so kind to Dr. Livingstone while living and who permitted the removal of his body after his death. They also prepared a bronze plate to be affixed to the tree by the side of which Livingstone died. Mr. Frank S. Arnot undertook to convey the present, but transferred his charge to Lieutenant Franqui, who has at last accomplished the trust. The bronze plate has this inscription: "Livingstone died here, Ilala, May 1, 1873."

SLAVE-RAIDING ON LAKE NYASA. — Most serious news has been sent by Dr. Kerr Cross that the Arab chief Mlozi has been fighting the Angoni and capturing slaves. This chief, it was reported some months since, was dead, but instead of this he has been at the head of Arab slave-raiders plotting against British rule in Central Africa. On November 18 a band of Angoni surrounded a village at the north end of Lake Nyasa, killing the men and capturing the women and children. The village was only three and a half hours from Karonga, the trading station of the African Lakes Company. In the attempt to rescue these captives the Angoni speared many of the women, but 200 were saved. One of Dr. Cross's house boys, who came from this village, asked leave to go home and see for himself what had happened. While at the village he wrote the following pathetic note: "*Dear Dr. Cross*,—I write to tell you that all the people of the village are dead. My mother is dead. All my friends are dead. I know the names of the women who were speared. I am with great, great sorrow indeed. Perhaps I shall return in five days. Mrs. Cross, you are good. I am your boy. MWAKATUNDU." Dr. Cross may well add: "A tale of such things happening within three and a half hours' journey of a trading station should stimulate all at home to do their utmost to hasten the coming of a new day to unhappy Africa."

INDIA.

REGAINING CASTE. — The missionaries of the Free Church of Scotland report two sad cases of young men who had been baptized but who have been induced to deny their faith and seek restoration to their caste. It is also sadly true that those who adhere rigidly to caste, and who are regarded as most respectable, are perfectly content to receive back into caste one who has been baptized provided he will deny the fact. They have no sense of truthfulness in the matter, and though perfectly aware that a person has been baptized, they only ask him to say he has not. *The Free Church of Scotland Monthly* says: "An apostate need not necessarily be a liar. He may have fallen away in spirit from the faith he abjures before men. Hinduism stands alone, it would appear, among all forms of heathenism in insisting that the apostate must lie as well as abjure; must deny he ever became a Christian before it pardons him for having become one."

CHINA.

OFFICIAL SUPERSTITION. — Rev. Mr. Foster, of Hankow, narrates an incident showing that not only the common people but the higher officials in China are hopelessly given over to superstition. In the city of Nanking, on the ninth of January last, the officials went to the Dragon King Temple to pray for snow. After they had assembled an announcement was made that his Dragon Majesty had arrived, whereupon the officials went outside of the gate of the temple and prostrated themselves before the Dragon's chair. This Dragon was contained in a bottle about a foot high and six inches in diameter, wrapped in yellow, the imperial color. The officials then arranged themselves according to rank, candles were lighted, incense burned, the drums beaten, and all the great mandarins prostrated themselves three times on the ground before the four-footed and tailed god. On the next day a sprinkling of snow fell and the Chinese were fully persuaded of the efficacy of praying to a lizard.

TONGA.

DEATH OF KING GEORGE.—The death of this remarkable man, who was supposed to be over one hundred years of age, has recently been reported. He was a noted warrior as well as king. In 1830 he and his people abandoned heathenism and burned the idol house. In August, 1831, he was received into the Christian church by baptism, taking the name of England's king. He gave to his people a constitution and laws and ruled with discretion and kindness. In 1853 he visited King Thakombau of Fiji. In 1876 there was celebrated the fiftieth anniversary of the landing of Rev. John Thomas on Hihifo, one of the Friendly Islands, from which place two years later the king invited Mr. Thomas to his island of Hapai. At the Jubilee celebration King George made a remarkable speech and some of his expressions we quote here: "To-day is the fiftieth, or Jubilee, year of Tonga. I am thankful that the gospel was ever brought to Tonga and for what it has accomplished. I need not explain to you, for we know it; we all know how sunk in slavery Tonga was, but to-day we are free. To what do we owe it but the gospel? We know how Tonga was covered over with heathen temples, and what has destroyed them but the gospel? In their place to-day we see Tonga covered with churches in which is dispensed the bread of life. To-day also we see a band of native pastors, the fruits of the success of the gospel in Tonga. To-day we rejoice over the progress made during the last fifty years. Other nations have done great things, but how many years has it taken to accomplish them? The great success we have achieved awakens thankfulness. The heathen nation has become Christian; barbarous men civilized; churches and schools in all the islands; a people set free, a constitution given, laws established, with courts of justice and various offices of government. Roads are made all through the land; stores spring up in every town, and all the adjuncts of a civilized country are seen. I hardly feel able to express my feelings to-day. My heart burns with joy when I think of what Tonga has accomplished since Mr. John Thomas landed here, fifty years ago to-day. The Lord has permitted me to see this first jubilee in Tonga. I shall certainly not see the next. If the leaves of the trees and the stones of Tonga had mouths, they would shout forth their thanks to God for what he has done for Tonga. To his holy Word Tonga owes all that it is and all that it has." After this the king was led to form a Methodist State church, the result of which was not altogether happy; but the king remained a Bible reader and a God-fearing man, leading a consistent Christian life. The writer from *The Methodist Recorder*, from which we have condensed this report, says that there is no son or heir to the throne and that it is feared that anarchy will follow the king's death.

Miscellany.

BIBLIOGRAPHICAL.

Eliza C. Porter. A Memoir. By Mary H. Porter. New York and Chicago: F. H. Revell & Co.

One cannot rise from the reading of this book without an enthusiastic reverence for the saint whose earthly life it sets forth and a new apprehension of what a saint in heaven may become. If such mental and spiritual growth kept up for eighty earthly years may result in a character so strong, loving, and lovely, what must be its eternal development under the favoring conditions of the life to come! This delicate woman, whose body seemed only "an excuse for a soul to remain on earth," lived from early girlhood a life of toil, enduring hardness such as falls to the lot of few. A victor over unbelief and sorrow, she lived out the gospel as a missionary teacher of Indian children on the frontier, as a pastor's wife — at first in what was then the *outpost* of Chicago — in the care of her nine children, in her wonderful army experience throughout the Civil War, and afterward as a chaplain's wife in Texas. She was everywhere ready for every good work. Her unflagging zeal for missions, home and foreign, was a stimulus and strength wherever she might be, and found its natural expression in the willing gift of her son and daughter to the work of the Lord in China. She was a true mother of missionaries, watching and praying and holding up their hands from afar. When all our Christian women are animated by such a spirit as Mrs. Porter's, the kingdom of God on earth will indeed be at hand.

In the same spirit of loving self-sacrifice her daughter has prepared these memoirs and her husband has published them at his own expense, the proceeds of the sale being devoted to the Missionary Home Association of Oberlin, Ohio, toward the building now so greatly needed for missionary children. Are there not other givers like-minded who will be moved by their example to make abundant offerings for this object?

Scenes from Every Land. A collection of over 500 fine photographic views, size 11⅛ x 14⅛ inches, designed to take the place of an extended tour of the globe, and embracing the most beautiful, interesting, and striking scenes that divert the traveler abroad, the whole forming a photographic panorama of the world. With an introduction by Gen. Lew. Wallace, and descriptions of the different scenes by Edward Everett Hale, D.D.; Washington Gladden, D.D.; Russell Conwell, D.D.; Hamilton W. Mabie, LL.B., LIT.D.; S. F. Scovel, D.D., LL.D.; C. H. Payne, D.D., LL.D.; Hon. Wm. C. P. Breckinridge; Hon. Henry Watterson; J. H. W. Stuckenburg, D.D., of Berlin, Germany, and other talented writers. Edited by Thomas Lowell Knox. Springfield, Ohio: Mast, Crowell & Kirkpatrick.

The character of this volume is fairly set forth by the description on its title-page. It is certainly a most beautiful and interesting collection of photographic views from all parts of the world.

The Holy Spirit in Missions. Six Lectures. By A. J. Gordon, D.D. New York and Chicago: F. H. Revell Company. Pp. 240. Price, $1.25.

These lectures formed one of the courses on Foreign Missions delivered at New Brunswick, N. J., before the Theological Seminary of the Reformed Church, in April, 1892, upon the Graves Foundation. They are also upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone," as presented in the second and thirteenth chapters of the Acts of the Apostles. From these records, illustrated by the subsequent history of the Christian Church, the six lectures unfold the mind and work of the Third Person of the Trinity under the titles of "The Holy Spirit's Program of Missions; The Holy Spirit's Preparation in Missions; The Holy Spirit's Administration in Missions; The Holy Spirit's Prophecies concerning Missions, and The Holy Spirit's Present Help in Missions." The book is fervid and intense in its style, emphasizing the duty of preaching the gospel as a witness among all nations and so hastening the coming of the Lord. It looks to what is termed an "elective outgathering" rather than to a "universal ingathering" which is not to be expected until after Christ's visible personal advent. This advent is described in the author's view under the symbolism of the nineteenth chapter of the Apocalypse, after which the grand victories will be achieved under the reign of the visible Lord. The volume is interesting and animating, and will be helpful not only to those who do, but also to those who do not, accept the author's interpretation of Scripture as to the premillennial personal coming of the manifested Lord. Indeed the recognition of the Holy Spirit's guidance is preëminently appropriate to those who regard Scripture as teaching that the final triumphs of the gospel on earth are to be under the dispensation of the Spirit, to the glory of the ever-present but invisible Lord.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the Micronesian Mission: for the missionaries on Ruk and Mokil and Kusaie, that in their isolation and need of reinforcement they may be kept in bodily and spiritual health; that the native churches, with their preachers and teachers, may prove stedfast amid temptations; that the restrictions imposed by German and Spanish officials may be removed, so that the progress of the gospel may not be hindered; and for the missionary vessels, the *Morning Star*, the *Robert W. Logan*, and the *Hiram Bingham*, that they may be preserved from the perils of the sea and be continued as messengers of peace and good will among the islands. (See pages 216, 217, and 231–237.)

ARRIVAL AT STATION.

April 4. At Adabazar, Western Turkey, Miss Marion E. Sheldon.

DEPARTURES.

April 15. From New York, Rev. William H. Sanders, returning to the West Central African Mission. Mr. Sanders is to spend a few weeks at Lisbon on his way to Africa.

April 22. From New York, Mr. George B. Cowles, Jr., and his wife, Mrs. Amy Bridgman Cowles, to join the Zulu Mission.

ARRIVALS IN THE UNITED STATES.

May 3. At Vancouver, Rev. Henry Kingman and wife, and Dr. C. P. W. Merritt and wife, of the North China Mission.

May 8. At New York, Rev. J. E. Abbott, of the Marathi Mission.

DEATH.

February 27. At Peking, North China, Emily Hammond, daughter of Rev. and Mrs. William S. Ament, aged eight and one-half years. (See page 220.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Recent events in Turkey. (See page 224.)
2. The occupation of Gazaland. (See page 222.)
3. Intemperance in West Africa. (See page 238.)
4. A tour of the Gilbert Islands. (See page 231.)
5. A tour of the Marshall Islands. (See page 234.)
6. Poverty and want in Turkey and Madura. (See pages 215 and 240.)
7. A new opening in Mexico. (See page 237.)
8. Items from North China. (See page 243.)

Donations Received in April.

MAINE.

Bangor, 1st Cong. ch.	47 84	
Bath, Winter-st. Cong. ch., of which 10 a memorial gift from a daughter, and 12.29 m. c.	691 29	
Biddeford, 2d Cong. ch.	30 52	
East Otisfield, Augusta S. Lovewell, for China,	20 00	
Gardiner, A friend,	50 00	
Garland, Cong. ch. and so.	5 00	
Hampden, Cong. ch. and so.	3 26	
New Gloucester, Cong. ch. and so.	135 75	
Princeton, Cong. ch. and so.	11 00	994 66

NEW HAMPSHIRE.

Alton, Cong. ch. and so.	5 30	
Amherst, Cong. ch and so., add'l,	7 07	
Canterbury, Cong. ch. and so.	17 00	
Conway, 2d Cong. ch.	7 00	
Durham, Cong ch. and so.	15 66	
East Jaffrey, Cong. ch. and so.	21 10	
Goffstown, Mary A. Hadley,	25 00	
Hillsboro' Bridge, Cong. ch. and so.	30 36	
Kingston, Cong. ch. and so.	14 06	
Loudon, Cong. ch. and so.	7 25	
Manchester, C. B. Southworth, with other dona., to const. Mrs. A. H. SOUTHWORTH, H. M.	50 00	
New Market, Cong. ch. and so.	8 45	
Pembroke, 1st Cong. ch.	24 60	
Suncook, P. A. Mills,	2 40	
Winchester, Cong. ch. and so.	5 55	240 80

Legacies.—Greenville, Lucy M. Merriam, by Rev. Geo. F. Merriam, Ex'r, add'l,	100 00	
Meredith, Mrs. Sarah B. Norris, by D. B. Eaton, Adm'r, in part,	425 00	525 00
		765 80

VERMONT.

Bellows Falls, 1st Cong. ch.	90 86	
Brookfield, 1st Cong. ch., 15; 2d Cong. ch., 17,	32 00	
Danville, Cong. ch. and so.	25 10	
East Berkshire, Cong. ch. and so.	16 00	
Hartford, Cong. ch. and so.	50 00	
Hinesburgh, Cong. ch. and so.	8 80	
Morgan, Cong. ch. and so.	10 71	
North Craftsbury, Cong. ch. and so.	6 00	
Northfield, Cong. ch. and so.	13 44	
Waitsfield, Cong. ch. and so.	20 00	272 91
Legacies.—Essex, Nathan Lathrop, by A. A. Slater, Adm'r,		17 00
		289 91

MASSACHUSETTS.

Amesbury, Union Cong. ch.	8 70	
Andover, A member of Chapel ch.	50 00	
Auburn, Cong. ch. and so.	53 75	
Auburndale, Wm. H. Cooley,	5 00	
Ballard Vale, Wm. Shaw, for evangelistic work in Japan and Turkey,	25 00	
Bedford, Cong. ch. and so.	10 00	
Boston, Walnut-ave. ch., 404.75; 2d ch. (Dorchester), of which 5 for Madura and 3 for Japan, 127.16; Village ch., do., 97.89; Allston, Cong. ch., to const. Rev. D. P. BIRNIE, H. M., 56.32; Eliot ch. (Roxbury), 50; Park-st. ch., 30; Central ch. (Jamaica Plain), 6.17; A friend, in memory of Rev. David C. Scudder, for work in Madura, 25; A friend, for Turkey, 10; L. D., for work in Mexico, 5; Laura Shapleigh and Roland Batson, for Turkish Brigade, 75c.	813 04	
Braintree, 1st Cong. ch.	9 67	
Brookfield, Cong. ch. and so.	13 22	
Brookline, Harvard Cong. ch.	386 57	
Buckland, Life member,	2 00	
Centreville, Cong. ch. and so.	10 00	
Charlemont, Cong. ch. and so.	7 00	
Cotuit, Union Cong. ch.	20 00	
Dedham, 1st Cong. ch., of which 5 m. c.	193 20	
Dudley, 1st Cong. ch.	8 63	
Easton, Cong. ch. and so.	77 60	
East Somerville, Franklin-st. Cong. ch.	70 97	
Fall River, Central Cong. ch., of which 26.78 m. c.	60 78	
Groton, Union Cong. ch.	83 75	
Hanover, 2d Cong. ch.	2 05	
Harwich, Cong. ch. and so.	11 00	
Hinsdale, Cong. ch. and so.	6 34	
Holden, Cong. ch. and so.	38 00	
Holland, Rev. and Mrs. O. Bissell,	10 00	
Holyoke, 2d Cong. ch.	150 00	
Hyannis, Cong. ch. and so.	2 50	
Leverett, 1st Cong. ch.	29 60	
Littleton, Cong. ch. and so.	25 00	
Lowell, High-st. Cong. ch., to const. EDWARD PAYSON CLARK, H. M.	156 45	
Lynn, Central Cong. ch.	25 00	
Newbury, 1st Cong. ch.	22 90	
Newburyport, Prospect-st. ch., 41; North Cong. ch., 35.25,	76 25	
Newton Highlands, Cong. ch. and so.	247 19	
Norfolk, Union Cong. ch.	2 00	
Northampton, A. Lyman Williston,	300 00	
North Reading, Cong. ch., add'l,	10 00	
Pittsfield, 1st Cong. ch.	80 00	
Quincy, Cong. ch. and so.	6 00	
Reading, Cong. ch. and so.	10 00	
Rockport, 1st Cong. ch.	24 53	
Rowley, Cong. ch. and so.	26 40	
Salem, Tabernacle ch.	116 16	
Sharon, Cong. ch. and so.	31 05	
Shrewsbury, Cong. ch. and so.	22 00	
South Dartmouth, Cong. ch. and so.	7 00	
South Easton, James Rankin,	25 00	
South Walpole, Missionary,	2 00	
Springfield, Olivet Cong. ch., 15; A friend, 1,000,	1,015 00	
Taunton, 1st Cong. ch.	17 25	
Tewksbury, Cong. ch. and so.	32 28	
Waltham, Trin. Cong. ch.	15 82	
West Newton, 2d Cong. ch.	163 92	
West Yarmouth, Cong. ch. and so.	4 00	
Winchester, 1st Cong. ch., in part,	350 00	
Worcester, Central Cong. ch., 60; Piedmont Cong. ch., 35,	95 00	5,066 57
Legacies.—Auburndale, Mrs. Sarah L. Wright, by C. C. Burr, Ex'r, add'l,	43 70	
Chesterfield, Asahel Pierce, by J. C. Hammond, Adm'r, balance,	400 00	
Ipswich, Mrs. Miriam G. Burrows, by F. W. Coburn, Ex'r, add'l,	100 00	
Newburyport, Chas. H. Coffin, by Albert D. Bosson, Adm'r, balance,	384 76	
Norfolk, Frances F. Williams, by Henry Williams, Adm'r,	66 00	
Provincetown, Rebecca R. Nickerson, by Luther Nickerson, Ex'r,	2,500 00	3,494 46
		8,561 03

RHODE ISLAND.

Bristol, A friend,	5 00	
Providence, Pilgrim Cong. ch.	75 00	80 00

CONNECTICUT.

Bethel, A friend,	10 00	
Birmingham, Cong. ch. and so.	25 00	
Bridgeport, Park-st. Cong. ch.	66 10	
Bristol, Cong. ch. and so.	75 00	
Chester, Cong. ch. and so.	12 80	
Clinton, Cong. ch. and so.	55 50	
East Haddam, A friend,	4 00	
East Windsor, 1st Cong. ch.	56 00	
East Woodstock, Cong. ch. and so.	23 25	
Fair Haven Heights, Bible class in E. P. M. E. Sunday sch.	5 00	
Hartford, Windsor-ave. Cong. ch., 25.65; Wethersfield-ave. Cong. ch., 13,	38 65	
Huntington, Cong. ch. and so.	35 00	
Kent, 1st Cong. ch.	28 52	
Lebanon, Goshen ch.	51 60	
Millington, Cong. ch. and so,	1 00	
Monroe, Cong. ch. and so.	32 10	
New Haven, Theol. Sem'y, 49.27; Davenport ch., m. c., 44.77,	94 04	
Newington, Cong. ch. and so.	61 84	
New London, 1st ch. of Christ, of which 15 m. c., and 1.95 from two Chinamen, for work in South China, and to const. JAMES HISLOP, H. M.	131 81	
North Woodstock, Cong. ch. and so.	30 19	
Old Saybrook, Cong. ch. and so.	33 36	
Pomfret, 1st Cong. ch., m. c.	8 00	
Redding, Cong. ch. and so.	23 20	
Stanwich, Cong. ch., for support of Rev. W. P. Elwood,	32 50	
Thomaston, 1st Cong. ch.	51 44	
Wilton, Cong. ch., toward salary of Rev. W. P. Elwood,	21 00	
Windsor, A friend, for work in Japan, and to const. MARY E. SILL, H. M.	100 00	1,106 90

NEW YORK.

Angola, A. H. Ames, for theol. student in Japan,	5 00	
Bridgewater, Rev. S. Manning, for Scudder Memo. Fund,	12 00	
Brooklyn, Puritan Cong. ch., of which 10 for native agency, Madura, 95.77; A friend, 100,	195 77	
Busti, Eli Curtiss,	10 00	

Candor, E. A. Booth,	25 00	
Churchville, Cong. ch.	14 55	
Clifton Springs, A friend,	5 00	
Clinton, Mrs. Geo. K. Eells,	10 00	
Cortland, 1st Cong. ch.	41 00	
Coventryville, Cong. ch.	15 41	
Flushing, Cong. ch.	85 11	
Friendship, Cong. ch.	5 00	
Jamestown, Cong. ch.	4 75	
Lockport, 1st Cong. ch.	10 00	
Lysander, Cong. ch.	13 88	
Morristown, 1st Cong. ch.	7 57	
Newburgh, Miss Harriet N. Saunders,	1 00	
New York, Pilgrim Cong. Sab. sch., toward support of Mrs. T. B. Scott, Ceylon, 150; Thomas Street, 50; Two friends in Broadway Tabernacle, 15,	215 00	
Norwich, Rev. W. H. Scudder, for Scudder Memo. Fund,	40 00	
Olean, 1st Cong. ch.	6 12	
Panama, D. D. Swezey,	10 00	
Phelps, Mrs. Wm. H. Jackson,	2 00	
Prohibition Park, Z. W. Bliss,	5 00	
Rome, Welsh Cong. ch.	6 00	
Syracuse, Plymouth Cong. ch.	10 00	
West Groton, Cong. ch.	15 32	
Woodhaven, Cong. ch., of which 25 each in India, China, Japan, Africa, and 50 for native preacher, India,	150 00	920 48

NEW JERSEY.

Glen Ridge, Cong. ch.	110 00	
Orange, Mrs. C. A. Dill,	5 00	
Rutherford, Rev. T. B. Hascall,	7 80	
Upper Montclair, Christian Union Cong. ch.	60 50	
West Hoboken, Alex. Smith,	10 00	193 30

PENNSYLVANIA.

Le Raysville, Cong. ch.	14 00	
Nanticoke, Cong. ch.	1 50	
Pittston, 1st Cong. ch.	16 46	
Ridgway, Woman's Miss'y Soc.	5 00	
Scranton, F. E. Nettleton,	10 00	46 96

MARYLAND.

Frostburg, Cong. ch.		4 34

WEST VIRGINIA.

Huntington, Cong. ch.		12 00

FLORIDA.

Daytona, 1st Cong. ch.	7 00	
Orange City, Cong. ch.	10 00	
Parker, Mrs. Della G. Washburn, for native preacher, Madura,	1 00	
St. Petersburg, Cong. ch.	12 36	30 36

ALABAMA.

Talladega, Cong. ch.		53 08

TENNESSEE.

Grand View, Cong. ch.		7 03

TEXAS.

Cleburne, Trinity Cong. ch.		23 00

MISSOURI.

Amity, Cong. ch.	10 00	
St. Louis, Immanuel Cong. ch.	1 85	11 85

OHIO.

Andover, Cong. ch.	7 00	
Ashland, Cong. ch.	40 03	
Atwater, Friends,	2 00	
Bluescreek, Cong. ch.	1 40	
Brecksville, 1st Cong. ch	8 25	
Burton, Cong. ch., for new work in East Cent. Africa,	13 00	
Clarksfield, Cong. ch.	7 50	
Cleveland, Rev. John G. Hall,	5 00	
Coolville, Mrs. Margaret B. Bartlett, to const. Mrs. M. A. Booth, H. M.	100 00	
Gustavus, Cong. ch.	5 00	
Huntsburg, Cong. ch.	16 40	
Lodi, Cong. ch.	14 70	
Marysville, Cong. ch.	22 89	
Oberlin, Students in Oberlin College, toward sup. of Rev. C. A. Clark, 250; Mrs. Finney, 20,	270 00	
Sandusky, 1st Cong. ch.	6 25	
Saybrook, Cong. ch.	21 86	
Sheffield, Cong. ch.	14 00	
Twinsburg, Cong. ch.	23 50	
West Andover, Cong. ch.	25 00	
West Williamsfield, Cong. ch.	7 00	
Williamsfield, Cong. ch.	2 31	
Windham, 1st Cong. ch.	11 22	624 31

ILLINOIS.

Alton, Church of the Redeemer,	80 00	
Chicago, New England Cong. ch., 251.98; Theol. Sem'y, toward sup. of Rev. C. N. Ransom, 200; 1st Cong. ch., 145.94; Duncan-ave. Cong. ch., 28.20; Warren-ave. Cong. ch., 25.20; U. P. Cong. ch., m. c., 6.25; South German Cong. ch., 4.68; A friend, 108.53,	770 78	
Cobden, Union Cong. ch.	37 69	
Galesburg, 1st Cong. ch.	30 35	
Galva, Cong. ch.	34 26	
Hillsboro, Cong. ch.	11 31	
Ivanhoe, Cong. ch.	4 00	
Jacksonville, Cong. ch.	73 23	
Lyndon, Cong. ch.	12 00	
Malta, Cong. ch.	22 60	
Marseilles, Cong. ch.	45 17	
Morgan Park, Cong. ch.	12 32	
Oneida, Cong. ch., add'l,	1 00	
Ontario, Cong. ch.	10 15	
Princeton, 1st Cong. ch.	51 85	
Rollo, Cong. ch.	6 70	
Rosemond, Cong. ch.	14 80	
Shirland, Cong. ch.	1 91	
St. Charles, Cong. ch.	17 90	
Sterling, Cong. ch.	61 15	
Toulon, Cong. ch., with other dona., to const. Rev. Geo. A. Francis, H. M.	41 72	
Wayne, Cong. ch.	9 40	
Wheaton, Ross A. Harris, for Bible reader in Mardin,	35 00	
Wilmette, Cong. ch., add'l,	2 00	1,387 29
Legacies.—Galva, J. F. Hyde, by M. M. Ford, Trustee,		266 68
		1,653 97

MICHIGAN.

Covert, Mrs. A. V. Rood, for Madura,	3 00	
Eaton Rapids, 1st Cong. ch.	10 00	
Grand Haven, 1st Cong. ch.	9 00	
Jacobsville, Cong. ch.	6 60	
Kalamazoo, 1st Cong. ch., for new work in East Cent. Africa,	55 90	
Kendall, Cong. ch.	5 00	
Owosso, Mrs. Julia L. Sharts,	2 00	91 50

WISCONSIN.

Antigo, Cong. ch., add'l,	5 00	
Baraboo, Cong. ch.	10 00	
Beloit, 1st Cong. ch., 166.57; Rev. Jeremiah Porter, an Easter offering, 50,	216 57	
Darlington, Cong. ch.	42 37	
Leeds, Cong. ch.	9 00	
Liberty, Cong. ch., Mrs. M. E. Havens,	10 00	
Milton, Cong. ch.	14 63	
Osseo, Cong. ch.	1 75	

Sparta, Cong. ch.	39 00	
Stoughton, Cong. ch.	6 32	
Tomah, Cong. ch	16 16	
Union Grove, Cong. ch.	31 88	
Windsor, Cong. ch.	20 00	—422 68

IOWA.

Alden, Cong. ch.	11 83	
Belle Plaine, Cong. ch.	10 10	
Clinton, Cong. ch.	20 85	
Corning, Cong. ch.	15 61	
Davenport, German Cong. ch.	4 60	
Dubuque, Summit Cong. ch.	40 41	
Emmetsburg, Cong. ch.	5 45	
Gem Point, Cong. ch.	4 69	
Glenwood, Cong. ch.	19 16	
Hampton, 1st Cong. ch.	36 50	
Iowa Falls, Cong. ch.	23 80	
Kellogg, Cong. ch.	7 50	
Lyons, Cong. ch.	8 10	
Manchester, Cong. ch.	33 36	
Mt. Pleasant, Cong. ch.	5 00	
Nashua, Cong. ch.	13 10	
Osage, Cong. ch., add'l,	2 50	
Rockwell, Cong ch.	20 00	
Shelby, Rev. Andrew Kern,	2 50	
Shenandoah, Cong. ch.	27 15	
Stacyville, Cong. ch.	12 00	—324 21

MINNESOTA.

Ada, Cong. ch.	8 93	
Alexandria, 1st Cong. ch.	12 00	
Ellsworth, Cong. ch.	1 80	
Graceville, Cong. ch.	3 53	
Paynesville, Cong. ch.	2 50	
Rochester, Mrs. Mary J. Taintor,	15 00	
Winona, 2d Cong. ch.	6 65	—50 41

KANSAS.

Emporia, Welsh Cong. ch.	3 00	
Junction City, 1st Cong. ch.	5 00	
Kanwaka, Cong. ch.	2 50	
Manhattan, 1st Cong. ch.	36 93	
Neosho Falls, Rev. S. B. Dyckman,	3 00	
North Lawrence, Pilgrim Cong. ch. 30; A friend, 10,	40 00	
Overbrook, Cong. ch.	3 70	
Partridge, Cong. ch.	21 22	
Ridgeway, Cong. ch.	2 30	
Russell, Cong. ch.	8 20	
White City, Cong. ch.	3 01	—128 86

NEBRASKA.

Ainsworth, Cong. ch.	18 96	
Bertrand, 1st Cong. ch.	10 00	
De Witt, Cong. ch.	10 36	
Fremont, 1st Cong. ch.	57 21	
Kilpatrick, Cong. ch.	5 64	
Rising City, Cong. ch.	23 00	
Sutton, Cong. English ch.	1 50	
Waverly, Cong. ch.	8 30	—134 97

CALIFORNIA.

Copperopolis, Cong. ch.	2 50	
San Diego, S. P. Jones,	25 00	
Ventura, 1st Cong. ch.	12 55	—40 05

COLORADO.

Grand Junction, Cong. ch.	11 75	
Highlandlake, Cong. ch	4 27	
Pueblo, 1st Cong. ch.	22 55	—38 57

SOUTH DAKOTA.

Centreville, Cong. ch.	6 50

OKLAHOMA.

Stillwater, Cong. ch.	6 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Kalgan, Rev. W. P. Sprague,	20 00	
Turkey, Harpoot, Rev. C. H. Wheeler and family,	30 00	—50 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part,		9,892 77

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*,	5,000 00	
For Miss Day,	75 00	–5,075 00

From Woman's Board of Missions for the Pacific.

Mrs. R. E. Cole, Oakland, California, *Treasurer*,	10 00
	14,977 77

MISSION SCHOOL ENTERPRISE.

Maine. — Belfast, 1st Cong. ch., Junior Y. P. S. C. E., to buy Bibles for children in India, 1; Castine, Trin. Sab. sch., 5; Sanford, Y. P. S. C. E., 13.02,	19 02
Vermont. — Dothan, Jesse K. Marden's Sab. sch. class,	2 00
Massachusetts. — Boston, Y. P. S. C. E. of Highland ch., 19.04; Brimfield, Y. P. S. C. E., 1.29; Ipswich, Y. P. S. C. E. of 1st Cong. ch., 2.60; Richmond, Y. P. S. C. E., 4.10; South Weymouth, Young Men's Mission Band, Union ch., 25; Weymouth and Braintree, Y. P. S. C. E. of Union ch., add'l, 1; Wilbraham, Y. P. S. C. E., 8; Worcester, Salem-st. Y. P. S. C. E., 2.50,	63 53
Connecticut. — Cromwell, Cong. Sab. sch., of which 80 for two students at Marash, 103.26; Darien, Y. P. S. C. E., 3.70; Mansfield, 2d Cong. Sab. sch., 2.27; Southington, Cong. Sab. sch., 17.28,	126 51
New York. — Northville, Cong. Sab. sch., for sup. of student in Turkey, 25; Sand Bank, Cong. Sab. sch., 1.70; Syracuse, Geddes Cong. ch., 12.21; Utica, Y. P. S. C. E. of Plymouth ch., 10; West Groton, Cong. Sab. sch., 1.18,	50 09
New Jersey. — East Orange, Y. P. S. C. E. of 1st Cong. ch., for scholarship, Kusaie,	20 00
Alabama. — Talladega, Cong. Sab. sch.	6 64
Tennessee. — Harriman, Y. P. S. C. E. of Pilgrim ch.	3 18
Indiana. — Fairmount, 1st Cong. Sab. sch.	2 00
Missouri. — Neosho, Y. P. S. C. E., 1.92; St. Louis, Chinese class in Pilgrim Sab. sch., for Hong Kong, 19.30; do., Y. P. S. C. E. of Aubert Place Cong. ch., 5.36,	26 58
Illinois. — Cobden, Union Cong. Sab. sch., 2.31; Toulon, Cong. Sab. sch., 8.71,	11 02
Michigan. — Pentwater, Cong. Sab. sch., 5; South Haven, Cong. Sab. sch., for Boys' sch., care of Rev. C. W. Price, 5; St. Ignace, Y. P. S. C. E., 1.06,	11 06
Wisconsin. — Tomah, Cong. Sab. sch.	2 89
Iowa. — Alden, Cong. Sab. sch. and Y. P. S. C. E., 5.17; Forest City, Y. P. S. C. E., 1.09; Mason City, Cong. Sab. sch., 9.72; Orient, Cong. Sab. sch., of which 8.65 for Madura, 21.40; Shenandoah, Y. P. S. C. E., 7.33; do., Junior do., 2.94; Sloan, Cong. Sab. sch., 2.30; Stacyville, Y. P. S. C. E., 5.40.	55 35
Minnesota. — Ada, Cong. Sab. sch, 1.67; Alexandria, Cong. Sab. sch., 5; Cannon Falls, Cong. Sab. sch., 4.06; Excelsior, Cong. Sab. sch., 1.65; Freeborn, Cong. Sab. sch., 1.11; Graceville, Cong. Sab. sch., 1.47; Paynesville, Cong. Sab. sch., 1.30; do., Y. P. S. C. E., 2.40; South Park, Y. P. S. C. E., 5,	23 66
Kansas. — Partridge, Cong. Sab. sch.	1 43
Nebraska. — Ainsworth, Cong. Sab. sch., 1.60; Farnam, Cong. Sab. sch., 12.14; Waverly, Cong. Sab. sch., 2.50,	16 24
South Dakota. — Chamberlain, Young men of Y. P. S. C. E.	2 50
	443 70

CHILDREN'S "MORNING STAR" MISSION.

Vermont. — Northfield, Cong. Sab. sch. 4 04

Massachusetts. — Northampton, Primary dep't in 1st Cong. Sab. sch., 8.18; Worcester, Central Cong. Sab. sch., 2, 10 18

New York. — Brooklyn, Puritan Cong. Sab. sch., 19.50; Clinton, Mrs. George H. Eells, 3; Cortland, Primary dep't in 1st Cong. Sab. sch., 5; Flushing, Cong. Sab sch., 25.88, 53 38

67 60

FOR SUPPORT OF YOUNG MISSIONARIES.

Missouri. — St. Louis, Y. P. S C. E. of Aubert Place Cong. ch., 25; Windsor, Cong. Sab. sch., 1.60, 26 60

Illinois. — Chicago, Y. P. S. C. E. of 1st Cong ch., 25; Naperville, Y. P. S. C. E., 10; do., Cong. Sab. sch., 6.25; Wayne, Cong. Sab. sch., 9.40; Wyoming, Y. P. S. C. E., 6.25, 56 90

Wisconsin. — Green Bay, Y. P. S. C. E., 25; Tomah, Y. P. S. C. E., 3, 28 00

Kansas. — Overbrook, Y. P. S. C. E. 2 65

Nebraska. — Clarks, Cong. Sab. sch., 5; Linwood, Cong. Sab. sch., 5, 10 00

124 15

ADVANCED CONTRIBUTIONS FOR 1893.

Massachusetts. — Boston, A friend, 100; A friend, 50, 150 00

From The American Missionary Association.

By H. W. Hubbard, New York,
Treasurer.

Income of the "Avery Fund," for Missionary work in Africa, 1,187 39

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Norridgewock, A friend, for work of Miss Anna L. Millard, 10; Wytopitlock, M. Gatherer, for special needs in Madura Mission, 2; Yarmouth, Y. P. S. C. E. of 1st ch., for support of theol. student in Japan, 21.64, 33 64

New Hampshire. — Exeter, 2d ch., for well for Mrs. Sibley and Miss Gordon, 12; do., A friend, for aid of student in Aintab College, care of Rev. A. Fuller, 2; Franklin, David S. Gilchrist, for well for Mrs. Sibley and Miss Gordon, 1; do., for Harpoot water supply, 1; Tilton, Boys' Mission Circle, to aid theol. student in the Doshisha, care of Rev. J. D. Davis, 25; Warner, A widow and her daughter, foı work of Rev. J. P. Jones, 10, 51 00

Vermont. — Montpelier, Bethany Y. P. S. C. E., for catechist, care of Rev. J. P. Jones, 25; North Hyde Park, Y. P. S. C. E., for school at Harpoot, 2.50; St. Johnsbury, Mrs. Horace Fairbanks, for Harpoot water supply, 25; Waterbury, Y. P. S. C. E., for work of Dr. D. C. Green, 10.50, 63 00

Massachusetts. — Andover, Class of '77, Abbott Academy, for use of Mrs. Otis Cary, 10; Auburndale, Wm. H. Cooley, for native helpers in Madura, 5; do., for Harpoot water supply, 5; do., for Wai well, 5; Boston, A friend (Dorchester), for Madura relief, 10; do., Miss L. A. Newhall, for musical charts for Mrs. Pease, Micronesia, 7.50; Cambridge, Miss Deborah Carleton, for famine relief in Madura, 25; Concord, Young people of Cong. ch., for use of Miss A. L. Millard, 11; Dedham, 1st Cong. ch., C. B. Botsford, for special use of D. S. Herrick, 100; Dudley, Y. P. S. C. E., for work of Rev. E. G. Tewksbury, 4.25; East Charlemont, Y. P. S. C. E., for Niigata schools, care of Rev. H. B. Newell, 10; East Northfield, Friends, of which 24.64 from Y. P. S. C. E., Northfield, for printing work, care of Dr. F. L. Kingsbury, 54.64; Holbrook, Y. P. S. C. E., for Industrial Dep't in Institute at Samokov, 10; Kingston, Rev. Zenas Crowell, for support of native worker, care of Rev. E. P. Holton, 12.50; Lynn, Y. P. S. C. E. of Central ch., 10; Sab. sch. of do., 10, both for educa. of Hagop Ferahyan; Middleboro, Thomas P. Carleton, for special needs in Madura Mission, 2; Newton Centre, S. F. Wilkins, for special needs of Madura Mission, 260; do., C., for Madura Famine relief, 3; Norfolk Co., M. C. B., for work of Miss Gleason, Constantinople, 5; Randolph, Mrs. Labaree's Bible Class in 1st ch., for pupil in Ahmednagar Normal Sch., care of Rev. James Smith, 12; Smith's, A friend, for special needs of Madura Mission, 5; Somerville, Mrs. Sarah M. Stone, for work of Miss E. C. Wheeler, 27; Springfield, Mrs. M. B. Beals, for special needs in Madura Mission, 5; Worcester, Central ch. Sab. sch., for use of Miss E. C. Wheeler, 10, 618 89

Connecticut. — Colchester, Y. P. S. C. E., for Prayer-house or help of a student, 30; Columbus, Y. P. S. C. E., for Huss Memorial work, care of Rev. A. W. Clark, 6.50; East Windsor, Y. P. S. C. E., for support of boy, care of Rev. J. C. Perkins, 7.50; Fairfield, Two friends, 1 each, for well for Mrs. Sibley and Miss Gordon; Gilead, Friends (of which 17.50 from sale of photographs), for Huss Memorial work, 32.50; New London, Sab. sch. class of 1st Ch. of Christ, for work of Rev. C. N. Ransom, 5; Sound Beach, Infant class of 1st Cong. Sab. sch., for use of Miss Gertrude Wyckoff, 2; Suffield, Mrs. C. A. Sherman, for well for Mrs. Sibley and Miss Gordon, 10; West Haven, Mary E. Graham, for use of Mrs. Charles H. Hartwell, 3; Windham Co., A friend, for famine sufferers, care of Rev. W. N. Chambers, 5, 103 50

New York. — Albany, A friend, for the Doshisha, 50; Baiting Hollow, Y. P. S. C. E., for work of Rev. D. A. Richardson, 5; Binghamton, Mrs. Helen T. Durfee, for work of Rev. Robert Chambers, 10; Brooklyn, Penny Aid Soc'y, for Mrs. Otis Cary, 27; do., Central Cong. Sab. sch., for two Bible Readers, Madura, 36; Fredonia, Martha L. Stevens, Mrs. E. McNeill, and M. F. Lord, for special needs of Madura Mission, 12; Glens Falls, A friend, for do., 1; Greene, Cong. ch., for work of Rev. W. N. Chambers, 12.50; New Rochelle, Miss E. Moulton, for use of Mrs. W. A. Farnsworth, 5; Olean, Mrs. M. A. Strickland, for famine sufferers in Madura, 5; Sherburne, "Little Lights," for use of Rev. W. N. Chambers, 10; do., Y. P. S. C. E., for student aid at Anatolia College, 25; West Winfield, Cong. Sab. sch., for educa. of girl in Euphrates College, care of Mrs.

J. L. Barton, 30; Windham, Mrs. W. A. Cammer, for special needs of Madura Mission, 2, 230 50

New Jersey. — Bloomfield, Mission Band in 1st Presb. ch., for support of "Krikor," care of Dr. Dodd, 40; Boonton M. H. C. Woodruff, for special needs of Madura Mission, 15; do., Friends, for Dispensary at Talas, care of Dr. Dodd, 44.39; Caldwell, Miss Conner, for special needs of Madura Mission, 2; Cranford, Miss Hetty Woodruff, for work of Aintab College, care of Rev. A. Fuller, 10; Glen Ridge, Cong. ch., for native preacher, care of Rev. H. C. Hazen, 10; do., for do., care of Rev. J. P. Jones, 12.50; do., for Bible Reader, care of Rev. J. E. Tracy, 5; do., for 2 catechists, care of Dr. Chester, 50; do., Cong. Sab. sch., for native preacher, care of Rev. J. C. Perkins, 60; Montclair, Easter offering of 1st Cong. ch., for ch. building fund, Chihuahua, 229.40; do., Sab. sch. in do., for church bell, care of Rev. J. D. Eaton, 48.37; Orange, Valley Cong. ch., for support of native teacher, care of Rev. J. C. Perkins, 70; Trenton, A friend, for well for Mrs. Sibley and Miss Gordon, 5; Westfield, Cong. ch., J. L. Clayton, for native preacher, care of Rev. J. E. Tracy, 15, 616 66

Pennsylvania. — Braddock, Y. P. S. C. E., for Bible reader, Madura, 10; Goshenhoppen, Sab. sch. of Schwenkfelder ch., for educa. of Chin Wan, 40; Oxford, Rev. and Mrs. Edward Webb, for famine sufferers in Madura, 10; do., for Pastor Savarimattu, at Dindigul, 5; Philadelphia, E. Taminosian, for teacher and preacher in Antioch, 40, 105 00

Florida. — Lakeview, Miss E. C. Richmond, for special needs of Madura Mission, 1; Winter Park, Three friends, for famine relief in Erzroom, care of Rev. Wm. N. Chambers, 5, 6 00

Tennessee. — Knoxville, Y. P. S. C. E. of Pilgrim Cong. ch., for native preacher, care of Rev. G. W. Wright, 12.50; Nashville, Young Ladies' soc. of C. E. of Fisk Univ., for sup. of girl at Sholapur, care of Mrs. Harding, 10; do., for Endeavor Hall in Tung-cho, 10; do., for Mohammedan sch. in Turkey, 6.82, 39 32

Ohio. — Cleveland, Y. P. S. C. E. of Bethlehem Cong. ch., for native workers, care of Rev. J. P. Jones, 2.01; Marietta, A friend, Harmar Cong. ch., for special needs of Madura Mission, 5; South New Lyme, Ladies' Miss'y Soc., for Hiuga Library, care of Rev. C. A. Clark, 5; Unionville, Mrs. A. S. Hardy, for famine sufferers in Madura, 2, 14 01

Illinois. — Chicago, Ch. of the Redeemer, for Marash Academy, 95.45; do., Y. P. S. C. E. of U. P. Cong. ch., for educa. of boy at Bardezag High sch., 25; Joy Prairie, Cong. Sab. sch., for work of Mrs. T. S. Smith, Ceylon, 15; Ridgeland, S. S. Rogers, for church, Chihuahua, 50; Rogers Park, Cong. Sab. sch. and Y. P. S. C. E., for sup. of boy at Yozgat, care of Rev. G. H. Krikorian, 20, 205 45

Michigan. — Ann Arbor, Mary F. Leach, for library at Kōbe College, 30; Breckenridge, Cong. ch., for famine sufferers in Madura, 1; Manistee, Primary dep't of Cong. Sab. sch., for Marsovan, 3; Portland, "Coral Workers," for work of Mrs. Bunker, 5.50; ——, A friend, for work of Mrs. C. C. Tracy, 25, 64 50

Wisconsin. — Baraboo, Y. P. S. C. E., for educa. of boy in Pasumalai Coll., care of Howard Stetson, 10 00

Iowa. — Atlantic, Mrs. O. C. Warne, for famine sufferers in Madura, 5; Des Moines, A friend, for Harpoot water supply, 15; do., M. H. Smith, for educa. of boy at Yozgat, care of Rev. G. H. Krikorian, 10; Grinnell, Friends, by Mrs. G. H. White, for wagon and harness for use at Marsovan, 270; Traer, "A friend of the poor," for famine sufferers in Madura, 4, 304 00

Minnesota. — Glyndon, Cong. Sab. sch., for work of Miss A. L. Millard, 7; Minneapolis, G. W. Bass, for Industrial Dep't of Institute at Samokov, 5; St. Paul, H. B. Morrison, for place of worship at Valvettiturai, 50, 62 00

Kansas. — Wakefield, Cong. Sab. sch., for native helper, care of Rev. J. S. Chandler, 17 50

Nebraska. — Cortland, Ella C. Day, for special needs of Madura Mission, 1; Oxford, F. A. Wood, for famine sufferers in do., 25, 26 00

California. — Petaluma, Ladies, for "Annal," care of Miss M. M. Root, 15; Redlands, 1st Cong. Sab. sch., for support of pupil, care of Miss M. F. Denton, 16; Tulare, Boys' Brigade, for support of native preacher, care of Rev. G. T. Washburn, add'l, 10, 41 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Ellen Carruth, Boston, *Treasurer.*

For salary of assistant for Mrs. F. M. Newell,	440 00	
For expenses of Miss M. J. Gleason, at Hasskeuy,	330 00	
For pupils, care of Miss F. E. Burrage,	5 00	
For Bibles for girls' school, care of Miss Brewer,	5 62	
For Kindergarten, Adabazar,	10 00	
For pupils, care of Miss Wheeler,	15 00	
For Bible-woman, care of Miss Pierce,	15 00	
For Miss M. S. Morrill,	5 00	
For Girl's school, Okayama,	10 00	
For work of Miss C. H. Barbour,	15 00	
For Mrs. Amy B. Cowles,	15 35	
For pupils, care of Miss F. Phelps,	245 50	
For work of Miss Martha Lindley,	245 50	
For past services of Miss I. M. Heffner at Inanda and Adams schools, Zulu Mission,	100 00	1,456 97

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For expenses of Miss Zimmer, for 1892,	361 48	
For Mr. and Mrs. Haskell,	12 00	
For Miss Russell, for Bible-woman,	50 00	
For Miss Seymour, for use of Hanum Dyer,	5 00	
For Rev. J. P. Jones, for famine sufferers, Pasumalai,	25 00	
For Okayama Orphan Asylum,	4 00	
For Miss Olmstead's current expenses,	44 00	
For Miss Maltbie, for medical expenses,	18 00	
For pupil, care of Miss Ada Haven,	40 00	
For Bible-woman, care of Miss Emma Barnum,	25 00	584 48

From Woman's Board of Missions for the Pacific.

Mrs. R. E. Cole, Oakland, California, *Treasurer.*

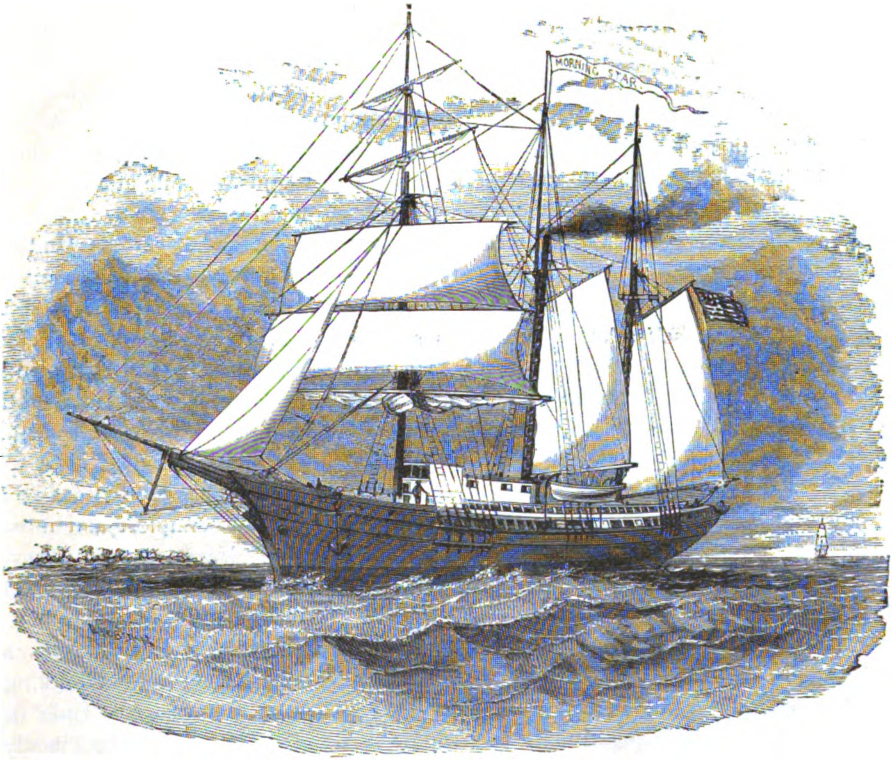
For girls' school, Okayama, care of Miss Stewart,	5 00
	4,658 42
Donations received in April,	33,978 62
Legacies " "	4,303 14
	38,281 76

Total from September 1, 1892, to April 30, 1893: Donations, $325,369.94; Legacies, $87,590.82 = $412,960.76.

FOR YOUNG PEOPLE.

DINING WITH A KING.

THE tenth voyage of the *Morning Star* began June 18, 1892, when the vessel sailed from Honolulu for Micronesia. It ended after a voyage of a little over nine months, the *Star* entering Honolulu harbor again on March 27, 1893.


MORNING STAR.

THE MORNING STAR.

During the voyage she first touched at Butaritari, the northernmost island of the Gilbert group, on July 5, thence sailing to Kusaie, and so on by Ponape to Ruk. On returning to Kusaie, she sailed for a tour through the Marshall Islands, starting August 2. After this visitation was completed she returned to Kusaie and took on board the scholars from the Gilbert group who had been in the school established for them on Kusaie. It will be remembered that, since missionaries from America find it impossible to live on the low coral islands of the Marshall and Gilbert groups, pupils are annually collected from these groups and taken to the Training School on the high island of Kusaie. Dr. and Mrs. Pease and Miss Little have charge of the Marshall Islands department, while Mr. and Mrs. Channon and Miss Hoppin, aided by Miss Palmer, have the care of the Gilbert Islands school. Rev. Mr. Walkup is to spend his time with his little craft, the *Hiram Bingham,* in touring through the Gilbert group.

It was on the twenty-fifth of October, 1892, that the *Star* left Kusaie, with sixteen Gilbert Islands girls on board, for a tour through the group. Three of these girls were left at the islands and six new girls returned to commence their studies. Mr. and Mrs. Channon and Miss Hoppin went, of course, to care for these pupils and to supervise the work that is being done at the islands. They found many things to encourage them, while not a few of the persons whom they had trusted had gone astray.

The wife of the captain of the *Morning Star,* Mrs. Garland, kept a journal of the voyage, and from this record we are permitted to take an interesting account of the king of Butaritari and of a reception and feast he made for the missionaries and the girls who had returned from Kusaie. It will be remembered that this king visited San Francisco some two years ago, hoping to induce the United States to assume a protectorate over his islands. While at San Francisco he made Mrs. Garland's acquaintance, and to the interviews they then had she refers in the account which follows. This king, when he was in the United States, went by the name of Nan Tamate, but Mrs. Garland calls him Tebureimoa. He professes to be a Christian man, and it is pleasant to notice that at the feast described he himself asked a blessing in such a simple and earnest way. The account that Mrs. Garland gives shows that he is not a very majestic king, and yet when we remember what his ancestors and people were, how degraded and immoral, this account seems very pleasant. Here is the extract from Mrs. Garland's journal: —

"The king has numerous houses, some built in foreign style; but by that you must not imagine anything great, as they are more like the simplest and most modest seaside camping cottages than anything else; this dwelling-house is surrounded by an opening of the glaring white sand, enclosed by a whitewashed picket fence.

"As we filed by in a long straggling column, nearly every girl armed with a bundle of washing, a bag, or some other burden, His Majesty Tebureimoa, king of Butaritari and Makin, appeared at his door and in stentorian tones bade us enter. We were ushered into a good-sized room. The walls were neatly papered and the floor nicely matted. On a table in the corner were a few photographs, and on the walls a few more framed; one taken by Robert Louis Stevenson while he was here — a blue print of the king and his court — was really quite imposing, the king being arrayed in his admiral's uniform, the queen in her silk dress.

"The king, as we entered, seated himself on a wooden stool, beckoning the captain and me to similar seats on his right and left, giving one also to Miss Hoppin as she came in. The girls rested themselves on the veranda, in spite of the king's oft-repeated call, until he became a little irritated and bade them come in at once.

"You remember the ponderous figure of the king? His wife is well suited to him in figure, and looked immense, as she was in a black print *holoku*, with huge yellow polka dots. The king was dressed in a light outing shirt and woolen trowsers. Part of the time his shoes adorned his feet; part of the time they occupied a prominent post on a chest in the veranda. You hardly saw his ponderosity to good advantage in San Francisco; here, unburdened by a heavy coat and with his foot on his native sands,— his influenza a thing of the past,— he became genial in the extreme and jovially reminiscent. I was introduced as the friend of his travels, and called upon to corroborate many incidents. As Mr. Channon said afterward, probably his people had shown too much incredulity with regard to his marvelous tales, and I had accomplished a mission in vindicating him and establishing his character for veracity. But what do you suppose impressed him most in his travels? Not the immense buildings and crowds of people, nor the splendor of Iolani palace, nor all the display of the queen's surroundings, but the breakdown of the carriage on that Saturday afternoon when we rode together. Over and over, with most graphic tones and gestures, he told the story; he would insist that the horse was crazy, and that we were all in danger of being eaten. His heavy face really grew animated as he talked; Miss Hoppin said he seemed glad to have found a chum to talk over old times with.

MARSHALL ISLANDER (In Native Dress).

"When we took our leave, the king made us promise to come back at twelve o'clock 'to taste a little food'; and we were glad to accept on account of the girls. The girls were soon busy with their washing. Miss Hoppin and I, sitting on a mat, took turns reading to one another till it was time to see if the girls had all donned dry dresses and combed their hair, in readiness to start for the king's house. A long time we spent in waiting in his sitting-room; but at last, after much running hither and thither of the men and women about the place, the king led us across the yard to his eating-house, and the full glory of the banquet burst upon our vision. A long table was covered with a cloth of unbleached cotton, and plates were laid for ten, each provided with knife and fork and large spoon, and a generous soup-plateful of rich-looking chicken soup, with a generous quantity of the chicken in it.

"The centrepiece on the table was a mammoth dishpan full of baked fish. This was flanked by platters of chicken and plates of *babai* (the coarse *taro* that grows here). At each plate was laid an unopened young cocoanut, and as side dishes were placed at intervals tins of sardines and corned beef. I was given the armchair at the end of the table, and in front of me stood a whole roast chicken on a fancy platter. There were many preliminaries to be gone through, and the king seemed dismayed that he could not seat all his guests at the table; but I assured him they were contented to sit on the floor, and he was at once relieved. There was more planning to make the plates go round, but at last we were ready, and Tebureimoa asked a blessing, very earnest and simple, and so a surprise to me. Our dinner was delicious; the king's cook had been taught by a white man, and the soup could not have been more nicely flavored or the chicken more tender. The babai too was good, and we all enjoyed the feast to the full. Four men waited on the guests, supplying those who sat on the floor, opening the cocoanuts, etc. The girls wanted very much to try the foreign delicacies, but waited to see how they should help themselves. At last the king dipped his fork into a tin of beef, took up a generous morsel and put it in his mouth. At once the girls all about began to follow suit, and quickly demolished the tins, but Miss Hoppin and I were well content with the fresh food, and were glad the king did not urge us to share the tins. Tebureimoa turned to me, asking, 'Did you notice my cook's apron?' (a piece of white cloth fastened about his waist). When I told that I had just been looking at it, he said with a very knowing look and much satisfaction, 'It is just like the steward on a ship or in a hotel, is n't it?'

BREAD-FRUIT OF MICRONESIA.

"I praised the cooking, and he was delighted. Toward the end of the meal, the girls became embarrassed with their sticky fingers, whereupon the king ostentatiously using the edge of the tablecloth for a napkin, bade his guests do likewise, and so ended our dinner. No, not quite! The inevitable cup of *kamaimai* (boiled extract of the juice of the cocoanut bud) and water followed, and proved almost too much for the dinner that went before it; but I fixed my thoughts stedfastly on a foreign subject, and took the draught in great gulps."

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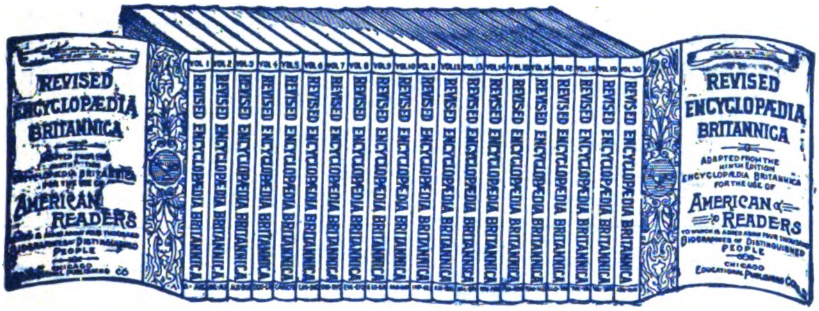
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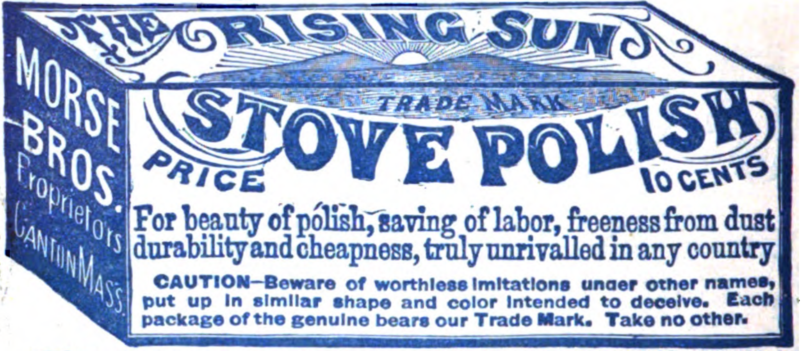

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THE MISSIONARY HERALD

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THE
MISSIONARY HERALD.

Vol. LXXXIX. — JULY, 1893. — No. VII.

The donations for the month of May fell behind those of the corresponding month a year ago by over $8,000. The legacies gained for the month nearly $3,700, so that the receipts for the month fell behind $4,472.11. For the first nine months of the fiscal year the gain from donations is $2,679.21 and the loss from bequests $52,178.03. The call for largely advanced donations during the last three months of the fiscal year is more imperative than ever. May we not look for generous special donations from some whose hearts the Lord will touch, as they gladly express their gratitude to him for special favors? It is he who gives the opportunity and it is he who sits "over against the treasury."

A letter has been received from Rev. Mr. Walkup on board the *Hiram Bingham*, dated at Jaluij, February 15, 1893. He had failed to connect with the *Morning Star* since the latter vessel had shortened her time within the Gilbert group. Mr. Walkup had visited the northern Gilbert Islands, and reports that his little vessel had worked finely, and has the name of a fast sailer. He had been able to do most of his voyaging with sails, the winds having been specially favorable. But his gasoline engine was working well, and he speaks of running one day while at sea sixteen miles in two hours and ten minutes. He writes hopefully of the spiritual work on Butaritari and Maiana, but there had been sad defections at Tarawa and Apaiang, yet he is confident that by repeated and protracted visits, such as he is able to make in the *Hiram Bingham*, there will be improvement. The German commissioner at Jaluij had given the *Bingham* permission to go to Pleasant Island without clearing from Jaluij, if the purpose was *to take away* the teachers. Evidently this commissioner does not propose to tolerate the Christian work of our Board at Pleasant Island. Mr. Walkup reports that the contributions from the natives of the Gilbert group for the building of the *Hiram Bingham* were coming in well. It will be remembered that these islanders promised $1,000 toward the vessel. Butaritari has given $275, Maiana, $106, and Apaiang nearly $200. There are several other islands to report, and Mr. Walkup expects that the $1,000 will be more than raised. The little craft seems to be serving admirably the purpose for which it was built.

It is said that, notwithstanding all the arguments that are used by learned Hindus in condemnation of foreign travel as contrary to the precepts of Hinduism, not less than 100 Hindus will visit the Columbian Exposition at Chicago.

Since our June number went to press, several young missionaries have received ordination prior to their early departure for their respective fields of labor. Mr. Harvey M. Lawson, a graduate of the Sheffield Scientific School and Yale Theological Seminary, was ordained at New Haven, May 18, and with his wife will join the Marathi Mission in the autumn. Mr. Edward Fairbank, son of Rev. Dr. S. B. Fairbank, of the Marathi Mission, a graduate of Amherst College and Andover Theological Seminary, was ordained in the College Chapel at Amherst, on May 23 Mr. Fairbank leaves soon for India and will be supported by an association of the undergraduates and faculty of the college, thus making him the representative of the college in the foreign field. The son of another missionary, Rev. O. P. Allen, of Harpoot, Turkey, Mr. Herbert M. Allen, a graduate of Williams College and Bangor Theological Seminary, was ordained at Bangor, June 8, and with his wife, *née* Miss Ellen R. Ladd, of Van, Turkey, will sail for Turkey late in July. An ordination service quite unique in many of its circumstances was that held at Danvers, Mass., May 24, when two brothers, George H. and Charles E. Ewing, sons of Rev. Edward C. Ewing, pastor of the Maple Street Church of Danvers, were set apart to ministerial and missionary work. The young men are both graduates of Amherst College and Yale Divinity School and are under appointment to the North China Mission. It was a most impressive scene, the like of which probably has never before occurred, when the father, in the church of which he is pastor and of which his sons are members, gave them in his own name and that of the church to foreign missionary service. It should be added to this record that a daughter of the same church goes out as the wife of one of the brothers, the church thus giving three of its members to foreign work. What a favored pastor and father and what a happy church! The sermon on this noteworthy occasion was preached by Rev. Dr. R. S. Storrs and served to make what was otherwise a most impressive service yet more memorable.

Our information from the Sandwich Islands leads us to believe that there is a growing sentiment in favor of annexation to the United States. It has become apparent to all parties that there is no possible restoration of the monarchy. The proposal for an independent Hawaiian Republic has been favored by some, and yet, as *The Friend* says, the outlook in that direction for a good and stable government is truly a hopeless one. Many have clung to the idea of the monarchy as giving more opportunity for the native population; but the supporters of this restoration are not the best class of citizens. The plea we made in our last issue for speedy action on the part of our government is reinforced by the fact that the discussions which are taking place throughout the islands are serving to intensify feeling rather than to inform the judgment. Animosities are awakened thereby against the native pastors and Christians who favor annexation and who are charged with being disloyal to their native land. One thing is perfectly clear, that the people of most intelligence and culture who desire to live respectable and moral lives, are, with comparatively few exceptions, profoundly in favor of annexation to the United States. The present unsettled condition of affairs has worked adversely to the spiritual interests of the Hawaiian churches, and these churches and the whole work in the Sandwich Islands should be remembered prayerfully by the friends of missions.

WITHIN the last few weeks a call has come for chemical and philosophical apparatus, much needed in our high schools at Samokov; and another for proper furnishing and equipment for recitation rooms in the College at Pasumalai. In the first instance the apparatus is needed in order to enable our Christian schools to compare favorably with government institutions. The young men and the young women we send out as teachers and preachers must be thoroughly furnished for their work. A good friend in Chicago has kindly given $133 for this object, and an additional sum for freight. The further amount needed is about $150. We wait for this sum from one or more good friends. It is hoped that Dr. Washburn, whose indefatigable labors at Pasumalai have been crowned with such success, will be cheered by the receipt of $250 for putting his class-rooms in good working order. All who are acquainted with educational work will appreciate the imperative nature of such calls.

WE are glad to announce that Rev. Dr. Cyrus Hamlin has yielded to the importunities of many friends who know something of the wonderful fund of incident connected with his long and eventful life, and has prepared a volume, soon to be issued by the Congregational Sunday-School and Publishing Society, to be entitled "My Life and Times." We venture to say that to intelligent readers, young or old, the book will be as fascinating as any tale they have read. One incident from the forthcoming volume will be found in our Young People's Department this month.

WE give, this month, papers from a Spanish pastor and a Bohemian lawyer, the latter supplemented by a brief statement by a Bohemian pastor, constituting the first of a series of papers prepared by natives of the several countries in which the American Board has missions, relating to the work accomplished. Similar papers will appear from month to month from other lands, and we are sure that our readers will welcome these fresh utterances of those to whom our missionaries have been permitted to carry the blessed gospel.

PERSONS looking for some special work, not requiring a large sum, will note three requests in this issue of the *Herald*, namely: $150 for school furniture at Samokov, $212 for a native evangelist at Nicomedia, $250 for equipping recitation rooms at Pasumalai. Please send these small amounts in addition to generous contributions for the regular work, all of them so much needed this month.

A SINGULAR interruption occurred at a wedding at Tai-ku, China, while Dr. Atwood was officiating at the first public Christian marriage ceremony that had occurred in that city. There were 300 or 400 Chinese present listening respectfully, when an old woman cried out: "This is great doing; not to worship Heaven and Earth!" One of the native Christians immediately sprang to his feet, and addressing all present, showed how much better it was to worship God, who made heaven and earth. Thus the marriage occasion was made an evangelistic service, and the woman's objection to the omission of an idolatrous practice common at Chinese weddings led to a clear presentation of gospel truth.

Mr. Chambers, in charge of the Nicomedia field in Western Turkey, informs us that the work in that district will be greatly crippled without the services of a native evangelist to visit the out-stations regularly and supply the lack of native pastors. An excellent man who has served acceptably forty years as preacher is ready for this work if his support, $212 a year, can be secured. The appropriations for the year were not sufficient to provide for this item, and the Prudential Committee has no surplus funds at command. Will not some one count it a privilege to add to his regular contribution and set this evangelist at work?

In a recent letter from Dr. Atwood he speaks of meeting in a town in the vicinity of Fen-chow-fu, Shansi, a man who was engaged in the wholesale opium trade, from whom he learned some facts which show the extent to which the people are given to the opium habit. Since the Chefoo convention, when an additional customs duty was laid on the foreign drug, the price of the native drug has increased rapidly, so that it is now five times what it was, only three ounces of the drug being obtainable for one ounce of silver. In three villages, all within a mile of each other, there are sixteen wholesale opium houses. Mr. Atwood's informant does an annual business of from 70,000 to 80,000 taels, a tael equaling about one dollar, and his business is supposed to be about an average of the sixteen. This indicates the fearful extent to which the drug is used and the impoverishment it must cause. The best irrigated lands are used for the raising of the poppy, and it is not strange that the region suffers frequently and most sadly from famine.

A captain has been engaged for the missionary schooner, the *Robert W. Logan,* and he sails from San Francisco, June 22, for Yokohama, where the *Logan* now is. After making needed repairs the vessel will sail for Ruk, where her presence and aid will be most welcome.

Those were impressive words uttered by Mr. Albert Spicer, M.P., in his recent address as Chairman of the English Congregational Union, when, addressing the pastors and as a layman, he pressed upon pastors their obligation to emphasize the call to missionary effort. "We look to you, as Christ's ambassadors, to let us constantly hear his call to go into all the world and preach the gospel to every creature. Your own teaching and influence will very largely decide the part that your Church will take in this great enterprise. If they are to have an intelligent appreciation of the obligations resting upon the Christian Church to fulfil the trust which our Master has laid upon us, if they are to know something of the work that is being done already in our own land, in Europe, in our own colonies, and in the great heathen world, and of the work that still remains to be done, it will be because you yourselves have heard the Master's command, and because you study the great subject of missions systematically and sympathetically, and do not relegate that part of your churches' education to the annual visit of a missionary deputation or to other visitors. In the measure in which we obey our Lord's last command we shall strengthen our own faith and widen our horizon as to the glorious possibilities that still await the faithful service of his children."

JUST as our last number went to press tidings were received of the death of General S. C. Armstrong, the eminent founder and principal of Hampton Institute. The eulogies that have been passed upon General Armstrong since his translation from earth have not been overdrawn. He had an excellent record as a soldier; but it was after the war and as an organizer of work for the "Contrabands of War," that he manifested consummate skill and boundless energy. He gave himself completely to the work for the lowly and with consuming zeal he wrought for years till he brought the institution of which he was the head to a conspicuous and most honorable position. And what was perhaps even more than this he brought the people of the North to a sense of their obligations to care for those who had been enslaved, but who were men and were to become citizens in our country. It was a missionary work, grand and far reaching in character, that claimed General Armstrong's attention and to which he gave his life. He was born at Wailuku, on the Island of Maui, in 1839, and was the son of Rev. Richard Armstrong, D.D., one of the early missionaries to the Islands. It was as a missionary's son that he learned those early lessons which fitted him for his subsequent work, inspiring him to undertake the philanthropic and Christian enterprise which has proved such a blessing to the colored race and to our land.

THE Woman's Foreign Missionary Society of the Presbyterian Church has issued a helpful little handbook, entitled "How they say it in Missionary Lands," which gives the stations of the various Presbyterian Missions, with pronunciations also, and "moneys and their values," with "weights and measures," and a brief dictionary of the principal native words in the languages of the several missions which appear in missionary literature. Only the countries where the Presbyterian Board has missions are covered by the booklet, but as these countries include Syria, China, India, Japan, and Corea, it will be an exceedingly convenient and useful publication for friends of missions in every denomination.

ATTENTION has been recently called to one of John Wesley's letters in which he enclosed bills of various denominations, in response to a charitable appeal, and quoted this text: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The reply was prompt, saying that the recipient was much delighted with Mr. Wesley's "*expository notes* on that text." A few "expository notes" of this kind would be highly appreciated just now by the Treasurer of the American Board. We commend these notes to any persons who are looking for a good practical commentary upon the Word of God, including Matthew xxviii: 9, 20.

THE Presbyterian Board of Foreign Missions closed its year May 1 with the gratifying announcement that it was out of debt. This outcome, as *The Church at Home and Abroad* reports, was quite unexpected, and not until the morning of the very last day did the receipts show that the deficit of the previous year was to be wiped out and a small balance left over. The gain in donations from the churches was $14,600, but the largest gain was from miscellaneous sources, amounting to $29,653. The total receipts were $981,709. The aim for $1,000,000 for the coming year will no doubt be easily reached. We rejoice heartily with our sister Board in its joy.

WHATEVER may be thought of the wisdom or unwisdom of the Decennial Conference of India, or of its business committee, in reference to its unfortunate treatment of a resolution in regard to moral questions, it is wholly unfair to represent members of the Conference as indifferent to the gigantic evils growing out of the opium traffic and the licensing of immorality. The worst that can be said of the course of the Conference on these matters was that it was a blunder and would naturally lead to such misunderstandings as have arisen. We regret to see that many organizations and individuals, both in this country and in Europe, have put the worst construction upon the course of the Conference, and this in the face of the reaffirmation by the members of the Conference everywhere that they are unalterably opposed to the legalizing of vice and to the national complicity in the opium traffic.

A STORY comes from Constantinople which illustrates the degree of intelligence as to Christianity which prevails among those who are not commonly regarded as belonging to the ignorant classes. In the Galata district of the city a colporter was found having in his possession a portion of the Scriptures, namely, the Epistle to the Galatians, whereupon the authorities seized the book with the thought that it was a seditious document especially addressed to the denizens of Galata, and they imprisoned the colporter. The matter was explained to the official, who denounced the book as one calculated to make the people dissatisfied with their lot. In order to make sure that it was not a document of recent incendiary origin, the officer called for the death certificate of St. Paul, the author.

AT the recent Annual Meeting of the American Bible Society at New York, report was made that the Society has issued within the year in foreign lands no less than 468,926 Bibles, Testaments, or portions of the Scripture. Aside from this, 88,337 copies issued from the Bible House in New York were sent to foreign lands. The Society made for the coming year the generous appropriation of $155,238.32 for foreign work. During the seventy-seven years of the Society's existence it has issued nearly 57,000,000 copies of the Scriptures. This certainly is a noble record.

ONE of our missionaries, writing of the brief period of summer rest which he has been able to secure, speaks of the time as very helpful, inasmuch as he can pray and study the Bible as much as he pleases. These seasons he describes as the "very sweetest hours of his whole life, while in the woods alone. I know of nothing to be compared with it, and," he adds, "somehow the accessions in my station work have been closely connected with such times of visitation from the Lord of the harvest."

THE regard shown to missionaries in India is illustrated in an incident connected with the recent marriage of two brothers to two sisters, all four of the parties having been baptized in infancy by Rev. Charles Harding. It was the earnest desire of the young men and their brides that Mr. Harding should officiate at the wedding, and to meet their wishes Mr. Harding started at midnight and returned at the same hour the next night, traveling over 200 miles by rail and more than sixty miles in a rude two-wheeled conveyance, the thermometer during several hours having stood much above 100 degrees Fahrenheit.

THE WORK AS A WHOLE, WITH ONE SPECIFICATION.

It is feared that the frequent special appeals which have appeared in the columns of the *Missionary Herald* during the past year may have turned away the attention of the Christian public from the necessity of sustaining the work as a whole. These appeals have been allowed in order to meet exigencies arising from want of means adequate to the demands of the work already in hand, while no provision has been made for growth. For the past two years our missionaries have been charged to put their estimates at the lowest possible limit consistent with life. In some instances the appropriations actually made by the Prudential Committee have fallen below this limit. Retrenchment, and not enlargement, has been the order of the day. Hence the special appeals. They come from hearts burdened with the work opening before them on every hand — wellnigh discouraged at the loss of opportunities, at the fruit of past efforts sacrificed, and now by the threatened closing of churches and schools already established. If these appeals are met at the expense of the rest of the work, where does the relief come in? If, for instance, the ten per cent. reduction on the work of the Marathi Mission is made up by extra contribution, and the other nine tenths are not provided for, what then? What is really needed is an advance of one hundred thousand dollars to meet the demands of the work as a whole and to cover these special appeals. Yet in justice to our missionaries, until such general advance is made, we must still repeat such calls as the following from Spain: —

The evangelical work in Spain has reached a crisis. The means for developing evangelistic work have been reduced $1,200 upon the lowest estimate which the missionary in charge could furnish. All efforts to bring down expenses below his carefully prepared figures he deems utterly disastrous, if not fatal, to the best interests of the work in his charge. The largest sum that could be appropriated for this current year from the treasury of the Board for the entire evangelistic and educational work — with the exception of the Girls' School at San Sebastian, which is maintained by the Woman's Board — was barely $5,651. This was to cover expenses at fifteen different centres, including fourteen churches, having nearly 400 communicants, four pastors who have had thorough evangelical training in Switzerland, and so are as competent as Americans could be in similar positions, thirteen common schools with 688 pupils — all this work at present being carried on successfully. And now $1,200 must be taken off from this sum. The question is, which of these stations shall be given up? which of these schools abandoned? After the most careful consideration in conference with the native Spanish pastors, the missionary replies, "It is impossible; no reduction can be made except at the utter ruin of the work." A few years since, in order to make reduction, a large section, and one of the most promising portions of the field was given up. Shall another portion be surrendered? "Shall it be Santander, with its flourishing school of 200 children, perhaps the best evangelical common school in Spain, and that church, the fruit of so much labor and of so many prayers, that shall be given up? This, or the abandonment of Zaragoza, would give us about the financial relief that we need. But we dare not do it. It would bring upon our heads more than the blood of that station alone. It would make our very name and the name of the American Board a reproach and a disgrace throughout Protestant Spain. Those who would force us to cut off one or the other of those stations little understand the evil results that would follow, influencing not only our own work at other stations, but all evangelical work in Spain. The abandonment of Zaragoza would produce about the same disastrous results as the closing out of Santander — in some respects even worse."

More need not be quoted from the touching letters just received from Mr. Gulick and from one of his pastors. Is it possible that in this year 1893, when we are commemorating so much our obligations to Spain and to the great discoverer of America, we should fail of this grandest opportunity for sustaining a work of such promise and at so small an expense in the north of Spain? We cannot but believe that there are men and women in our churches who will gladly send in the small sum required to keep this work in progress. The treasurer, L. S. Ward, 1 Somerset Street, will gladly welcome special donations for this object. A prompt response is earnestly desired.

No mention is here made of the flourishing Girls' School at San Sebastian. We leave its endowment to others specially interested in that most remarkable work. We plead here simply for the evangelistic work begun and carried forward with so much promise.

RELIEF AT MARSOVAN.

It is gratifying to be able to report that after full investigation of the events which have transpired at Marsovan, some account of which was given in our last number, the Turkish government, on the twenty-sixth of April, paid to the mission treasurer at Constantinople, through United States Minister Thompson, 500 Turkish liras ($2,200) as indemnity for the burning of the Girls' School building on February 1. At the same time a pledge was given by Turkish officials to our Legation that an *iradé*, or royal permit, should be granted soon to the College, which would not only give it official standing, but would exempt the school property from taxation. The punishment inflicted upon the chief of police was imprisonment, and the other officials implicated in the affair have been sent away. Whether any more serious punishment will follow remains to be seen.

As to the imprisoned instructors connected with the College, we are glad to report that, notwithstanding the persistence of their enemies in prosecuting them on charges of sedition, charges which they sought to substantiate by perjury and forgery, the *vali*, or governor-general, at Angora, declared openly that there was no evidence against Professor Thoumaian which would warrant bringing him to trial, and his release is anticipated. The same is substantially true in the case of Mr. Kayayan, but it may be days or even weeks before definite action will be taken by the government. Not until these men are released can it be said that "the incident is closed."

It has been a long and painful trial, both for the missionaries and the College as well as for the Christian population. We, in this land of quiet, can have little conception of the anxieties which weighed upon the minds, not only of our American missionaries, but also of the native brethren. To have such full vindication at the hands of the Turkish authorities is certainly a cause for gratitude and we trust the outcome of the whole unhappy affair will be greater confidence in the honesty and the sincere goodwill of the missionaries, and greater respect for their piety and intelligence. Should this be the case, the trials through which they have passed will not have been in vain.

INSTRUCTORS AND GRADUATES OF ANATOLIA COLLEGE, 1892.

Our readers will be interested in this connection in a reproduction of a photograph of some of the instructors and professors in Anatolia College, at Marsovan, and of the graduating class of 1892. This represents not the theological but the academic department. The seven graduates of the past year stand in the rear row. On the front row, beginning at our left, are Instructor Kayayan, Professor Manissadjian, Rev. Edward Riggs, Rev. George E. White, and Instructor Anastasiades. On the middle row, beginning again on the left, are Mr. Henry K. Wingate, Instructor Theokharides, Rev. Dr. G. F. Herrick, Professor Thoumaian, Instructor Xenides, and Rev. John F. Smith.

VOLUNTEERS FOR MICRONESIA.

THE condition of the missionary force in Micronesia has become critical at several points, and the ordinary means of securing the needed reinforcements have thus far proved unavailing. We feel impelled, therefore, to make a public statement of the facts, and to call for volunteers for this most interesting work.

At Ruk, the most recently entered of the islands, where Mr. Logan six years since fell at his post, a grave emergency exists. Mr. Snelling, the missionary in charge, is in impaired health and may at this very time be beyond all further service. At the best, he must come home as soon as a successor can be on the ground. For this work in the Ruk lagoon and among the Mortlock Islands, where amid a large population, still rude and turbulent, a good beginning has been made, we need a man of good training, of practical gifts, able wisely to select and train native preachers and teachers, and to guide and inspire them in their work when trained, and to give direction to a growing missionary enterprise. It is a post of real difficulty but also of honor and of high privilege, and challenges the heroic and missionary spirit in a rare degree. We want to send this man with his wife to Ruk at the earliest opportunity.

The missionary work among the Marshall Islands, carried on now for a full generation, well established on several islands, and opening with bright prospects upon still others, is to lose the services and oversight of Dr. Pease this year. Considerations which are overbearing compel him to retire, and thus a great vacancy in an important work is to be filled. Dr. Pease has conducted the Training School for the Marshall Islands preachers and teachers at Kusaie, and has directed the evangelistic and school work done on the islands, and is completing the sixteenth year of his service. For two years we have sought for a man to take his place, inquiring at the Seminaries and among the younger pastors, and no volunteer has appeared. Here, as at Ruk, is a work like that of a Paton, or a Patteson, nobly maintained by Dr. Pease long after the time for his retirement has come. Are there no young men, of thorough training and gifts of leadership, who can see the attractions of this work, who will joyfully face the hardships and burdens, and who will count it a high privilege to take up the work so grandly begun and carry it on to glorious success through these coming years? We want to send such a man with his wife to Dr. Pease's relief at the earliest possible day.

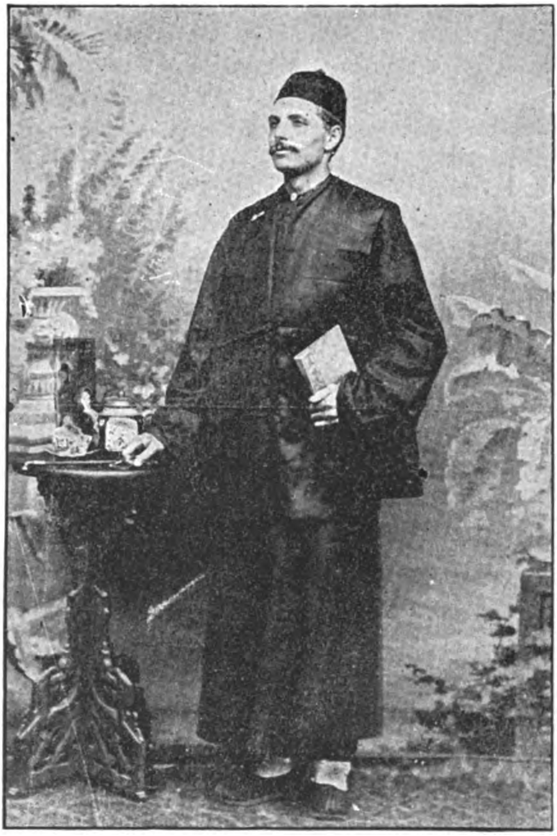
There is good reason to expect that missionary work can be resumed on Ponape at no distant day. For this field, with its great history, made sacred by the memory of Sturges and Doane, the scene of stirring events of these past four years, we need a strong man to accompany Mr. Rand when at length Spain reopens the door and welcomes us back. A man of poise, of diplomatic gifts, able alike to command the respect of the Spaniards and to win the love and confidence of the natives, and equal to all the problems of Christian reconstruction in this great island, is needed at once, and will find a work worthy of his best powers. Where is the man who, with his wife, will be ready within the next few months to go to this difficult, delicate, and splendid service?

Have we read Dr. Paton's books, and listened to his glowing words, for naught? Do we recall the lives and deeds of Logan and Bingham with no wish to repeat them for ourselves? Are we content to eulogize the spirit and labors of Sturges and Doane, and leave the work they lived and died for to perish from neglect? We refuse to believe it. We state these facts in the confident expectation that the men and women whom God calls to these fields will hear His call, and will quickly respond. And we shall labor and pray until they come.

JAMES GOLDSBURY, JR., M.D.

THE tidings of the death of this beloved physician have been already given in the *Missionary Herald*, but letters have now been received from his associates in the Shansi Mission referring to his sickness and death and to their deep sense of the loss they have sustained.

Dr. Goldsbury was born in Davenport, Iowa, October 19, 1860. After pursuing his studies in the Rush Medical College and at the Minneapolis College Hospital, he received appointment to the Shansi Mission, and embarked with his wife from San Francisco January 13, 1889. On his arrival he was stationed at Tai-ku. He entered as soon as possible upon medical work, in which he had great delight, opening a dispensary, by



DR. GOLDSBURY IN CHINESE DRESS.

means of which he won the confidence and favor of the Chinese. Though during the last autumn he suffered from sickness, he had fully recovered, and Mr. Thompson, referring to a clinic which the doctor had held at Jen T'sun just a fortnight before his death, says: "He then appeared to be in good health, and I never knew him to be happier." He not only cared for the work at his station, but he volunteered to hold monthly clinics in several places for the purpose of aiding in the evangelistic work. The testimonies that come from his associates in regard to his character and work are very warm and affectionate. They unite in bearing testimony to his great zeal for his Lord and Master. Mr. Thompson says: "I had learned to love him very dearly for his own sake as well as his work's sake, and it will be a long while before the unbidden tear will cease to come. We are thankful for our brother's memory in life, and we rejoice that we could lay him away in sure and certain hope of a glorious resurrection."

Mr. Williams says: "His memory is blessed among us. He was a personal friend to every member of the mission. He was a faithful missionary of the cross, like his divine Master spending himself to the utmost for the good of others. In the beginning of his last illness, rather than save himself, he cared for the sicknesses of the Chinese who came to him for treatment. His faith in Christ was a simple, childlike faith such as they have who are permitted to enter the kingdom of heaven. He was the very soul of sincerity, never hesitating to do what he thought was right. Our loss as a mission is great."

It is not known that Dr. Goldsbury had unduly exposed himself to contagion, and yet it is surmised that the fatal fever, typhus, was taken from a patient in the dispensary. He had the best of care during his sickness and all that could be done was done to save the precious life; but the end came on Thursday, March 23. The funeral service was held on the next day, and the body was taken to Tai yuen fu, to be interred in the English cemetery there. Dr. Goldsbury's life, short though it was, has deeply impressed his associates with the value of the medical arm of the mission. This branch of the work removes prejudices, opens the way for the introduction of the gospel amid indifferent or hostile communities, and it gives most excellent opportunities for pressing the claims of Christ upon individuals who for a protracted period are under the care of a Christian physician. The mission, in view of its sad loss, cries out for another physician, and, as one of its members says, "It will need a very good man to fill Dr. Goldsbury's place."

We are glad to give this in connection with a likeness of Dr. Goldsbury, in his Chinese dress, kindly furnished us by friends.

In Memoriam.

SINCE the last number of our Magazine was issued, tidings have been received that two faithful women have fallen in death, one in China and one in Africa — the former after long years of service and the latter in the freshness and enthusiasm of her first missionary labors. Miss Diament and Miss Clarke were widely separated on earth, but they were one in spirit, and as the summons of the Master came to them nearly at the same time, their memorials may fittingly be brought together here.

MISS NAOMI DIAMENT, OF NORTH CHINA.

Rev. Mark Williams, who is temporarily in the United States, but who has long been associated with Miss Diament at Kalgan, sends the following tribute to her memory: —

"The news of Miss Diament's death, which occurred at Kalgan May 3, has come like a shock to us with whom she lived for so many years. She was born at Cedarville, N. J., September 7, 1834, so she was in her fifty-ninth year. Her parents died at an advanced age. She was one of a family of thirteen children. Brought up in a pious family, she desired to be a missionary and went to Mount Holyoke Seminary for some time. After work in the Indian Territory, she completed her studies at the Western Female Seminary, Oxford, Ohio, graduating in 1861. From that time until 1870 she was at the Omaha Agency, where Miss Bright Eyes was among her pupils; also, she taught the freedmen in North Carolina.

"In answer to a call from Kalgan, she went there to be associated with Mrs. Williams, who was her classmate at the Western Female Seminary, sailing in 1870. Here she spent twenty-three years, except as she was detailed for a while for work at Peking and Tung-cho. She diligently studied the language, and taught the women as she had opportunity. In 1880 the Girls' Boarding School was established, to which she devoted her well-trained powers until the last. She had thorough preparation for her lifework. In the United States she had taught in mission schools. Before her Girls' School was commenced she had time to obtain a fair knowledge of the language. So, when detailed by the mission to fill the important positions in the Girls' School at Peking and the College at Tung-cho, she was found well qualified. The impression which Miss Diament made upon her pupils may be learned from expressions used by two of them in writing of her: 'I want to be just like her.' 'I want to be like her when I grow up.'

"Her piety was not demonstrative but quiet, and it controlled her life. Her punctuality at the station noonday prayer-meeting was often spoken of, and her demeanor at religious services was that of one who felt that God was present — thus giving a silent lesson to her scholars. In social life all enjoyed her bright sayings. She delighted in the society of others; yet she was ready to forego the visit to Peking, at the annual meeting, when the welfare of the school seemed to demand it. The interests of the work were placed first; she was willing to be or suffer anything if that work prospered.

"How well Miss Diament will be remembered for her fidelity in sickness and trouble! for she never thought of anything but duty. She was not discouraged by the slow growth of her work, but was willing to labor patiently and trust God for the harvest. In God's providence she was called to instruct among Indians, negroes, and Chinese. Will she not in heaven gaze with peculiar pleasure on those from these races who have 'washed their robes, and made them white in the blood of the Lamb'?

"Miss Diament had a long period of service in the world's harvest field.

She was content to fall, sickle in hand, rather than to be laid aside and in old age be a burden to others. She often said that she did not allow herself to think of returning to the homeland, as it would mean that her work in China would be ended, since her feebleness would not warrant her returning again. There is a tradition in her family that a maternal grandparent was a daughter of Charles XII of Sweden, and was secretly hurried out of the country to save her life, after the downfall of that brilliant monarch. Her royal life of patient and self-denying service showed that she was the daughter of a King. She has the 'crown of Life,' for she was 'faithful unto death.'"

MISS MINNEHAHA A. CLARKE, OF WEST AFRICA.

The West Central African Mission has been deeply afflicted in the death of Miss Minnehaha A. Clarke, who fell asleep in Christ at Chisamba, Bihé, on the eighteenth of March. Some months previous, Miss Clarke had an attack of bilious malarial fever, which reduced her strength and which led the members of the mission strongly to advise her not to return to Chisamba, where she had labored so earnestly and successfully. The particular location at this station was deemed unfavorable to one having her predisposition to the fever, but her deep love for the pupils whom she had begun to train led her to think the fears of her associates needless, and to resolve that she would make another experiment before leaving Chisamba. Alas! that experiment proved fatal. She was the daughter of Rev. William F. Clarke and Mary Ann Clarke, of Guelph, Ontario, at which city she was born January 31, 1864. Just three years ago she offered herself to the American Board as a missionary, replying in answer to the question as to "What led you to decide to go to the heathen?" — "The reading of missionary literature, and an ever-deepening sense of duty." This sense of duty seemed to be all-controlling, but there was nothing sombre about it. Her face and her voice alike bore witness to her cheerful spirit, and it was with a bound of love and zeal that she undertook the work to which her conscience led her. She greatly endeared herself to her missionary associates and to the native pupils in the mission, whom she loved with an intensity of devotion which cost her her life.

Her last sickness was very brief, and most of the time her mind wandered. Mr. Read, in writing of her last days, says: "Her work was uppermost in her mind during her sickness, and her Master's name often broke from her lips in prayer or simple ejaculation." Her term of service was very brief, less than three years, but she won to herself the deep affection of many of the people, who gave to her every token of love and respect and who at the funeral services manifested their deep feeling. One of the lads who had been under Miss Clarke's care, and who two years ago was a wild heathen, wrote the following touching letter to Mrs. Stover, of Bailundu, telling her the sad news: —

"Kumba says, Nana Stover, Ondona Clarke is dead. She died on Saturday; she began to be ill on the fifth day (Thursday). As for me, I have not slept for three nights. My heart aches so because the Ondona is dead. Jesus has taken her to his own home, indeed, but since we can never see her more my heart is broken. The Ondona Clarke is dead. If we accept Jesus, we shall meet the Ondona again."

We believe there will be many from Africa who through the life and death of this young and faithful missionary will be brought to meet her in the presence of the Master whom she loved and in whose service she died.

THE WORK OF THE AMERICAN BOARD IN SPAIN.

BY REV. ENRIQUE DE TIENDA, SANTANDER.

THE American Board was one of the first missionary societies to enter Spain after the revolution of 1868; but most of those who are now connected with the mission have for many years known only the solicitous and kind superintendence of Rev. William Gulick, under whose direction the work in all of its branches has notably prospered.

THE CHURCHES. — The evangelical churches of Zaragoza, Tauste, Pradejón, Logroño, San Sebastian, Bilbao, and Santander, and other groups of Christians, especially in the valley of the Ebro, are the eloquent proof that God has seen fit to bless the labors of the Messrs. Gulick and of the Spanish brethren who have had the privilege of being co-laborers with them. In the summer of the year 1885, representatives of all the churches connected with the American Board formed themselves into an association under the name of "La Unión Ibero-Evangélica." This body, constituted on the principles of Congregationalism, is composed of a considerable number of souls, whose acceptance of Protestantism is the result not so much of a spirit of opposition to Romanism as of a sense of spiritual needs that the gospel alone has been able to satisfy.

The formation of these congregations took place during the early years of the restoration of the monarchy on the downfall of the Republic, and just at the time when attacks upon the evangelical Christians and the arbitrary and sometimes cruel measures of repression instituted by the Restoration were being applied. The sacrifices that the members of the congregations have made toward the maintenance of public worship in their midst, to aid the Missionary Society that in large part sustains them, and in the purchase of houses for places of worship, are signs of their life. There is not one of these congregations that has not had its martyrs and that has not experienced trials that have purified and strengthened its spiritual life. Thanks to the efforts of Mr. William Gulick, the congregations of Bilbao and of Pradejón enjoy the benefits of houses of worship that have been bought or have been built for that purpose, and that are held in his name for mission uses; and after eleven years of heroic and unflagging effort and sacrifices, the congregation of Santander will soon have the joy of dedicating a house of its own. So, also, the evangelical church of Reus, which is now under the care of the Committee of Geneva, so happy in the possession of its beautiful building, must not forget that the pastor has been able to procure such an edifice only by the coöperation of Mr. Gulick.

THE SCHOOLS. — Hundreds of children surround every one of our congregations. It is a notable fact that the Roman Catholic community to so large an extent confides to us the education of its children. This is a powerful argument in favor of the work that the American Board is doing in Spain — for it is easy to see that providence, by these schools, in all of which the gospel is systematically and carefully taught, is preparing the hearts of a multitude of the young to receive in time the Spirit of God. Some 200 children are in regular attendance in the schools of Santander — which is the same as saying, Two hundred souls won from Romanism, and a large number of families rendered accessible to the gospel. The same is to be said of all the other schools connected with the churches of our Union.

An Important Work. — Such is the Institute for Spanish Girls at San Sebastian, under the successful direction of Mrs. Alice Gordon Gulick, aided by her countrywomen. At nearly every place in Spain where there is an evangelical mission will be found one or more graduates of this institution, exerting a Christian influence as dutiful daughters, as mothers of families, or as successful teachers in the evangelical schools. If this Institute did not exist already, it would be absolutely necessary to found one like it immediately. If it had not been in existence for a number of years, the general evangelical work in Spain would to-day be suffering the lack of the most effective aid of the twenty-two teachers who have received their education in that institution. So it must be said that if, indeed, it may be the fact that in the peninsula there is any mission larger than that of the American Board, surely no other mission exerts a wider or more important influence.

In closing this brief review of so important a work, it may be affirmed that the best result to Spain of the discovery of America is the work of evangelization that this *American* Society is now carrying on in her midst. Happy will be the day for her when Spain shall recognize that fact! Meanwhile, may God's best blessings be with this Society while it prosecutes its good work, sustaining the faith of its faithful representatives here, as well as that of those who, desiring the conversion to the gospel of their fellow-countrymen, count themselves happy in being permitted to coöperate with their American brethren for this great end.

Santander, April, 1893.

BOHEMIA AND THE WORK OF THE AMERICAN BOARD THEREIN.

BY DR. FRANCIS KADLEC, ATTORNEY AT LAW, PRAGUE.

At the beginning of the seventeenth century the gospel had attained in our nation the perfection of a flower in full bloom. The "Unity of the Bohemian Brethren" embraced all classes and conditions of people. Its churches were spread from the eastern Hungarian border, from Hungarian-Brod, the birthplace of Comenius, even to the Saxon border. Among their members were workmen, unlettered farmers, learned men, physicians, yes, even men of high political preferment. When the house of Hapsburg ascended the throne, and especially when Ferdinand II, in 1618, became king of Bohemia, an awful oppression and persecution of the Protestants arose. They were forced to the worship of idols by scourgings and whips; their mouths were pried open with iron instruments and the "host" thrust down their throats; and whenever any wretch made a show of hatred to the gospel he was elevated to a high political office, as a contemporary historian, Andrew of Hakernfeld, relates. In these horrors and persecutions patience fled, and the result was the "battle of the White Mountain," November 8, 1620. Here the Bohemians were defeated, a defeat which was a victory not for Vienna, nor for the Austrian emperor, but for Rome and for the pope.

Thereupon followed persecutions and horrors, which have a parallel only in the persecutions of the early Christian church. Every one who could not, or did not, leave the country suffered a martyr's death. The hunting of Protestants throughout Bohemia and Moravia extended not only throughout the whole period of the Thirty Years' War, but for a century and a half, up to the year 1781, when was proclaimed, not religious freedom, — that we have not even now, — but only *religious tolerance*.

Space does not allow me to describe more at length the persecutions that were endured. I will say only this, that we suffered even unto blood and drained the bitter cup to the even dregs. God was therein glorified in every village. From a thoroughly Protestant and educated nation, numbering 3,000,000, there remained about 500,000, or nearly one sixth of the people; and these were forced to become Catholics. As a result of this century and a half of awful hunting and scourging of the Protestants, Rome, of old the enemy of Bohemia, became its complete master. The Bohemian people lost not only the gospel but liberty and culture. At the end of the last century Bohemia seemed fated to die. But God does not plan national disasters so as to leave his own children to fate.

Although Austria is not famous for its faith and Christian character, still its statesmen affirm that a miracle occurred. The evils of Satanic origin caused the oppressed nation to awake and to live. At the beginning of the present century hardly a syllable was being printed in the Bohemian language, and to-day it stands side by side with the languages of the other nations that make up the Austro-Hungarian empire. Bohemia has its own public schools, gymnasia, and higher education, and is engaged in unceasing warfare for political freedom. Do you ask me, "Did Bohemia experience at the same time a gospel-awakening?" I answer, Yes, when the Decree of Tolerance was issued. At once, in a night as it were, both in Bohemia and Moravia, churches arose. But to our sorrow these churches did not get enough of freedom. They remained subject to the government, which is Catholic, and which does not allow these churches to grow. These churches are like apple trees a century old — fading.

But into ground old and rich with the blood and tears of God's children, the American Board planted new seed — the mustard seed. Dear friends, I cannot otherwise name the Free Reformed Church, which we love and which would fill you with joy if you knew its life amid difficult surroundings. Perhaps the fact, that whereas fifteen years ago there were but fifteen members, and that now there are ten churches, thirty stations, and 700 members, is of less importance than the spiritual life of the church. Among its members are only three or four who are not to be ranked among the uncultured and poor. And many are very poor. Yet they love their Saviour, the Lord Jesus, with all their heart; and I hope that I shall not greatly err, if I say that every member is a preacher and a missionary.

The work is not easy. When our nation came again to life, it was no easy matter to work here. People avoided the gospel as if it were a means by which days of sorrow might return. Nevertheless we work and gain influence.

We are the leaven by which I hope that the whole nation will be leavened. The aim and work of the Free Reformed Church is that the land of Huss, Zizka, Comenius, alive physically, may live also spiritually. Although a lawyer, I know of no grander work nor higher aim than the proclamation of the gospel. That work the American Board began among us, and thereby is as a fountain in the parched desert, a light in a dark dungeon.

Do not, friends, consider these the words of an enthusiast. They are words well weighed. I fully believe that the words of that man of God, our Comenius, will be fulfilled, that our nation will again become a living, growing branch beside the fountains of water, that shall live by the blessing of God and not die. God will bless us by fulfilling this prophecy and giving us this blessing. I thank God for what he has wrought through the American Board and our kind Christian friends in America; and I pray that God will in the future incline their hearts toward us.

PRAGUE, Bohemia, April 7, 1893.

HOW HAS THE AMERICAN BOARD BEEN OF HELP IN BOHEMIA?

BY REV. ALOIS ADLOF, PASTOR AT PRAGUE.

1. It has aroused a new and mighty religious movement which will never end.

2. It has placed great stress on the tremendous importance of conversion. Its churches are founded on the basis of conversion.

3. It has taught how to evangelize the nation, how to work, how to feel responsibility for others.

4. Its influence on other churches has been mighty and blissful. Other churches have learned much from ours.

5. It has created a new and an awakening literature, including tracts, books, and our monthly paper, *Pomucka,* and especially the monthly *Betanie.* It has been of immense help in circulating the Scriptures.

6. It founded the first Young Men's Christian Association and taught how to work for young men. The results are far-reaching. Twelve other Young Men's Christian Associations have been founded.

7. It was of special help in planting Sunday-schools.

8. It has taught how to seek lost, fallen women, founding the "Rescue Home," the only one in Bohemia and Austria.

9. It was helpful to educate many girls, thus influencing many family circles, as at Krabschütz and Brünn.

10. It has shown how to educate workers in and for the vineyard of God, having won and for the most part practically trained the various helpers.

I myself, a fruit of the labors of the American Board, thank God daily that he sent his servants to my beloved nation to seek souls for Christ. I was found through the instrumentality of their work, and not only found for Christ, but I am also his servant and a minister of his word, trained by these missionaries. God be praised for our dearly beloved "American Board of Commissioners for Foreign Missions" and its missionaries here!

PRAGUE, May, 1893.

Letters from the Missions.

Micronesian Mission.

THE CHURCH AT ARNO.

In the last number of the *Missionary Herald* was given Dr. Pease's account of the tour on the *Morning Star* through the Marshall Islands. His report, of course, could not be detailed. Of two of the islands which he mentions we find interesting particulars in the journal of Mrs. Garland, wife of the captain of the *Star*, which we give here: —

"There are upward of 3,000 inhabitants upon Arno, and the mission has two stations, one at the east side of the lagoon, the other at the west. We crossed the lagoon to Thomas' station, on the west side, anchoring soon after eight o'clock in the morning. Thomas came out immediately in a canoe, and was delighted to see us. The people here think much of Thomas and Likerienwa, and their work is very successful. Both Thomas and Raijok, the teacher on the other side, are ordained men. About ten o'clock we went ashore, seventy-four in the boat, with the captain at the helm. The crowd was gathered on the beach, and the warm greeting we received from old and young, some even grasping and shaking our *arms*, that they might not be left out, reminded me of my visit to the Marshalls in 1886, when we received such a greeting everywhere. Now it is only at these newer stations that the people are so demonstrative.

"We all proceeded to Thomas' house, and then to the house of the chief David, who is suffering from ophthalmia, so could not come to the *Star*. This chief sees that Thomas is provided with food, but he is not now in the church, as at first; two of his brothers, however, whom we saw this morning are Christian chiefs. Our calls were very brief, and we returned to the light, clean, airy church, where the people had gathered at the sound of the shell. New mats had been spread at the front end, and Thomas brought in some wooden benches from his house near by. The pulpit was firmly built, well shaped, covered with Turkey red cotton, ornamented with white braid; inside was a 'cubby-house' for the preacher's books; this was Thomas' work. Our service was most interesting, with preaching by Jeremia, Lanien and Dr. Pease's Jeremia conducting the service. I wish I could transcribe the first two sermons; they held me spellbound.

"Thomas' people prepared last night a feast for the friends on the *Star*, and when we went ashore, there it was, in cocoanut-leaf baskets by his house, waiting to be partaken of — cooked pig, preparations of cassava and jack-fruit, done up in small leaf packages, and great piles of young cocoanuts for drinking.

"This afternoon David let all the women of the church come out to the *Star* in his boat. They had a grand time, being shown all over the vessel by Mrs. Pease, then listening to singing in the cabin by the girls, and it was quite evening before they went home. The *Star* has never been at this part of the island before. Thomas has been here only a year and a half, and even now has a church of twenty-one. Everything gives evidence of prosperity in the work, and we shall remember this as one of the bright spots amid much to dishearten. Thomas' face is a sure indication of a character simple, childlike, and true, a very Nathanael.

"We were all interested in seeing the pretty new church which was finished in January but has been awaiting the coming of the *Star* for its dedication. The building is small but exceedingly neat, every timber and post being squared and smoothed in a manner unusual here, the posts all being covered with fancifully woven leaf, like the borders of the fans and mats, and the walls covered with mats in all kinds of pretty patterns. The large coarsely woven mats for the floor were even and flat, and over the platform at the front was spread a finer mat, whose wide fancy border fell to the floor on the sides and front; while the pulpit cover was of Turkey red and white. Two or three of the windows were provided with solid wooden shutters on hinges. Bil and the people who had followed us in seemed pleased at our appreciative exclamations, and laughed among themselves, repeating our remarks. The mission yard was neat as possible, and Bil's house too was made very homely in appearance, by the presence of a cat and her small family in the corner."

HOW THE GOSPEL REACHED KWOJELIN.

Here is a remarkable story of the results of one ignorant woman's work. Of the visit of the *Star* at Kwojelin Mrs. Garland writes: —

"In spite of the fact that the lagoon is larger than any in Micronesia, except that of Ruk, the population is very small, being marked on the chart as 200, and that is probably generous. Most of the small islets on the reef are uninhabited; the vegetation is poorer than on any of the group which we have seen — arrowroot and pandanus, but very few cocoanuts; consequently, as there is no cobra, trading vessels do not come here.

"You will be interested to know how it happens that these people want a teacher. About three years ago a Kwojelin woman, named Limotinwa, went up to Ailinglaplap, and while there was converted and joined the church. Her faith was of the *live* kind, for when she returned to her own home she began immediately to teach the people what she had learned. It must have been very meagre, but to the best of her ability she has been using it. The people are giving up some of their old heathen practices. The woman has taught them the negative side of Sabbath-keeping; that is, to prepare the food for the Sabbath on Saturday, and to do no fishing or work on that day. Now they need something to take the place of what they have given up. The chief built a tiny church, where the people gather to worship; that is, Limotinwa holds meetings, with Bible reading, prayer, and singing. She has also taught a good many people to read, but her resources are very small, and the people have been begging for a teacher. They said last year, when the *Star* did not go to them, that, if the ship ever should come in, they meant to go on board, seize one of Dr. Pease's scholars and tie him up, so as to be sure of a teacher. But that was not necessary, for the doctor had promised some one. Deacon Lakarin came from Jeremia's church for this place. Limotinwa was overjoyed to see us. She sat on deck with her arm about Mrs. Pease, saying, 'I am so glad!' She said she had done much work here, but the people were hungry and thirsty for a teacher.

"This morning a meeting was held on shore, and first this faithful woman was married to her husband, a man who seems considerably older than she, and not a Christian. Close beside the little church, so close that its leaves brush the thatch, stands the sacred tree, the *win* tree, sacred to the spirits. It is a tree of moderate dimensions, with large, ovate leaves, and a peculiar fruit with many eyes, about the size of a small potato, and looking like one. The islanders do not eat the fruit; I suppose they would not dare pick it, and at best it cannot be palatable. There are signs that some of the inhabitants still follow the old practices, for upon the tree hung a large painted shell, partly filled with water, and a cocoanut, with a small twist of tobacco placed always on it; this last, of course, a touch of modern refinement. These were meant as food for the spirit — a female — who is supposed to haunt the tree. About the tree is a cleared space where lilies are planted. Here the people bring their sick, and pour upon their heads the water in the cocoanut shell, and bathe their eyes with it. At first the scholars were afraid to touch the lilies or the tree, but Miss Little broke some of the leaves from the tree to bring out to me, and, at last, some others ventured to pick some of the lilies; but those who saw it said among themselves that the spirits would bring some evil upon them for this."

Mexican Mission.

HOLY WEEK IN CHIHUAHUA.

Mr. Eaton, who, since the interesting occasion of which he writes, has been obliged, on account of his health, to come north, sends the following account: —

"We have learned by experience to improve the opportunities for holding special meetings which are presented by the Roman Church Year. So when the women of the city were putting the finishing touches to their new dresses, and the men arranging their business, for observing 'the greatest week' with due ceremony, we distributed 1,000 handbills, inviting the public to attend regular evening services to be held by the two Protestant congregations in our new memorial church. The response was most gratifying, a large number of strangers being present at all of the meetings; and they could not fail to be impressed by the contrast between the spectacular drama enacted at the cathedral, amidst considerable confusion, and the reverent attention given by our assemblage to the preaching of the central truths of the gospel.

"On one of the evenings a Roman Catholic lady, who had in a previous year trained a chorus of forty voices to sing the *Stabat Mater* in the city of Yacatecas, sang for us, to organ and violin accompaniment, 'Jesus, lover of my soul.' Only once before had she entered a Protestant church — on the occasion of the dedication of our own edifice in November last, when, in common with so many of the hundreds of Romanists present, she was profoundly impressed by the simple ceremonial.

"On Easter morning our own congregation met as usual for Bible study. One of the city officials had sent word that a party of excursionists desired to attend our service: and soon a company of ten or twelve well-dressed ladies and gentlemen entered and took seats at the rear. Just before the eight classes separated for the study of the lesson I had opportunity to observe more closely the faces of our visitors, and suddenly recognized the features of the Hon. John Wanamaker, ex-postmaster-general of the United States, who, in company with members of his family and near friends, had been making the tour of Mexico in a special train. The time for study was shortened in order that we might hear the famous Sunday-school superintendent, who gave us a grand address on 'The Scriptures, the Sabbath, the Sanctuary, and the Saviour,' closing with a tender appeal to all to rise and walk in newness of life with the risen Lord.

"The unusual sight of carriages standing at our church doors had drawn in many new hearers, and all listened intently to the glowing sentences of the speaker, as they were translated into Spanish, for three quarters of an hour. My only regret was that this most Christian address could not have been heard by all the residents of the city. But the visit exerted a strong influence in behalf of the gospel: for Mr. Wanamaker and party were driven directly from the church to the new and elegantly furnished State House, where the governor was waiting to receive him with marked honor.

"In the evening there was a feast of another kind: for the two congregations met again to close the week of privilege with the celebration of the Lord's Supper. Three of our young people made confession of their faith in Christ, and again was the gospel preached to new hearers, not only by the liv g voice, but even more impressively by means of the symbols which 'show the Lord's death till he come.'"

POINTS OF INTEREST NEAR HERMOSILLO.

Mr. Crawford, writing from Hermosillo May 6, refers to several locations which he cannot visit often and which call for the strength of more than one man. He says: —

"In the mining camp, Prietas, Mr. Guzman is at work, having built a church and home for the mission, worth at least $2,500, raising the amount in the camp, which means the getting of what he could and do the rest himself. We received five new members last month, and there is much interest in the place. Mr. Guzman desires to open work at Torres, on the railroad. He would like to build a house there, since the prejudice on the part of the people is so strong against us they will not rent any building to us."

Mr. Crawford mentions three other points of interests. "They are all accessible and need a missionary all the time. They are towns up among the mountains and a long way from civilization. Then there are the towns on the Sonora River, first of all Ures, the old capital of Sonora. Then there is the region among the mountains which Mr. Blachly visited last year, and where he sold so many Bibles. The people seem eager for a teacher and a missionary, claiming to be Protestants already, but of course that claim must be taken with much allowance in Mexico. If we only had three men, I am sure the Lord would bless the work in the ingathering of many souls."

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West Central African Mission.

LETTERS from this mission are chiefly filled with appreciative notices of Miss Clarke, some account of whose sickness and death will be found on another page. The health report, in reference to all other members of the mission, is excellent. Before this sad event occurred, Messrs. Lee and Fay had been upon a tour through the Ondulu country, northwest of Bihé, with a special view to finding a site at which a new station could be opened. The report given by Mr. Lee of what they saw is very brief: —

"We found what we believe will be an excellent site *in all respects* for a station at Vonyoka, in the district of Sakanjimba, in the country of Ondulu. This site would be about equidistant from each of our three stations. It is on high land, having 6,500 feet elevation. There are forty-nine villages within one hour's distance, nineteen of which could be reached in twenty minutes from a central point. There appears to be good spring water obtainable. The view from the probable site is limited only by the reach of the eye. Parts of the countries of Bailundu, Bihele, Mbaile, Bihé, can be seen, as the site is in a corner of the country bordering on each of those named."

FROM KAMONDONGO.

Mr. Fay, under date of March 24, says:

"I wrote you last month of the prospect of receiving ten new members into the church. At the morning service we had 310 people, and with the house so crowded we were very glad that we had decided to have the communion service and receive the new members in the afternoon. Even then our audience was over 100. I endeavored to make everything as impressive as possible, that they might realize the great step they were taking. It was a great privilege to baptize at one time ten young people. Not a few of them had tears in their eyes during the service. I am much encouraged over our work. The members of the church here, I think, were benefited by the service. Since then we have had one new application for membership, but I cannot just yet undertake the work of preparing others. Still I look forward with confidence to the prospect of receiving a number more before this time next year, though it is best to let them make the first move. I forgot to say above that I baptized also four babes, the mothers having first entered the church."

WHIMS OF AN AFRICAN KING.

We have before reported that Mrs. Woodside had started a school at the ombala, or king's village, in the hope of reaching those who were close about the king and his counselors. Mr. Woodside writes that his wife's experiences in the school had been quite varied: —

"For a time she had a goodly number and they were quite regular. Among them were a number of the king's children and some of his young wives. One day he sent for Mrs. Woodside to come up to his place, and she innocently made mention of the fact that some of his boys were coming to school. He at once began to inquire about the matter and was enraged when he learned that some were really going to school. He at once forbade them to come. The result was that it nearly broke up the school. A week later he again called for Mrs. Woodside to come up to see him. As an inducement for the scholars to come regularly Mrs. Woodside had given them patchwork to do, thus teaching them sewing. The king saw some of the sewing one day, and asked Mrs. Woodside to make him such a cloth. She then told him that she was teaching the boys to sew like that, and that if he would send his boys to school she would furnish the patches and teach them to make him such a cloth. He seemed very glad, as did also the boys. Nevertheless they have not appeared at school very much; as a consequence the cloth is not getting on very fast. He will be asking for it one of these days, and he will be told the reason. One great hindrance to the work of school there is that the boys are sent away so much, either to the coast or to the villages.

"The Epalanga, one of the candidates for the kingship when this king dies, is very friendly to the school and sends his son, and said that he had other children at the villages whom he would send for and have come to the ombala, that they might attend school. I think it is fear on the part of the king. He is afraid that if his boys learn to read they will die."

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European Turkey Mission.

ADRIANOPLE.

Dr. Greene, of Constantinople, writes of a visit at Adrianople which had given him much encouragement: —

"The Rev. Hagop Filian, after some twenty years of profitable service in the Marsovan and Cesarea fields, began work in Adrianople in November last, and with the help of the Lord has already brought about a happy change. The hopes of progress in both material and spiritual matters, expressed in my letter published in the *Herald* of May, 1887, have not, indeed, been realized. Since then the railway to Vienna has been opened, and the touch of liberty has charmed the earth and wrought wonders in Bulgaria, transforming the squalid towns of Philippopolis and Sofia into European cities, but Adrianople stagnates still. Merchants of European Turkey, who formerly came to Adrianople for supplies now go to Philippopolis and Vienna. The non-Mohammedan population sigh and pant for progress, and would respond with alacrity and loyalty to any wise measures their rulers might inaugurate to encourage agriculture and stimulate trade, but the *vis inertiæ* of centuries still represses the awakening populations. The only help to trade from recent changes comes from a neighboring and newly formed camp of 12,000 Turkish soldiers. With extensive stone barracks, stables, hospital, and mosque, this camp forms a town by itself, but depends upon the city for supplies.

"As in material, so in spiritual matters, the city still stagnates. Though it has a population of 100,000 and not a little wealth, and not a few fairly good common schools, the separation and inveterate alienation of the different nationalities — Greeks, Turks, Jews, Armenians, and Bulgarians — prevent any common effort to promote education, to develop the higher institutions of learning, and to unify the people. In spiritual things, also, retrogression and deadness characterize, and apparently in about an equal degree, the body of the population. They have fine churches and synagogues and ancient mosques of rare beauty, but worldliness and pleasure and religious indifference are the common characteristics. On Good Friday I attended a service of nearly two hours in the principal Armenian church. The girls and young women made a wondrous show of Paris millinery. The ecclesiastics in sparkling vestments, headed by boys bearing a picture of the descent from the cross and by two priests bearing a small coffin, led a procession through the church and its corridors, and there was much intoning of the Scriptures and of hymns, all in the ancient language which nobody understood, but there was apparent no religious impression or emotion and no satisfaction. How different would have been the feeling of the people had they listened to the reading of the Scriptures and to a fitting sermon in their spoken tongue — the Turkish.

"The same day I listened to a sermon in plain Turkish by a mollah in the magnificent mosque of Sultan Selim. The preacher exhorted his hearers to walk in the path which their great leader had taught them, justified the Mohammedans for not intermarrying with those who would not acknowledge their sacred book, and offered a prayer of minute confession and supplication; but the sermon was marked with characteristic arrogance and not a breath of prayer was expended for non-Mohammedans.

"The Protestant body is but a bit of leaven in this Oriental mass. Forty-nine members of the little community are away in other places, and but thirteen heads of families, with forty-four souls in all, are on the ground. They have but a humble place of worship and a small primary school. But now, after long waiting, they have a man who is a born leader, a good preacher, and an experienced pastor; they have no quarrels and no debts; there is no rich man among them, and most of the brethren are men with small shops and very small incomes; but they gave the past year about $70 for religious purposes, and are now paying one fourth of the preacher's salary; in place of one small school they are now planning to have two kindergarten schools, one for Armenian and one for Greek children, both largely self-supporting, and they have just given $57 for the purchase of an organ for the chapel. At each of the two services which I conducted on Easter Sunday 100 persons were present, nearly half of them non-Protestants, and among these were fifteen young Jews who listened most attentively to a sermon on 'Christ made perfect through sufferings.' The American Bible Society maintains in the city an agent of tried character, and through the preaching of the gospel and the wide circulation of the Scriptures a very considerable number of persons have been informed respecting the evangelical way of salvation. Our brethren are but a humble folk, but among the ecclesiastics and the people of all the non-Mussulman communities quite enough of the good seed of the Word has been sown to produce a noble harvest if it be watered with the dews of heaven in answer to believing prayer."

Eastern Turkey Mission.

GROWTH AT ERZINGAN.

MR. W. N. CHAMBERS reports that at a recent visit in Erzingan, in company with Mr. Richardson, following a visit of Mr. Macallum at New Year's, they found matters in an excellent condition. Notwithstanding previous divisions the church had made progress spiritually. The congregations are good and the schools are prosperous. People have shown a liberality that is encouraging. Much to the regret of his people and the missionaries, the pastor, who has done good work, has resigned in order that he may come to America.

A TRIUMPHANT DEATH.

Mr. Richardson reports good work also at Packarich and Hazarik, both united under one pastorate, the pastor having been laboring there for nineteen years. At the beginning of his work the opposition was very great, but now every door is open to him. Mr. Richardson reports the death of Hussein, the converted Turk, to whose conversion and persecution frequent reference has been made in the *Missionary Herald*.

Mr. Richardson says: —

"After fierce persecution, including imprisonment and exile, which he endured with rare Christian fortitude, always declaring he was ready to die for Christ's sake — he was registered as a Christian with the name Hovsep, and for six years up to the time of his death he lived unmolested in his village. Before he took to his bed he made a will disposing of all his property. He left bequests to a Turkish mosque and school, to the Gregorian

Armenian School, and to the Protestant chapel, besides other bequests to individuals. His death was triumphant. His last words to his pastor were : 'Ah, sir! preach Jesus! Preach Jesus! blessed Jesus!' He was in his own home surrounded by his Mohammedan family and friends, and after the pastor left they gathered round his bed. Much anxiety was felt by the brethren lest trouble would arise at his death and burial, and that it might be declared by his relatives that he had recanted at the last moment and died in the Mohammedan faith. But he turned a deaf ear to all entreaty.

"At midnight one of his relations, a Moslem, came to the pastor with the news that the man had taken his last breath and that, as he had died a Christian, arrangements for the funeral should be made accordingly. The pastor replied that it made no difference to the Protestants, and that if his friends wished they could bury him according to their own rites. 'No,' said the Moslem; 'he died a Christian, and you should conduct his funeral.' Word was given to the authorities and that was confirmed. That order was carried out, and the affair passed off with the greatest quiet, the Moslem friends of the deceased showing the greatest respect for him and those engaged in the service. His life had been stormy; his death was peaceful and triumphant. So passed away one of the most remarkable characters of this last decade of gospel work in this province. His wife, still a strong Moslem, used to say: 'I am thankful to the Protestants. My husband used to blaspheme and beat me; now he treats me with gentleness and consideration. The lion indeed has become a lamb.' The effect of it all has been very great."

ERZROOM. — POVERTY.

The church at Erzroom has called the Rev. Mr. Kevorkian, who has commenced work, greatly to the satisfaction of the people. Of the poverty of the people Mr. Richardson says: —

"At the present time this province is quiet. But the poverty and suffering are great and in a measure increasing. The outlook is not hopeful. Food for man and beast has been short among the peasants. As a consequence they have little seed and the oxen are not strong enough to do much work. The seed sown will be very little. Estimates range from one fourth to one half of the usual quantity of seed for this year. Unless something unforeseen takes place to help the farmers to seed, the harvest will be very short at its best, and this distress will continue another year. The great lack, however, is money. There is wheat in the province, but the holders cannot afford to give it away, as it represents a large part of their capital, and there is no confidence that they would get anything back if they loaned it. The whole condition makes one's heart sick. To-day one of our brethren, a merchant, threw a lot of barley on the market at three piastres less than the selling price. This will have the effect of lowering the price a little for the sake of the farmers."

At the time of writing, May 2, Mr. Richardson reports that there were no indications of the return of the cholera.

Madura Mission.

REMARKABLE GROWTH.

Mr. Hazen has charge of three stations, Tirupuvanam, Melur, and Mana-madura, and he writes of the incessant calls which are made upon him, and of the fact that Mrs. Hazen's health seems to be restored in such a remarkable degree that she is able to superintend a large amount of work. There are twelve Bible-women who visit hundreds of houses, three Hindu girls' schools, one large boys' day-school, and a boarding-school with seventy-two pupils, the responsibility for which comes upon Mrs. Hazen, and she finds her strength equal to the task. Of his own work Mr. Hazen writes: —

"The outlook for the three stations is most encouraging. During the month of March we received a new congregation of sixty-nine souls near Mana-madura. A few days later twenty-seven persons joined us in the Tirupuvanam station from one village, and five families from three other villages, while a whole village near Melur proposes to join us if we can send them a teacher. Thus the work brightens up on every hand.

"That our men are not altogether asleep is evident from the opposition which has recently been manifested. There is a festival every year held at Melur, at which time several persons are made to pass through fire. The Young People's Society of Christian Endeavor prepared and printed a tract on the subject, showing how God had forbidden the Israelites to allow their children to pass through the fire to Molech, and how abhorrent such things were to Him. The tracts, being freely distributed, created a great uproar. Hindu preachers have been sent for, and vigorous efforts are to be made to counteract the truth. For all this we thank God and take courage, for when Satan is active we know that Christians have been active.

"An instance has lately occurred, showing the difficulties that surround a Hindu when he thinks of becoming a Christian. Three years ago a man joined us and then recanted as soon as his child sickened and died, because he was told that the devil, whom he had formerly worshiped, was angry with him for being a Christian and had destroyed his child. Two months ago this same man and his wife resolved again to be Christians. They came to the bungalow and told their resolution. Soon after that his cow died. 'There!' said his neighbors, 'we told you so. If you forsake the devil, he will destroy all that you have.' And so the frightened man went back again; but his wife was more firm. She exclaimed: 'Come what will, I shall be a Christian.' To this the neighbors replied: 'If you talk so, something awful will happen.' Their sorrows were not to end there. The awful did happen. At my first opportunity I went to see them. The man was very sick with a mysterious disease. I tried to comfort him, but could elicit no response. After prayer I left them and sent back a conveyance to bring him to the hospital. For some mysterious reason he did not come, and that night he died. The strong suspicion remained in my mind that poison was administered through the instigation of the unscrupulous priest. Many are in bondage to fear all their lifetime. But the devil in wicked men's hearts is to be feared most of all."

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North China Mission.

A REMARKABLE OPENING.

Mr. Chapin, writing from Lin Ching, April 8, reports a visit made by himself and his medical assistant, Mr. Chou, at two villages to which they went for the purpose of looking after some patients who had been in the Lin Ching Hospital, and who had manifested some special religious interest. At one of the villages they met two of their former patients who now manifested no special interest, but at Wang-kuang-Tun they were surprised and delighted at the attitude of some of the patients who had been treated and also at the hundreds and even thousands who came to see and hear and be cured. Mr. Chapin says: —

"In many respects this tour was the most remarkable that I ever made. Mr. Chou, a keen, shrewd young Chinaman who usually takes in the situation at a glance, here failed to show his wonted sagacity by predicting that we would remain there at the longest not more than two days, whereas we stayed nine days, and then came away only because we had an engagement to fill elsewhere. It should be said here that many from this region have come to our hospital for treatment and consequently these were prepared to give a welcome. But not these alone; everywhere I went, in place of the reviling sure to be heard in a new place where foreigners have been but seldom, there were shown the utmost kindness and courtesy. The villages around Pang Chuang, where the missionaries are held in such high estimation, are not wont to display more good feeling than I received on this occasion.

"Owing to this attitude of the people

we were able to do more than the usual amount of preaching. Services were held every evening at the inn, and our room was crowded with listeners. Mr. Chi, who joined us the second week and who remained to carry on the work after we left, soon preached himself hoarse. Tracts sold readily. Many knew something of the gospel before we went there, having heard it from those who had been at the hospital. One of the latter devoted the entire time while we were there to hunting up those who were interested and persuading them to accept the truth.

"As a result of this visit, upward of forty men have expressed a wish to join the church. That, however, must come later. Most of these inquirers are unable to read, and with our limited force of workers it will be a matter of great difficulty to give them the necessary instruction; but in one way or another it must be done. Another feature of the work was the number of patients, more than double the number treated at Chung Meng in the same time."

COUNTERFEITING FOREIGNERS.

"On this trip I learned for the first time that there are in this part of China a number of 'counterfeit' foreigners. I was myself taken to be one of that class, because of an ability to make myself understood in Chinese. It seems that one or more enterprising Celestials have gone into the work of dispensing medicines, after the manner of the American physician. Usually two or three men go together. One of these dresses in foreign costume and talks a gibberish which is not understood by the natives and so passes for a foreign language. In imitation of American physicians all medicine is given away, but unlike that fraternity the bogus representative of America is quite willing to receive contributions of grain to feed the animal which helps convey him from village to village. In consequence grain pours in upon him by the quantity. This is disposed of by a confederate at the nearest fair, and then Ah Sin departs for 'fresh fields and pastures new.'"

Shansi Mission.

BAPTISMS AT TAI-KU.

ALL the recent letters from this mission allude to the great loss the mission has sustained in the death of Dr. Goldsbury, concerning whom a notice appears on another page.

In February last twelve persons were baptized at Tai-ku. A year ago these twelve, with some others, were received as catechumens, publicly acknowledging their desire to live Christian lives and to renounce idolatry. Six of those baptized were men, five were schoolboys, and one, Mrs. Lin, the wife of the schoolteacher. They had all been under instruction for two years or more, and a careful examination was made prior to their baptism. Of this examination Mr. Clapp writes: —

"The questions included such as these: 'What is it to be a Christian?' 'Why do you wish to be a Christian?' 'What is sin?' 'What is the meaning of baptism?' 'Why did Christ come into the world?' 'What is the work of the Holy Spirit?' 'What is the difference between the religion of Christ and other religions, such as Confucianism, Buddhism, etc.?' (put to one of the teachers). 'Why do you love the Lord?' etc.

"The answers showed, in most cases, a good degree of knowledge of Christian truth and experience. The oldest, a man of fifty-six years, and until a year past a rigid heathen, though a hearer of the truth for several years, was a little obscure on the subject of salvation by faith and not works, and a dear little fellow of eleven years was not very clear on one or two points. On the whole I thought, and others said, it was the most rigid and altogether the most satisfactory examination they ever heard. The examination of the woman, Mrs. Lin, was highly satisfactory. All these twelve were duly baptized on February 5, in the presence of a good audience, and all seemed impressed with the solemnity of the occasion. It was one of the most interesting services we have ever had here, and I hope profitable also.

"Not the least impressive feature was the baptism of the teacher's grandson, four years old. His parents are neither of them baptized Christians, though they are not idolaters and profess to believe; but the child lives with his grandparents and they have the control of him even more than his father and mother and, I believe, will train him for the Lord. This boy, when a child, was sickly, and his mother, grandmother, and great-grandmother took him to a temple and got the priest to perform some incantations over him, and they vowed, if he grew up, to shave his head till he was twelve years old. Mr. Lin, his wife, and the boy's mother wished to have it publicly known that they now renounced this vow, and did so by presenting him for baptism with a statement of their change of belief and determination to train him for the Lord. The same day several schoolboys and several men were received on probation, nine in all. In the evening we held a very impressive communion season, when it seemed that the Lord was very near. This marks, I hope, a new era in our work here."

Of this memorable Sunday, February 5, Mr. Williams writes: —

"All our hearts were melted at the spectacle and it was a day of great rejoicing. These twelve are not perfected Christians in any sense, but they have been well tried by a year of probation, and from all that we can see are worthy to enter the church of Christ. The woman baptized is the first woman to receive that rite in Tai-ku. She is the wife of teacher Lin, who was baptized some years since, and who is every inch a man and a rare Christian character. Mrs. Lin is a woman of strong character, who some time since, before becoming a Christian, in her own strength broke away from the opium habit."

WOMEN IN THE HOSPITAL.

Under date of February 10, Dr. Atwood writes from Fen-chow-fu: —

"In our hospital rooms we have unexpectedly had about as many women patients as men, and the work that Miss Hewitt and Mrs. Davis was doing among them has already begun to bear fruit. Two women brought here from Ching Yüen, about forty-five miles north, were total wrecks as to their bodies, and one had a confirmed opium habit besides. After a residence of several months in the hospital they returned nearly as well as most Chinese women are — the one freed from her opium chains and both with brighter and more intelligent faces from the Christian truth they had learned. We have heard that one had destroyed her images and was trusting in the true God. Several more women have come from the same place to the hospital, and we believe all have been helped both physically and in the Christian life."

In this letter Dr. Atwood speaks of a man by the name of Liang, who came from Ching Yüen, whom he had treated successfully for blindness, and whom they were hoping might accept the truth as it is in Christ. Writing nearly a month later, March 4, Dr. Atwood reports a tour he had made from Fen-chow-fu through several villages, including Ching Yüen, giving some further and hopeful account of Mr. Liang. We give the following extracts from this letter: —

TAI-KU AND OUT-STATIONS.

"On Sunday, February 19, I had the pleasure of baptizing four converts and receiving four on probation. One of those baptized is Mr. Tu, who has been studying the Scriptures, with what help I could give him, for about two years. He is a man of no remarkable talent, but is an earnest believer in the Bible and tries conscientiously to follow its precepts. I took him with me on this tour to help me preach to the people and sell books.

"The first day we stopped at a market-place called Kuang sing chen. Here we were entertained in grand style by a man named Wang fu lin. He had been relieved of terrible suffering by a simple surgical operation and was pleased to see us and to entertain us in a royal manner. We could not endorse the business he and his partners were engaged in (which is the wholesale opium trade).

"From this place we started at daylight the next morning, and visiting one patient at his home in a village fifteen li (five miles) from here, we stopped at Chao Cheng, a Hsien city, for breakfast. Here we were hospitably received by a man named Chang Yung. He had been in the hospital with his family for nearly two months and had learned to love the truth to the extent of tearing down his idols; still he fears the ridicule of his friends and companions so much that he keeps a curtain over the niche in the wall where the idols were."

CHING YUEN AND MR. AND MRS. LIANG.

"After breakfast we went on and arrived early in the afternoon at Ching Yüen and learned that on the next day there was to be a great fair. Rising early the next morning we breakfasted at the inn, after earnest prayer that the Lord would bless and guide us in the work. Driving to the fair grounds in our cart we found a crowd already assembled and opened our stock of books and calendars and picture cards with texts. By three o'clock P.M. we had sold 2,156 cash worth of books, etc.

"At this hour we accepted the invitation of Mr. Liang (a former hospital patient) to take dinner at his house. Arrived there we found a more than sufficient feast provided. Indeed we warned him that unless such unnecessary spreads were dispensed with we should not in future dare to accept his hospitality. In the evening the house was crowded with his friends and relatives, who listened very attentively to the preaching of Mr. Tu and to Bible reading and the singing of ten or twelve hymns.

"Mr. and Mrs. Liang, I believe, both love the truth. They certainly loved the Christian songs and asked us to sing more with them. Christianity has done much for this family and will do more. Here they sit now, clothed and in their right minds and loving the things that we love. Three years ago Mr. Liang was totally blind from cataract. Both were opium sots and she a physical wreck. His blindness had made him helpless, and his associates, who were tax-farmers, had expunged his name from the roll of collectors and were appropriating his share. We operated on both eyes. The operations were successful; cataract glasses were fitted, and he could once more attend to his business, which was restored to him. He brought his wife, who broke off the opium habit and was restored to bodily health so that she is as well as most women. She learned at the hospital to love the truth, and on going home destroyed her idols and is telling all her neighbors and relatives of the joy and blessedness that have come into her life. Hers is a truly beautiful face, and she and her husband, I believe, are sure, by the grace of God, to do valiant service for the Master in Ching Yüen.

"The next day was largely spent in seeing patients. It seemed as though almost every one in the city had suddenly become sick. Our scanty supply of medicines was soon exhausted, and we were obliged to refuse to see many patients."

In a postscript to this letter March 10, Dr. Atwood says that Mr. Tu had just returned from Ching Yüen, asking permission to rent a school court, fourteen boys having already engaged to attend the school. He also brought word that three families had torn down their idols and openly professed Christianity.

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Japan Mission.

AT TSU.

MR. SEVERANCE reports a public meeting held at Tsu, on the suggestion of the native pastor, to which guests of the official class were invited, and a speaker from abroad was to be sent for: —

"Dr. Ichihara, of the Dōshisha, was invited to speak upon Christianity in its relations to society. A large hotel was engaged and some 100 unbelievers came together. The address was given in eloquent language and the speaker made a manly appearance, winning the respect of all present and the admiration of many. Dr. Ichihara took them back to the early days of Christianity and showed the effect of it upon Grecian and Roman society, then upon the northern nations of Europe. He then made a few striking points in favor of woman's influence as a Christian in refining home life and social life."

This meeting was designed to be social as well as instructive, and accordingly 120 cakes of foreign style, made in the missionary's kitchen, were provided, the hotel furnishing tea.

A UNION CONFERENCE.

Mr. Severance reports the holding of a conference of all Christians in Miye-ken at Toba. This conference partook somewhat of the nature of a picnic. Yet it served to give to the Christians a fellowship and hope and joy which they much need, surrounded as they are by non-Christian people. In this way these social meetings may become a means of grace. This particular session was begun by a rabbit hunt and followed by some games, but in the evening came three addresses, Mr. Severance speaking upon the life of Augustine. Among other interesting incidents mentioned by Mr. Severance, he speaks of three days spent with Mrs. Severance at Haze: —

"I spoke an hour on Sunday evening and about 125 were out, over fifty unbelievers. I suggested calling on the Sonchō, the headman of the village and a Ken legislator, but the old deacon said he would think about it, apparently questioning the advisability of the proposal. Another member, coming in and hearing of my desire, approved at once and said he would like to go with me. So with the old gentleman who had rather opposed, and with the younger man, a politician, I went to the house of the Sonchō. Mr. Sasaki welcomed us all kindly. After salutations were over, and they had told a little of my life, I was asked to speak about Christianity. I took out copies of the Lord's Prayer which I almost always carry, and presented them each with a copy. Then I told them of the fatherhood of God, and of our dependence on God for life and all that sustains life, and of the reasonableness of reverence before this God, gratitude, etc. I spoke some twenty minutes. The politician took up my story and went on speaking earnestly. You can little imagine the surprise of all the Christians in the evening when Mr. Sasaki, bringing along his sister, appeared at the church. They stood up and urged him to come to the front seat, and thanked him over and over for coming. I spoke for one hour about Paul at Athens, preaching of the 'Unknown God' in whom all live. By the attention given I judge they must have understood most of what I said. I felt God gave me language. It has become a great delight already to speak to an audience like that, although I am conscious of much imperfection in the language. Mrs. Severance played their organ, and on Monday again gave them one and a half hours' practice.

"They all were so kind to us that we felt that, at least in Haze, people appreciate the feeble labors of the 'hairy foreigners.' They brought oranges to us when we called; raw eggs were offered us to eat as a substitute for the usual sugars, cakes, or candies. People came out of their houses to send us off happy. The trip was good for us physically and every other way.

"But the best report we have to make is of our house work. We have from twenty to forty guests almost every day now, and to about all who come we are able to give some Christian teaching. They come to see the house in great numbers, but others come asking out and out for Christian teaching. We spend hours reading the Bible with them or talking to them about it. The picture of the Lord's Supper attracts people and furnishes a theme for talk. One young man read the Gospel of Mark through one afternoon, I following him and another Japanese with him. Several young men have given up saké-drinking and smoking. The house is justifying itself these days, although we felt at first that such a great building was unnecessary, and a semi-

Japanese house would do. Miss Gardner has, too, a very fine hold on young men, and her house work is certainly encouraging. There is fear of popular opposition, and this prevents many from studying Christianity freely. The physician fears he would lose practice. The schoolteacher fears he would lose his position. The student fears his teachers will oppose him. Fear, fear, fear, and there is no *sense* in a bit of it. A courageous man is admired the world over, and men of stamina, if Christians even, will win favor and be respected."

Notes from the Wide Field.

BRITISH FOREIGN MISSIONARY SOCIETIES.

THE LONDON MISSIONARY SOCIETY. — The Annual Report indicates that the "Forward Movement," much talked about within the past year, has resulted in an increased interest abroad, and it is hoped also at home, though the financial outcome has not been specially encouraging. There has been certain enlargement, but the Society has been obliged to draw from its reserve nearly $45,000, and even after that there is a balance against the Society of about $26,000. The "Week of Self-denial" did not bring in as much as during the preceding year by about $9,000, but ordinary contributions have increased about $11,000. Though its financial outlook is not specially inspiriting, the Society is full of courage, and proposes to push forward in its work of enlargement, sending out new missionaries and developing the work where it has been begun. The Society has now under its care no less than 1,736 native ordained ministers, while the unordained preachers number 6,416. There are on the rolls of its churches 96,118 communicants.

THE ENGLISH CHURCH MISSIONARY SOCIETY. — The anniversary gatherings of this Society were held May 2, with simultaneous meetings in several London halls, and were of unusual interest. The Society reported 322 ordained and seventy-one lay missionaries; 4,196 native lay teachers. The number of its stations is 324, and there are over 51,000 native communicants. The income for the year amounted to $1,414,025. During the past year twenty-nine men have been accepted as missionaries, and fifty-two women. The Society regards its position in Uganda as quite satisfactory, and is convinced that the British government cannot retrace the steps it has taken in the occupation of that country.

THE WESLEYAN MISSIONARY SOCIETY. — On May 1 the annual meeting of this efficient organization was held in Exeter Hall, London. It reports 340 principal stations and 37,466 enrolled church members in its missions. The Society's income for the year was $635,390.

CHINA.

THE POWER OF THE GOSPEL. — Dr. Corbett, in *The Church at Home and Abroad*, gives an interesting account of a convert, Yu He Hwoa, who first heard the gospel in 1867. Prior to this he had sold his wife and infant daughter for a sum equal to $35. When he came to understand the fearful nature of sin, he was wellnigh overwhelmed, and prayed day and night for mercy and help. After accepting the Saviour, he improved every opportunity to testify of the power of the gospel and to plead with men to accept salvation. He earned his money by carrying sedan-chairs and in whatever humble employment he could obtain. His receipts were small but he gave most liberally to the support of the gospel and to the helping of the poor. He always carried with him a Bible and hymnbook, and he would gather about him, wherever he went, groups of men and boys to listen while he read from the holy Book. Being distressed because so few heeded his message, he resolved to make a large wooden cross, and to carry it through the streets so that men might inquire the meaning of his act and give him an opportunity to tell the story of Jesus. He finally had a banner prepared, on one side of which was written the story of his own life and what the gospel had done for him, and on the other side was a plea against idol-worship. This he carried with him for years, constantly beseeching men to read it. The little money he had at the time of his death, $25, he asked to have used for the distribution of catechisms. Then he prayed that he might die suddenly, and on a Sabbath, in January last, while he was eating his noon meal, his prayer for sudden death was answered.

AFRICA.

UGANDA. — We reported last month the arrival of Bishop Tucker at Mengo, the capital of Uganda, on the day before Christmas. A letter from the Bishop is printed in *The Church Missionary Intelligencer* for May, which reports that on the way inland, as he neared Uganda, the reception by the people was warm and hearty in the extreme. Provisions were given them, and as they approached the capital messengers from the chiefs were received welcoming them to Uganda. The journey was accomplished in eighty-nine days. The English missionaries were then in the best of health, and the Bishop was established at the house which had been built for him by the native brethren, it being the largest in Uganda. The report of the first services held after the arrival and of the attitude of the people is so striking that we quote from the Bishop's letter: —

"Christmas day dawned, and verily it is a day never to be forgotten. The thrill that went through me when two years ago I addressed a congregation of 1,000 souls in the old church is still fresh in my memory. If I was thrilled then, I was simply overwhelmed yesterday when I stood up to speak in the name of our Master to a congregation numbering over 5,000 souls. I wonder whether in the whole mission-field such a sight has been witnessed since Apostolic days. The perfect stillness as I stood up to speak, and indeed throughout the service, was almost as awe-inspiring as the sight of the great multitude itself. Mr. Pilkington interpreted for me, and it was quite evident that he performed his task to perfection. In the afternoon a second service was held, and I suppose between three and four thousand people must have been present. At this service about thirty women were baptized. Mr. Baskerville preached in Luganda. Later in the afternoon an English service was held. At this service a larger number of Europeans were present than have been gathered together before in Uganda. Christmas-day was a trying day but an intensely joyful day — a day worth coming to the ends of the earth to enjoy. I have brought with me from the coast more than 8,000 portions of the Word of God. The delight of the people is indescribable. Daily my house is besieged by would-be purchasers. Last time when books arrived the eagerness to possess them was such that there was danger of the house being knocked down. It has therefore been decided to sell them at several centres at one and the same time. Those who come for books are therefore turned away until the arrangements are complete for the sale to go forward. Many more loads of books are coming up by the old road, and I trust, by our friends at home keeping up the supply, to pour a constant stream of God's truth upon the land."

BEER AND THE NATIVE CHURCH IN KAFFIRLAND. — *The Wesleyan Missionary Notices* for April gives an account of a contest and victory in the matter of temperance among the Wesleyan churches in Kaffraria. The writer says that in the earlier years of missionary work there was little apparent abuse of the native intoxicants, but later, about the year 1862, when the disease among the cattle had reduced the supply of milk, which was a staple native food, beer was brewed from Kaffir corn, and intoxication became common. The churches were sadly demoralized. Patience mingled with firmness resulted, however, in a moral sentiment against beer-drinking parties, and finally it became a rule that leaders and officebearers should be total abstainers. But the logical outcome of all this was that if this class was to abstain the members should also abstain. There was much division of sentiment and a great struggle, but finally a spiritual revival resulted in a victory on the side of abstinence. At more than one station scores of the old clay beerpots were brought out, like deserted idols, and were "stoned with stones" by the schoolchildren and people. The writer says that at the present time the native membership in the Kaffir churches is over 30,000, all of whom are professed abstainers, and the success of recent years is due to the maintenance of this principle. A striking incident is given, in this connection, of an old leader who in one of the meetings confessed that he was convinced that his habit of beer-drinking had brought leanness into his soul, and he thereupon made the promise to abstain henceforth. A few days later he gave the following account of his experience: "He had gone home that night, thrown the beer away and destroyed the pot; heaven came down into his soul, and it was very blessed (*mandi kakulu!*); he assembled his family for prayer, and it was mandi kakulu; he went to his place of private prayer among the rocks, and it was mandi kakulu, God himself filling his soul with the joy of salvation. In the night he awoke: still mandi kakulu; but turning to seek a live coal with which to light his pipe, the *ubanmandi* (blessedness) vanished, he knew not where or how; but there and then he had fought out the matter. His reason said: 'I have surrendered beer; surely tobacco is no sin!' His conscience answered: 'You have killed the cow; now you must kill the calf.' Still reason argued, but again and again conscience replied: 'You have killed the cow; now you must kill the calf;' and he could get no return of blessedness until his surrender was complete and the last idol was put away; he had destroyed his pipe and resolved that both beer and tobacco should henceforth be laid in absolute surrender on God's altar."

KHAMA'S TOWN. — It will be remembered that this Christian chief has removed his people to the new capital, Phalapye, which is about 100 miles northeast of Shoshong, the former capital of the Bamangwato tribe. The population of the new town is estimated at about 20,000. It is on the direct line of travel from Bechuanaland to Matabeleland. The town is built over an area of about five miles. The new church is a substantial Gothic structure, seating 1,000 people. The chief and his family have chairs, but the majority of the people sit huddled together on the floor. There are at present over 200 church members. Rev. W. C. Willoughby, formerly connected with the London Society's mission in Central Africa, who was compelled to return to England on account of ill-health and has for some time served as pastor at Brighton, has recently resigned his pastorate, in which he was having great success, in order that he might take the oversight of the work at Phalapye.

MASHONALAND. — *L'Afrique* announces that Mashonaland has been received to the International Postal Union. As to the conditions to which settlers agree upon entering that country, they are as follows: —

1. An annual rent must be paid of fifteen dollars for each lot of 3,000 acres, and of one dollar for each 200 acres.
2. The South Africa Company reserves all rocks producing minerals and mineral oils, and the right of laying out roads, railways, and telegraph lines.
3. The lands taken must be occupied within five months. Forty farms have already been taken. The principal products are cotton, tobacco, coffee, nitrate of potassium, lead, copper, silver, gold, and platinum. The climate is healthful and the soil fertile.

INDIA.

HOOK-SWINGING. — Some eighteen months since we gave an account of a case of hook-swinging in a village near Madura, Southern India, the victim being a living human being. *The Chronicle* of the London Society reports a case which occurred at Bellary in February of this year which differed from the instance we reported only that instead of a human victim it was an effigy of a man that was suspended. The government would have forbidden the suspension in this horrible way of a living man. But the gay and motley crowd was there, and the great cart with its long pole was drawn by eight bullocks; the seething mass of people shouted itself hoarse as the effigy swung in the air. The spirit of Hinduism remains, although the government prohibits some of its most cruel demonstrations. The writer in *The Chronicle* thus describes the scene: —

"As the car began to move the excitement of the crowd became intense; the tong-tongs, which had been only too audibly at work the whole afternoon, were beaten with redoubled energy, shouting and singing commenced, and numbers of poor frenzied creatures began wild dancing before the car. Such dancing, such frantic convulsions, such horrible movements, such demoniacal gestures! It was a sickening spectacle. My attention was attracted by some disturbance immediately beneath us amongst a small group of women, who seemed to be holding in with great difficulty a young man of about sixteen, the movement of whose arms, legs, and head became every moment more horrible. I thought he was in some kind of epileptic fit, but was mistaken; he was only getting worked up into the dancing frenzy. As soon as the women released their hold he bounded away like a madman and joined the frantic group before the car. Our *munshi* told us that on such occasions the people believed that a god has entered into the man, and that his actions are the direct and inevitable result of the sojourn of the divine guest. Oh, it was horrible, horrible! I cannot tell you the impression it left on our minds. 'Earthly, sensual, devilish,' are the only words that describe the whole scene."

A MAHARAJAH'S COMMENDATION. — Native princes in India have not often shown much favor to Christian missions, but the Maharajah of Travancore, on his way recently to pay a visit to the governor of Madras, called at Nagercoil, where he was given a grand reception. The Christian streets were decorated and 3,000 children were ready to welcome the Maharajah. It was quite an event when this Oriental prince and his suite came to the mission bungalow and expressed his satisfaction with what he had seen. The native Christians made an address to their king, and from his reply we quote the following: "It gives me great pleasure to be in your midst and to receive your kind expressions of loyalty and devotion in your own native town. I note with much satisfaction the effect of the good work done by the missionaries who have so disinterestedly labored among you. The religious toleration and aid to your educational and medical institutions, which you so gratefully appreciate, are obligations laid upon the ruler of a people by the sacred trust imposed on him. The harmonious dwelling together of people of different races and creeds, each respecting the religious feelings of the others, and all working together to promote the common weal, is a sight which ought to delight the heart of any sovereign and be a stimulus to him to help them in their progress. Your prayers for me and those placed in authority under me come very gratefully, and may the great God, 'by whom kings rule and princes hold dominion,' vouchsafe unto you a large share of his blessings, and may it please him to grant me the happiness of meeting you again and of witnessing greater prosperity attending you." Such an address from the Maharajah was a wonderful thing in the eyes of the natives, and it certainly is indicative of a marvelous change in India.

Notes for the Month.

SPECIAL TOPICS FOR THANKSGIVING AND PRAYER.

Special thanks should be offered for the relief accorded our missionaries in the Turkish empire, and particularly at Marsovan, by the recent action of the Turkish government. (See page 266.)

Prayer for the needed reinforcements in the Micronesia Mission. (See page 268.)

Prayer for the missionary party now on its way to Gazaland. (See the *Herald* of last month, page 222.)

ARRIVALS IN THE UNITED STATES.

May 6. At San Francisco, Miss Julia E. Dudley, of the Japan Mission.

May 19. At New York, Rev. Robert A. Hume and wife, and Rev. Henry Fairbank and wife, of the Marathi Mission.

May 20. At San Francisco, Rev. George H. Hubbard and wife, of the Foochow Mission.

May 22. At New York, Miss Mary L. Daniels and Miss Maria G. Nutting, of the Eastern Turkey Mission; also, Miss Agnes M. Lord, of the Western Turkey Mission.

May 26. At Omaha, Neb., Rev. F. N. White and wife, of the Japan Mission.

May 29. At New York, Miss Emily M. Brown, of the Japan Mission.

June 11. At Boston, Rev. W. W. Mead and wife, of the Central Turkey Mission.

DEPARTURES.

May 27. From New York, Rev C. C. Tracy and wife, and Mrs. Helen M. Herrick, returning to the Western Turkey Mission; also, Miss Esther T. Maltbie, returning to the European Turkey Mission.

June 3. From New York, Rev. Walter T. Currie, returning to the West Central African Mission; also, Miss Amy Johnston and Miss Helen J. Melville, to join the same mission. Miss Johnston and Miss Melville are both from Canada.

DEATHS.

March 18. At Chisamba, Miss Minnehaha A. Clarke. (See page 272.)

May 3. At Kalgan, North China, Miss Naomi Diament. (See page 271.)

MARRIAGE.

June 10. At Bangor, Maine, Rev. Herbert M. Allen, Missionary under appointment, to Miss Ellen R. Ladd, of the Eastern Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The work of the American Board in Spain. (Pages 265 and 273.)
2. The work of the Board in Bohemia. (See pages 274 and 276.)
3. Additions in Shansi Mission. (See page 285.)
4. The work at Tsu, Japan. (See page 287.)
5. A remarkable interest at an out-station of North China. (See page 284.)
6. Growth in India. (See page 283.)
7. The church on Arno, Micronesia. (See page 277.)
8. How the gospel reached Kwojelin. (See page 278.)
9. A triumphant death in Turkey. (See page 282.)
10. " Holy Week " in Chihuahua. (See page 279.)

Donations Received in May.

MAINE.

Acton, Cong. ch. and so.	10 00	
Bangor, Two members of Central ch.	200 00	
Brewer, 1st Cong. ch.	11 00	
Bucksport, Elm-st. Cong. ch.	92 66	
Buxton, Cong. ch. and so.	10 00	
Cumberland, Cong. ch. and so.	38 00	
Cumberland Centre, A friend,	2 00	
Freeport, A friend,	5 00	
Kennebunkport, Cong. chs.	12 69	
Limerick, Cong. ch. and so.	9 00	
Mechanic Falls, Cong. ch. and so.	6 88	
Thomaston, Cong. ch. and so.	15 00	
———, A friend, for evangelistic work in Marathi Mission,	125 00	537 23

NEW HAMPSHIRE.

Bennington, Cong. ch. and so.	8 71	
Campton, Cong. ch. and so.	19 70	
Claremont, Cong. ch. and so.	38 00	
Epping, Cong. ch. and so.	35 54	
Gilsum, Cong. ch. and so.	15 00	
Hampstead, Cong. ch. and so.	15 00	
Lyme, Cong. ch. and so.	45 60	
Manchester, 1st Cong. ch.	81 27	
New Boston, Levi Hooper, for evangelistic work in No. China, 50; do., for do. in Japan, 50,	100 00	
Webster, Cong. ch. and so.	5 00	
West Lebanon, Cong. ch. and so.	15 00	
Winchester, Cong. ch. and so.	5 55	—384 37
Legacies. — Dublin, Mrs. Rebecca Eaton, by Luther P. Eaton, Ex'r,		100 00
		484 37

VERMONT.

Brattleboro, Centre Cong. ch., m. c.	26 60	
Cambridge, Samuel M. Safford,	5 00	
Cornwall, Cong. ch. and so.	72 58	
Dummerston, Cong. ch. and so.	22 47	
Enosburgh, Cong. ch. and so.	27 75	
Essex, Cong. ch. and so.	2 76	
Newport, 1st Cong. ch.	15 69	
Roxbury, Tithes,	3 00	
Springfield, Cong. ch. and so.	158 61	
St. Johnsbury, South Cong. ch.	95 61	
Waterbury, Cong. ch. and so.	36 56	
Wells River, Cong. ch. and so.	20 90	—487 53

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch.	16 23	
Andover, West ch., 40; Chapel ch., 25,	65 00	
Ashburnham, A friend,	10 00	
Barre, Cong. ch. and so.	137 10	
Beverly, Dane-st. Cong. ch., 156.74; Andrew K. Ober, 5,	161 74	
Boston, Mt. Vernon ch., J. S. E., 20; Eliot ch., m. c., 11; Park-st. ch., 1,	32 00	
Bradford, Cong. ch. of Christ,	5 00	
Brockton, Porter Evang. ch., to const. James A. Packard, H. M.	172 35	
Cliftondale, George P. Haywood,	10 00	
Clinton, 1st Cong. ch.	102 00	
Cummington, Village Cong. ch.	33 45	
Dracut, Central ch.	7 36	
Dudley, 1st ch., add'l,	5 38	
East Milton, Cong. ch. and so.	10 00	
Groveland, Cong. ch. and so.	16 00	
Hawley, Cong. ch. and so., 8.16; Rev. S. Bixby, 9,	17 16	
Hinsdale, Cong. ch. and so.	8 28	
Hyde Park, 1st Cong. ch.	45 05	
Ipswich, "A."	10 00	
Lanesville, Cong. ch. and so.	20 00	
Leicester, 1st Cong. ch.	13 34	
Leominster, Cong. ch. and so.	15 86	
Lexington, Lex.	20 00	
Longmeadow, Gentlemen's Benev. Assoc.	4 09	
Lowell, Highland Cong. ch.	65 46	
Ludlow, Cong. ch. and so.	15 53	
Lunenburg, Cong. ch. and so.	17 45	
Marshfield Hills, Cong. Sab. sch., for Chinese Brigade,	25	
Maynard, Cong. ch. and so.	100 00	
Monson, Cong. ch. and so.	27 35	
Newton Centre, Alexander McKenzie,	25 00	
Northboro, Cong. ch. and so.	26 81	
Northfield, Trin. Cong. ch.	25 00	
North Truro, Foreign Miss'y so.	6 00	
Norton, Trin. Cong. ch., 5.60; Mrs. E. B. Wheaton, 50,	55 60	
Plympton, Cong. ch. and so.	3 00	
Raynham, 1st Cong. ch.	16 52	
Reading, Cong. ch. and so., 10; Mrs. Joseph Spokesfield, 10,	20 00	
Royalston, A. M. Rice,	8 00	
Saundersville, Cong. ch. and so.	2 31	
Sheffield, Cong. ch. and so.	6 00	
Southboro, Pilgrim Evang. ch.	21 00	
South Hadley, 1st Cong. ch.	24 00	
South Walpole, Missionary,	2 00	
South Weymouth, Old South ch.	25 00	
Southwick, Cong. ch. and so.	2 20	
Springfield, Hope Cong. ch., 61.51; South Cong. ch., 50,	111 51	
Topsfield, Cong. ch., of which 26.01 toward sup. of Rev. Geo. H. and Rev. Chas. E. Ewing,	66 01	
West Boylston, Cong. ch. and so.	9 31	
Worcester, Plymouth ch., with other dona., to const. Mrs. L. B. Hoyt, H. M., 82.15; Cent-a-day Band of Union ch., 8,	90 15	
——, A friend,	10 00	—1,718 85
Legacies. — Boston, Mrs. Charlotte A. Spaulding, by Mrs. Mary A. T. Lord, Ex'x, 6,000; Rev. Edward Norris Kirk, D.D., by Nathan B. Prescott, Trustee, in part, 5,000,	11,000 00	
Georgetown, Sarah Braman, by Julia N. Balch, Ex'x,	100 00	
Nahant, Henry Knox Thatcher, by Eugene B. Hinkley, Ex'r,	409 68	
Worcester, Rebecca W. Whittemore, by Henry E. Hill, Adm'r,	75 00	—11,584 68
		13,303 53

RHODE ISLAND.

East Greenwich, James C. Roomian,	3 00	
Providence, Plymouth Cong. ch.	60 60	—63 60

CONNECTICUT.

Buckingham, Cong. ch. and so.	8 00	
Fairfield, Cong. ch. and so.	4 00	
Farmington, 1st Cong. ch., of which 100 toward salary of Rev. G. P. Knapp,	175 00	
Hanover, Cong. ch. and so.	25 00	
Hartford, A friend in Asylum Hill Cong. ch.	2 00	
Manchester Green, Rev. C.S.Sherman,	1 00	
Mansfield, 2d Cong. ch.	28 20	
Mansfield Centre, Cong. ch. and so.	4 00	
Milford, Miss C. A. Benjamin,	1 00	
New Britain, 1st Ch. of Christ,	150 00	
New Haven, Humphrey-st. Cong. ch., 177; 1st Cong. ch., 23.69; J. M. B. D., 20; Amos T. Harrington, 5,	225 69	
New London, 1st ch. of Christ, m. c.	13 16	
North Haven, Elihu Dickerman,	2 00	
Norwalk, 1st Cong. ch., of which 52.57 toward support of Rev. W. P. Elwood,	77 57	
Putnam, 2d Cong. ch.	38 00	
Salisbury, Cong. ch., Home Class,	1 50	
Saybrook, Lucy B. Ward,	25 00	
Sharon, 1st Cong. ch.	10 36	
Southport, Miss Eliza A. Bulkley, 60; Miss Georgie A. Bulkley, 60,	120 00	
Stamford, 1st Cong. ch.	38 00	
Wallingford, J. Atwater,	50 00	
Westchester, Cong. ch. and so.	15 00	
West Suffield, Wm. Dewey,	25 00	
Woodbridge, Cong. ch. and so.	20 72	—1,060 20
Legacies. — East Haddam, Mrs. Elizabeth T. Reed, by Christopher Tyler, Ex'r,	2,000 00	
Mansfield Centre, Mrs. Martha G. Swift, by Mrs. Kate L. Dimock, Ex'x,	1,000 00	
Middletown, Anna H. Phillips, by J. M. Hubbard, Ex'r,	325 00	
New Haven, Samuel Miller, by George D. Miller, Trustee, add'l,	100 00	—3,425 00
		4,485 20

NEW YORK.

Black Creek, Cong. ch.	2 04	
Brooklyn, Ch. of the Pilgrims, add'l, 100; Park Cong. ch., 34.68; A friend, 400; Lillian and Willie Cole, for Bibles for heathen, 50c.	535 18	
Buffalo, Niagara-sq. People's ch.	35 95	
Dryden, Simeon Stiles,	2 00	
Durham, Mrs. J. D. Hull,	3 20	
East Aurora, W. H. Forrest,	5 00	
East Bloomfield, Mrs. Eliza S.Goodwin,	5 00	
Gainesville, Y. P. S. C. E., for native preacher, Madura,	3 78	

Holley, James W. Fenner,	1 00	
Honeoye, Cong. ch.	40 35	
Ludlowville, Miss F. C. Bascom,	30 00	
Moravia, Carrie L. Taylor,	100 00	
Mt. Morris, Rev. Geo. W. Wood,	40 00	
New York, Young Ladies' For. Miss'y Soc. of Broadway Tabernacle, for scholarship at Aintab College,	70 00	
Norwich, Rev. W. H. Scudder, for Scudder Memo. fund,	40 00	
Parma Centre, Wm. B. Newton,	5 00	
Spencerport, 1st Cong. ch. & Sab. sch.	33 63	
Westmoreland, 1st Cong. ch.	5 00	—957 13
Legacies. — Southampton, Harriet J. Rogers, by James H. Pierson, Ex'r,		2,500 00
		3,457 13

NEW JERSEY.

Closter, Cong. ch.	6 00	
Jersey City, Y. P. S. C. E. of Tabernacle ch., for Scudder Memo.	12 00	
Orange, Valley ch., m. c.	33 96	
———, A friend, for pastor in Madura, 60; do., for catechist, 40, both care Rev. W. P. Elwood,	100 00	—151 96

PENNSYLVANIA.

Blossburg, Mt. Zion Welsh Cong. ch.	14 00	
Guy's Mills, A friend,	10 00	
Montrose, E. Lathrop, 10; A friend, 5,	15 00	
Philadelphia, Miss E. A. Ewing, for theol. student in Zulu Mission,	30 00	
Pittsburgh, Mrs. Adaline Boyden,	20 00	
Sharon, 1st Cong. ch.	8 00	
Tunkhannock, A friend,	100 00	—197 00

VIRGINIA.

Falls Church, Cong. ch.	9 29	
Herndon, Cong. ch.	5 25	—14 54

FLORIDA.

Inter Lachen, 1st Cong. ch.		11 50

TENNESSEE.

Nashville, Miss'y So. of Fisk University, for Africa,		20 00

ARKANSAS.

Fort Smith, A friend,		1 00

TEXAS.

Austin, Trin. ch. of Christ,	3 00	
Palestine, Mrs. Harriet Sivewright,	20 00	
San Antonio, S. D. Scudder, for Scudder Memo. Fund,	12 00	—35 00

INDIANA.

Ridgeville, Cong. ch.		5 46

MISSOURI.

Neosho, Cong. ch., add'l,		1 00

OHIO.

Akron, West Cong. ch.	64 50	
Ashtabula, 2d Cong. ch.	6 00	
Chardon, 1st Cong. ch.	10 00	
Chester Cross Roads, Cong. ch.	10 00	
Cleveland, Euclid-ave. Cong. ch., to const. E. W. Morley, and Julius King, H. M., 124; Franklin-ave. Cong. ch., for sup. of Rev. J. P. Jones, 40,	164 00	
Columbus, Rev. Benj. Talbot, add'l,	2 00	
Fredericksburg, Cong. ch.	25 00	
Freedom, Cong. ch.	8 15	
Gomer, Mrs. Margaret Roberts, to const. herself and Evan D. Thomas, H. M.	1,000 00	
Lorain, 1st Cong. ch.	40 58	
North Ridgeville, Cong. ch.	25 00	
Oberlin, Students of Oberlin college, for sup. of Rev. C. A. Clark,	250 00	
Sylvania, Cong. ch.	8 65	
Toledo, Washington-st. Cong. ch.	25 85	–1,639 73

ILLINOIS.

Chicago, 1st Cong. ch., 128.99; Kenwood Evang. ch., 51.47; U. P. Cong. ch., m. c., 9.77; Theol. Sem'y, for sup. of Rev. C. N. Ransom, 100,	290 23	
Earlville, "J. A. D."	25 00	
Englewood, Cong. ch.	29 00	
Evanston, 1st Cong. ch., 105.78; Mrs. Cora Gay Larsen, for work in East. Turkey, 6,	111 78	
Forrest, Cong. ch.	38 08	
Glencoe, Cong. ch., to const. Howard E. Nutt, H. M.	102 25	
Lacon, Cong. ch.	16 00	
Oak Park, Cong. ch.	190 51	
Oglesby, Y. P. S. C. E., for India,	2 63	
Ridgeland, Cong. ch.	34 10	
Wheaton, College ch. of Christ,	30 49	
Winnetka, 1st Cong. ch.	74 17	
Wyoming, Cong. ch.	6 25	—950 49

MICHIGAN.

Hillsdale, Miss Mary Smith,	10 00	
Red Jacket, Cong. ch.	48 00	
St. Johns, Cong. ch.	32 76	
Three Oaks, Cong. ch.	25 00	—115 76

WISCONSIN.

Arena, 1st Cong. ch.	5 00	
Brant, Mrs. E. W. Scott,	3 00	
Columbus, Olivet Cong. ch.	29 40	
Evansville, Cong. ch.	23 75	
Fond du Lac, Cong. ch.	73 00	
Green Bay, 1st Presb. ch.	89 77	
River Falls, Cong. ch.	72 26	
Sparta, Cong. ch.	3 69	
Waukesha, "As God hath prospered me,"	10 00	
West Salem, Cong. ch., 23.85; Rev. D. M. Breckenridge, 10,	33 85	
Wild Rose, E. E. Humphrey,	5 00	—348 72

IOWA.

Anamosa, Cong. ch.	3 66	
Bancroft, Mrs. S. A. Littlefield,	1 00	
Cass, Cong. ch.	19 28	
Central City, Cong. ch.	10 00	
Chester Centre, Cong. ch.	10 49	
Clarion, Cong. ch.	14 82	
Cresco, 1st Cong. ch.	6 18	
Dubuque, 1st Cong. ch.	28 07	
Earlville, Cong. ch.	10 60	
Grinnell, Cong. ch.	117 94	
Jackson, Cong. ch.	9 35	
Long Creek, Welsh Cong. ch.	10 00	
Newton, Cong. ch.	20 39	
Old Man's Creek, Welsh Cong. ch.	25 39	
Wittemburg, Cong. ch.	8 60	
Woodbine, Mrs. S. E. Hillis,	50 00	—345 77

MINNESOTA.

Ash Creek, Cong. ch.	1 51	
Brownton, Cong. ch.	2 00	
Custer, Cong. ch.	4 29	
Garvin, Cong. ch.	1 04	
Hamilton, Cong. ch.	3 73	
Medford, Cong. ch.	9 00	
Minneapolis, Fifth-ave. Cong. ch., 10.82; Lyndale Cong. ch., 7.55,	18 37	
Northfield, A friend, toward salary of Bible reader in Turkey,	20 00	
Stillwater, Grace ch.	4 30	
Tracy, Mrs. Eliza J. Thomas,	2 00	—66 24

KANSAS.

Fairview, Plymouth Cong. ch.	4 10	
Garnett, Cong. ch.	4 65	
Kirwin, Cong. ch.	6 40	—15 15

NEBRASKA.

Albion, Cong. ch.	7 50	
Crete, Cong. ch.	40 15	
Macon, Raymond F. and Paul H. Austin,	75	
Maple Creek, Cong. ch.	5 50	—53 90

CALIFORNIA.

Chula Vista, Cong. ch.	10 00	
Hollister, Mrs. Lucy E. Case, for Japan, China, India, and Africa, 5 each,	20 00	
San Diego, 1st Cong. ch.	90 15	
San Francisco, Cong. Chinese Miss'y Soc.	12 00	
San José, A. W.	5 00	137 15

COLORADO.

Colorado Springs, 1st Cong. ch.		102 77

WASHINGTON.

Fidalgo City, Highland-ave. Cong. ch., for Africa,	11 47	
Rosario, Cong. ch.	1 91	
Tolt, Mrs. J. R. Noble,	1 00	14 38

NORTH DAKOTA.

Dwight, 1st Cong. ch.	4 75	
Eigenfeld, German Cong. ch.	2 60	
Guadenfeld, German Cong. ch.	10 00	
St. Pauls, German Cong. ch.	5 50	22 85

MONTANA.

Red Lodge, Cong. ch.		4 20

WYOMING.

Cheyenne, 1st Cong. ch.		38 00

UTAH.

Ogden, Cong. ch.	20 00	
Salt Lake City, Phillips ch.	9 00	
Slaterville, Mary J. Slater,	5 00	34 00

DOMINION OF CANADA.

Sherbrooke, E. Hargrave,	10 00	

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer.*

For the Canadian Station, West Central Africa Mission, add'l,	275 00	285 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, Rev. W. P. Clarke,	5 00	
England, Chigwell, Miss S. Louisa Ropes,	25 00	
Micronesia, Mokil, church by Rev. F. E. Rand, 22; Ruk, Rev. and Mrs. Alfred Snelling, 15,	37 00	67 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part,	10,072 77

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,*	5,000 00
	15,072 77

MISSION SCHOOL ENTERPRISE.

MAINE. — Mechanics Falls, Y. P. S. C. E.	5 00
NEW HAMPSHIRE. — East Alstead, 2d Cong. Sab. sch.	10 00
MASSACHUSETTS. — Boston, Phillips ch., Y. P. S. C. E., 5; Easton, Y. P. S. C. E., for student in Japan, 6.25; Great Barrington, Y. P. S. C. E., of which 7.40 for China and 6 for Micronesia; Hyde Park, Sab. sch., 15.68; Marshfield Hills, Y. P. S. C. E., 4.05,	44 38
CONNECTICUT. — Black Rock, Y. P. S. C. E., 23; Canterbury, Y. P. S. C. E. of 1st Cong. ch., 1; Gilead, Y. P. S. C. E., for Austrian Mission, 2.60; Groton, Y. P. S. C. E., 30; New Haven, Humphrey-st. Cong. Sab. sch., 59; Sharon, Y. P. S. C. E., 4.27,	119 87
NEW YORK. — New York, Miss'y Assoc. of Olivet Cong. Sab. sch.	50 00
NEW JERSEY. — Newark, Y. P. S. C. E. of 1st Cong. ch., for student at Pasumalai,	25 00
FLORIDA. — Ormond, Y. P. S. C. E.	2 51
TENNESSEE. — Nashville, Union Cong. Sab. sch., in Fisk University,	10 00
INDIANA. — Bremen, Cong. Sab. sch.	1 70
OHIO. — Olmstead, Y. P. S. C. E. of 2d ch., toward sup. of theol. student in China,	38 00
ILLINOIS. — Chicago, Y. P. S. C. E. of Warren-ave. Cong. ch., 25; Seward, Y. P. S. C. E., 8; St. Charles, Y. P. S. C. E., 5,	38 00
MICHIGAN. — Detroit, Mt. Hope Sab. sch.	13 71
MINNESOTA. — Custer, Cong. Sab. sch., 1; Minneapolis, Fifth-ave. Cong. Sab. sch., 3.96,	4 96
IOWA. — Salem, Cong. Sab. sch.	2 50
KANSAS. — Louisville, Y. P. S. C. E., for Africa,	5 25
CALIFORNIA. — Riverside, 1st Cong. Sab. sch.	8 68
UTAH. — Ogden, Cong. Sab. sch.	10 00
	389 56

CHILDREN'S "MORNING STAR" MISSION.

VERMONT. — Brookfield, 2d Cong. Sab. sch.	8 95
MASSACHUSETTS. — Westfield, 2d Cong. Sab. sch.	43 00
CONNECTICUT. — Bridgeport, 1st Cong. Sab. sch., of which 10 for the *R. W. Logan*, 20; North Haven, Cong. Sab. sch., 22,	42 00
NEW YORK. — East Bloomfield, Cong. Sab. sch.	15 08
NEW JERSEY. — Paterson, Primary class of Auburn-st. Sab. sch.	1 80
MICHIGAN. — Hillsdale, Miss Mary Smith,	30
IOWA. — Fort Dodge, Mrs. H. N. Gray,	56
	111 69

FOR SUPPORT OF YOUNG MISSIONARIES.

NEW YORK. — New York, Y. P. S. C. E. of Pilgrim Cong. ch.	50 00
NEW JERSEY. — Orange, Y. P. S. C. E.	25 00
MICHIGAN. — Manistee, Y. P. S. C. E. of 1st Cong. ch.	25 00
IOWA. — Allison, Cong. Sab. sch., 2; Lemars, Junior Y. P. S. C. E., 20,	22 00
MINNESOTA. — Madison, Y. P. S. C. E., 7.50; St. Charles, Cong. Sab. sch., 5,	12 50
KANSAS. — Stockton, Cong. Sab. sch., 5; Wakefield, Y. P. S. C. E., 12.50,	17 50
NEBRASKA. — Lincoln, Y. P. S. C. E. of Vine-st. Cong. ch.	18 75
WYOMING. — Cheyenne, Cong. Sab. sch.	10 00
	180 75

ADVANCED CONTRIBUTIONS FOR 1893.

MASSACHUSETTS. — Boston, A friend, for India,	25 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Hampden, A friend, for well for Mrs. Sibley and Miss Gordon, 50; Phippsburg, Jane M. Campbell, 5, for training sch., Kyoto,	55 00
NEW HAMPSHIRE. — Exeter, A friend, for special needs of Madura Mission, care of Rev. J. S. Chandler, 2; Hollis, Letitia M. Adams, for support of girl in Okayama	

Orphan Asylum, 20; Plaistow and North Haverhill, Y. P. S. C. E., for pupil in Normal sch., care of Rev. James Smith, 5,	27 00
Vermont. — East Coventry, C. E. Lang, for famine relief in Madura Mission, 2; Thetford, Y. P. S. C. E., for support of boy in High school, care of Rev. C. F. Gates, 25,	27 00
Massachusetts. — Auburndale, Extra-cent-a-day Band of Cong. ch., for pupil at Marash, care of Rev. L. O. Lee, 25; Barre, Cong. Sab. sch., for work of Rev. George P. Knapp, 12.08; Boston, C., for repairs of organ for Miss Wainwright, Japan, 12.75; do., Extra-cent-a-day Band of Cong. House, for Wagolie School, 12; do., Friends, for special needs of Madura Mission, 2; Easthampton, Friends, by Rev. Chas. W. Holbrook, for work of Miss M. A. Holbrook, 6; Groveland, A friend, for school at Kamondongo, care of Rev. W. E. Fay, 100; Lakeville, B. K., for special needs of Madura Mission, 2; Newton Centre, S. F. Wilkins, for special needs of Madura Mission, 40; Scituate, Y. P. S. C. E., for support of pupil in Ahmednagar Normal School, care of Rev. J. Smith, 12; Somerville, Friends, by Miss D. T. M. Root, for school, care of Mrs. M. J. Noyes, 5; South Amherst, Cong. ch., for work of Miss Emily C. Wheeler, 15; do., Y. P. S. C. E., for do., 3; Springfield, A friend, for Harpoot water supply, 50; do., for well at Wai, 50; Westfield, 1st Cong. ch., for indigent students at Girls' School, Brousa, 100; West Newton, Extra-cent-a-day Band, for native preacher, Madura, care of Rev. J. S. Chandler, 45; Winchester, Rev. and Mrs. Benj. Labaree, for Harpoot water supply, 10; do., A friend, for do., 5,	506 83
Rhode Island. — Slatersville, Cong. ch., for special needs of Madura Mission,	9 00
Connecticut. — Bethel, Young Ladies' Mission Circle, for well at Wai, 5; Guilford, Kate M. Dudley, for do., 1; Hartford, Miss H. T. Goodwin, for scholar in Umzumbe Sch., 8; Newington, Young Men's Mission Circle, for special needs of Madura Mission, 17; New Preston, Friends, for work of Rev. J. S. Chandler, 15; Norwalk, 1st Cong. ch., Mrs. Johnson, for native Bible-reader, Madura, care of Rev. E. P. Holton, 40; Plainville, Mrs. F. P. Frisbie, for special needs of Madura Mission, 5; Roxbury, Cong. ch., for special needs of Marathi Mission, 16.12; Stratford, proceeds of fair, by Alice C. Judson, for work of Miss Cornelia Judson, 235,	342 12
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FOR YOUNG PEOPLE.

THE BURIAL OF BROTHER OSCAN.

BY REV. CYRUS HAMLIN, D.D.

I LOOK back with great interest to the first Protestant burial from the membership of the much hated and persecuted church at Constantinople which occurred in 1846. The deceased was a Mr. Oscan, by far the oldest member at the formation. I had always admired his venerable and dignified person. His tall form, his fine countenance, and his white beard and hair would attract every eye in any assembly. I supposed him to have been eighty or past when he made his public confession of the faith he had long cherished. He was then in failing health. He had lost property and position among his people, but he poured forth his expressions of joy and gratitude that he had lived to see the first evangelical church among the Armenians, and he looked forward to the spread of the gospel through the empire. It was his death song. In a few weeks he began to fail, and he departed in peace and hope.

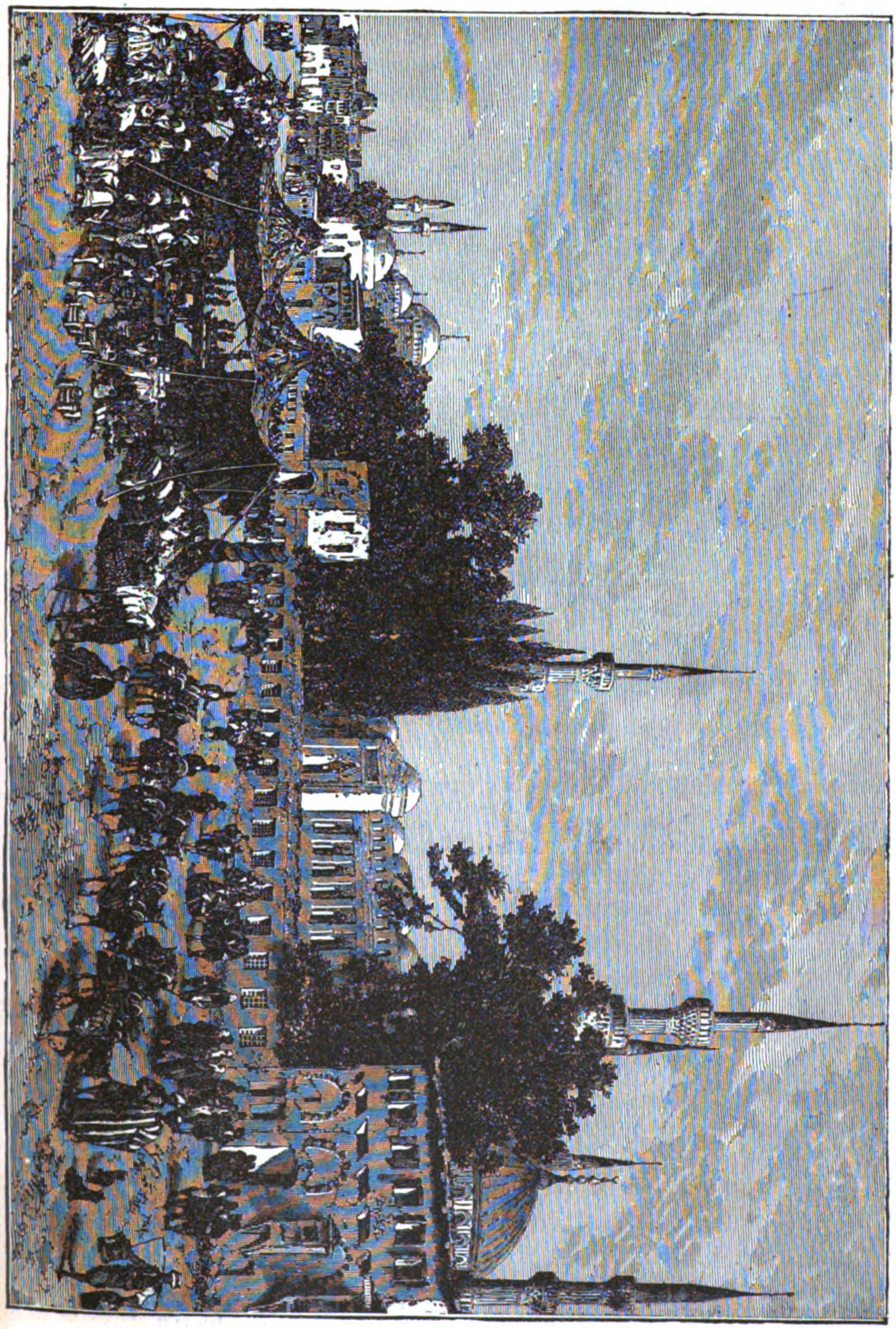
THE PERSECUTING PATRIARCH.

The event was waited for by the persecutors. The roughs boasted that his body should never be buried. They would seize it when carried out to burial, tie a rope to the feet and drag it through the streets of the city. It was an occasion of great anxiety and alarm. We apprehended that a mob of thousands might assemble. All the male members of the church and many "evangelicals" not members, to the number of between one and two hundred, assembled both to honor the dead and guard his remains. Our minister resident, Mr. Carr, sent the dragoman to the chief of police and governor of that side of the Bosphorus to inform him of the threats of the mob to seize the body and drag it through the streets. He listened with Mussulman gravity, and simply replied:

"Inshallah bouilé bir shay etmeijeckler" (If it please God, they will do no such thing). This was quite satisfactory, and he sent sixteen cavasses to guard the procession. Our minister and his aides were out on horseback with considerable display. The procession moved silently through the "Grand Rue" of Pera, attracting great attention. The brethren bore the casket, the pastor walked in front carrying a large Bible, the missionaries were with the rear of the column mixed in with the brethren. The street was lined with a curious crowd on both sides, and one could hear various remarks in various languages, such as "This is the new sect of Armenians." "No crosses, no candles, no chants." "Sixteen cavasses! By Gemini! the government is going to protect them anyhow!" "Ils sont des braves hommes," said a Frenchman, meaning "They are a very decent looking set," etc.

The point of anxiety was reached when we passed the Taxim into the open, and there would be nearly half a mile of exposure to the mob. There was no mob there. Evidently the police had dispersed them or prevented their assembling. They were really collected on the gorge on our left out of sight. As we approached the grave we saw a multitude surrounding it, but there were three or four bodies of the Turkish troops going through with their daily drill. They were on every side of the grave. Dr. Dwight remarked: "This noise of fife and drum will prevent our funeral service from being heard, but we had better have noise and safety than the assault of a mob." The body was placed by the grave, and the pastor, Rev. Absalom Hachadourian, stood upon the bank of earth to begin his service, and instantly the music ceased. The multitude believed this new sect was infidel. They were disciples of Voltaire. As they had rejected the ceremonies of their old religion, it was said they had no religion. The pastor saw his opportunity not only with the multitude but with those Turkish soldiers, and he broke forth in Turkish with a powerful voice: "We evangelical Armenians believe in the immortality of the soul and in the resurrection of the dead — they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation." Continuing he uttered a brief confession of faith, read some passages from the Bible, with brief remarks, the soldiers evidently giving profound attention. A prayer was offered, the casket placed in the grave, the grave rapidly filled up, the earth smoothed over and sprinkled with water. The pastor lifted up his hands and pronounced the benediction, and instantly the military music burst forth on every side. It was as profoundly impressive as though the angel of the Lord had come down on guard. Were the troops accidentally there? or was it so planned as to seem accidental and yet most effectively overawe the mob? "If it please God, they will do no such thing."

We formed the procession again and were returning to the city full of gratitude and admiration, when suddenly there burst up from that gorge, as from the bottomless pit, a howling mob of roughs to the number of many hundreds, — some considered them a thousand, — hurling stones and brickbats with such insane fury that they all went over our heads. The sixteen cavasses formed in line with naked scimitars, and prevented the mob from rushing on us. They skirted along for some distance and the stones fell thick among us. "Keep far apart,



brethren," said Dr. Dwight; "give open spaces for the stones; don't run; take long steps; in three or four minutes we 'll reach the Taxim." Dr. Dwight was hit a glancing blow on the left shoulder; one brother was knocked down, but they picked him up and marched him right along; and some few others, four or five perhaps, were hit. No one was seriously injured. When I think of the stones I saw hurtling through the air, our escape seems wonderful. I think nine tenths of the stones went over us, and nine tenths of the other tenth fell in the open spaces. We reached the Taxim, where we entered again the "Grand Rue" of Pera; our sixteen cavasses formed in our rear and stopped the mob. The brethren quietly dispersed to their homes, and our venerated and beloved brother Oscan slept in peace.

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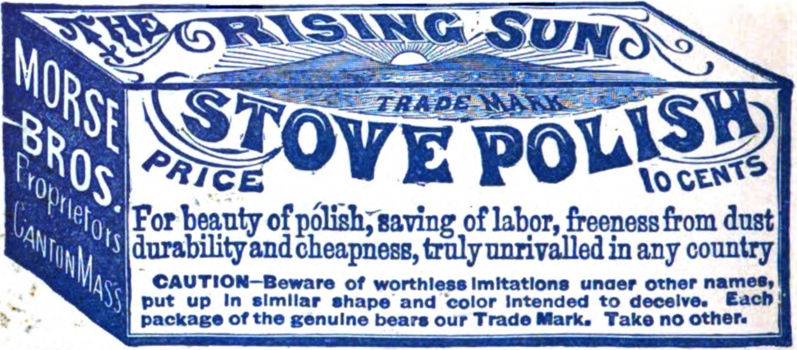

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States of the Interior.
Rev. A. N. Hitchcock, Ph.D., *Room 24, No. 151 Washington Street, Chicago, Ill.*
Rev. Dr. S. J. Humphrey, who still renders partial service, may be addressed at the same office.

Office of **Rev. Walter Frear,** Agent of the Board on the Pacific Coast, is at *No. 7 Montgomery Avenue, San Francisco, Cal.*

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Letters relating to "LIFE AND LIGHT" should be addressed *Secretary "Life and Light," No. 1 Congregational House, Boston, Mass.*

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THE

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THE receipts from donations for the month of June fell behind those of the corresponding month last year by over $11,000; from legacies by over $18,700; a total falling off of $29,792.81. For the first ten months of the year the decline from donations amounts to over $8,000; from legacies to nearly $71,000; a total decline of $79,355.63. These are not pleasant figures to record or to read as we draw on toward the close of our fiscal year. They need no words to emphasize their significance. Their appeal to churches and individual donors should meet with a prompt and generous response.

BY way of a Japanese schooner which touched at Ruk, a letter has been received from Miss Abell, dated May 3, which reports that the state of Mr. Snelling's health is far from assured. He has just closed a term of seven weeks in the general school. Miss Abell speaks of her own work in the girls' school as very attractive, and the pupils are obedient and teachable. No allusion is made to the tribal war before reported, from which we conclude that peace prevails. This letter of May 3 reached the Missionary Rooms June 23, which is the shortest time on record for communication between Ruk and the Missionary House.

WE have further tidings from Kusaie in a letter from Dr. Pease, dated March 6. The only items of importance refer to the further restrictions placed upon missionary work in the Marshall Islands by the German commissioner at Jaluij. It is reported that he has seized the contributions of the churches made in January for the missionary work, giving as a reason that he was not notified of the intention to place teachers upon the islands of Mejit, Aur, and Kwojelin. No intimation had ever been given that notice of such intention was required. It seems clear that it is the purpose of the commissioner to drive out our mission from the Marshall Islands. In the meantime Dr. Pease reports that good news comes of the progress of the work on several islands of the group.

THE World's Congress of Missions connected with the Columbian Exposition is to hold its sessions during eight days, from September 28 to October 5 inclusive, at the Art Palace, Chicago. Every effort has been made to secure at least one representative from each missionary society, and an elaborate program has been prepared, covering three sessions for each day during which the Congress will sit. The plan is unique and comprehensive, and if it can be carried out, as now it seems likely to be, the Congress will be of great interest and value.

LETTERS written in the latter part of May report that the expedition for Gazaland was nearly ready, and had engaged passage from Durban for Beira on a steamer which was to leave the former port June 21. A boat made of corrugated iron, built in sections, was ready for use on the Buzi River, upon which the party hopes to pass to a point within twenty or thirty miles of Mount Silinda. It was expected that Dr. Thompson and Miss McCornack would be united in marriage June 14, and go with the expedition. A number of native helpers are also ready to go as teachers and assistants in the establishment of the station. Mr. Wilder had returned from Cape Town to which place he had gone for an interview with the Hon. Cecil Rhodes, Premier of Cape Colony, and head of the British South Africa Company. Mr. Rhodes, in behalf of the company, granted a concession to the mission of 24,000 acres, for which a quit rent of £24 a year is to be paid. This will give the mission a right to a large territory upon which they can grant settlements for the natives, keeping out undesirable elements. It is reported that a body of Dutch settlers have established themselves about twenty-five miles north of the site selected for the mission; also, that a colony of English has proposed to settle near Gungunyana's old kraal, thirty miles south of the site. Miss Jones, of Kambini, will join the party, but it is expected that Mr. and Mrs. Ousley, on account of the health of Mr. Ousley, will return to the United States. The expedition moves forward with high hopes, and Mr. Bunker, writing in their behalf, asks for the special prayers of all the friends of missions.

WE had little thought when writing in our last number of the "Relief at Marsovan" that two weeks later would come the tidings that seventeen of the prisoners at Angora had been condemned to suffer the death penalty. Among this number were Professor Thoumaian and Instructor Kayayan, of Anatolia College, whose release had previously been thought assured. The news was astounding and has awakened the deepest indignation, especially in England and Germany. Just before the trial, the Vali of Angora had expressed himself so emphatically in regard to the insufficiency of the evidence against these men and had given such assurances as to their acquittal that both the British and German ministers had written him, expressing their pleasure at his declarations. But, to the surprise of everyone, fifty-five persons who were on trial were condemned, nine of them to seven years' imprisonment, nine to ten years, six to fifteen years, and seventeen to death. Among those condemned to fifteen years imprisonment was the pastor of our mission church at Gemerek. The English newspapers report that at the trial the prisoners were refused an opportunity for proving an alibi on some of the charges, and that they were forbidden to complain as to some of the tortures they had suffered while in prison. The charge against them was that they had encouraged seditious movements, and as evidence of disloyalty on the part of Professor Thoumaian it was affirmed that he had preached on the text "Awake! thou that sleepest," the authorities professing to find in a sermon which had no political significance whatever a purpose to arouse the people to rebellion. The verdict has created much excitement, not to say wrath, in Great Britain, and when the matter was brought before the House of Commons, by Sir Richard Temple, the government expressed its deep interest in the case, and stated that the sentence of the condemned men had yet to go before a court of revision where there will be a careful review of the evidence, adding that there is no liability that the sentence will be carried out, certainly at present. Both the British and the German governments will doubtless present strong remonstrances to the Sultan. Our own government does not stand in precisely the same relation to Turkey. The Treaty of Berlin, as well as previous treaties made after the Crimean War, gave certain rights of intervention to European Powers which the United States cannot claim. The case against the two professors was doubtless prejudiced somewhat before the public by an erroneous statement of the American Secretary of Legation at Constantinople, who had informed our government that prior to these difficulties Messrs. Thoumaian and Kayayan had been cut off from their relation to Anatolia College. Had this been the case, it would have shown that the professors were discredited by the authorities of the college. But this is contrary to fact, as Messrs. Herrick and Riggs emphatically state, and these gentlemen express their firm belief in the innocence of the professors. We do not anticipate that the death sentence will be carried out, but presume that imperial pardon will sooner or later be granted. It looks somewhat as if the authorities, fearing public condemnation because of the severity of their course against the prisoners in case they were declared innocent, thought it best to condemn them, hoping subsequently to receive praise for clemency in offering pardon. Altogether the case is a pitiful one, and the issue for Turkey and the mission and the condemned prisoners is not at all clear.

P. S. — Since the foregoing paragraph was in type information has been received that what was expected has happened; namely, that Messrs. Thoumaian and Kayayan have been "pardoned" by the Sultan, but on condition of leaving the Turkish dominions. As to the newspaper reports of the pardoning of the other condemned men we have no direct information. We trust they are true. There is much that might be said about this affair and that craves utterance, but it is better for those concerned that we content ourselves with this brief statement of fact.

A NEW step has just been taken by the Foochow Mission in the ordination of four of their preachers as evangelists. For special reasons it was not deemed best to defer ordination until installation over particular churches could take place. These men will devote themselves to work in several out-stations, acting as pastors for a while, but moving readily from one place to another as circumstances may require.

A SINGULAR incident is reported by a catechist in India who while on a tour came to a village and began to talk with some boys about Jesus Christ. The boys said to him: "Jesus Christ lives here in our village." It seems that the man so called had once heard about Jesus Christ, and as a result had abandoned idolatry and all connection with heathen rites. His frequent reference to Jesus Christ made the villagers call him by that name, a name about which he and they knew very little. The man was rejoiced to hear more about Christ, and asked for some tracts which would be a witness to others that he was a Christian.

In common with a host of people, young and old, in the United States we have been glad to welcome Rev. Dr. F. E. Clark on his return from his tour around the world. It was indeed a missionary tour, during which Dr. Clark visited, among other points, many stations of our own and of other Boards in Japan, China, India, and Turkey. He carried to these stations a great amount of good cheer and Christian enthusiasm, and he has brought home much information which will be helpful in many ways both to him and to the cause of missions. Dr. Clark speaks warmly of the increase of his interest in, and appreciation of, missionary work in all lands, resulting from his study of missionary problems on the field and from his intercourse with missionaries in their own homes, and he bears enthusiastic testimony to the devotion and wisdom and ability of the great body of missionaries whom he has seen during his months of journeying in the far East. We write this note during the progress of the great Christian Endeavor Convention at Montreal, where an immense multitude of young people have had their missionary enthusiasm enkindled by reports of the tour of President Clark around the world.

The financial situation of the country at the present time has affected most seriously the ability of many Christian people in the matter of benevolent contributions. It is a well-known fact that men whose assets largely exceed their liabilities have been compelled to make assignments, while multitudes who have never thought of failure have been pressed beyond measure to meet the current demands upon them. In this financial storm it is the men of means who have suffered most. Fortunes have vanished in a day, and those who have usually given their hundreds and thousands are straitened for ready money. It is a time for all who have not specially felt the stress of the times, and particularly the smaller givers, to remember that the work on the hands of missionary boards cannot stop for panics. The missionaries in foreign lands cannot be recalled instantly because of the straitness of the times. We look hopefully for improvement in the financial situation during the coming year, but the stress is upon us for these few months, and our friends should remember the needs of the work and do their utmost to provide supplies by sending generous contributions, *if possible before the present fiscal year closes, August 31.*

Have any of our readers a trombone or cornet or other brass instrument which they will give for use in our Zulu Mission? Mr. Wilcox, of Mapumulo, Natal, reports that several of their Zulu Christians go out to the kraals with their brass instruments, playing gospel tunes, and soon a large congregation is assembled to whom the gospel is preached. Many of these Zulu Christians are able to sound the gospel trumpet as well as blow the cornet-à-piston. Excellent results have followed the meetings that have been thus gathered, but Mr. Wilcox is anxious to increase the size of his band, but has not enough instruments. Secondhand instruments of almost any kind can be used, but a trombone and a tenor horn are especially desired. Who will send them?

The earthquake which wrought such destruction in Malatia, in Eastern Turkey, was very severe in its effects also in Adiaman on the other side of the Taurus Mountains. The Central Turkey Mission unanimously make request for a special grant of $1,000 to aid the stricken and impoverished people of Adiaman in rebuilding their shattered church edifice and in maintaining the Christian work among them. The Prudential Committee heartily endorse the request, and would be glad to make the grant were the state of the treasury such as to warrant it. They cordially commend this call to the Christian public, and will gladly appropriate any sums, beyond regular donations, which generous friends shall specially designate to this object.

The reports of this disaster at Adiaman were somewhat delayed in reaching us. The severity of the shock was such that persons who were in their beds are said to have been thrown into the air. No less than 772 houses were wholly destroyed and 1,200 partially so. The mosques suffered most severely, every minaret in the place having been thrown down. The loss in lives was 283 killed, and of course many others were seriously wounded. The money loss is estimated at between $90,000 and $130,000, a vast sum for these poor people. The greatest force of the earthquake seems to have been felt in the mountains around Adiaman, but the full loss cannot as yet be ascertained. In one village it is said only two out of 140 persons escaped.

THERE is still call for funds to relieve the famine-stricken people in the vicinity of Erzroom, although there has been some relief in the situation within a few weeks. The governor has brought grain from a distance, and has compelled those who have it in store to sell to the farmers a sufficient quantity for seed. If the need for a few weeks can be tided over, there is prospect of a fair harvest. The brethren at Erzroom ask for a small additional amount for the immediate necessities of the people.

THE friends who have contributed for the relief of the sufferers by famine in Southern India and in Turkey may be assured that their gifts have been most thankfully received and that they have proved most helpful in the extremities to which some of the native brethren have been reduced. Mr. Jones, of Madura, referring to that portion of the contributions which have been sent to him for distribution says: "These extra sums announced are very helpful and cheering. I have already been enabled, by means of these limited sums for special and famine needs, to remove a number of burdens which were crushing the very life out of our agents and village Christians. It is wonderful what a relief and comfort a very few rupees may bring to one of these many suffering families. It enables them, for a few weeks at least, to tide over the greatest distress and to drive away the gaunt lion of hunger. I can assure you that none could be more grateful than many of these people now are for this small help received. God bless the donors! and I would that they could see the relief which their offerings bring and hear the blessing which they invoke. The help which has been received also for the work has soothed and helped us in our great grief. But as yet the reductions have been by no means entirely supplied."

A RECENT letter from President Wheeler, of Euphrates College, reports that there are in all departments of the college 522 pupils: 297 males and 225 females. Of these, 12 are in the theological department, 34 in the male college proper, and 37 in the female college.

THE limited means at the disposal of our missionaries causes deep depression. From all quarters they are writing in astonishment as well as distress over the fact that the churches in our land are not rising to meet the exigencies of the work within the regions which they have begun to occupy. One of the missionaries, Mr. Browne, of Harpoot, writes: "Never within the last twenty years were the fields so white for harvest. Our work demands imperatively advance, not contraction. We have large Protestant communities and churches which have been waiting for years for a preacher, and now that we have prepared a class of preachers we actually fear we may not be able to send them out without closing the schools to secure the means." Similar utterances are coming from many missionaries at the front. They are weary in their work, but their greatest trial is that for lack of means they cannot do the work that is just before them.

WE regret to hear of the death of Rev. Edward P. Thwing, M.D., which event occurred at Canton, China, May 9, of typhoid fever, after a brief illness of four days. Dr. and Mrs. Thwing had been deeply interested in missionary work, especially in South China, where at their own charges they have wrought personally and with much enthusiasm for the extension of the kingdom of Christ. Dr. Thwing has published much upon missions, and had sought earnestly to enkindle an interest in this country in labors in behalf of the Chinese. He was buried in the missionary cemetery at Canton by the side of many who have laid down their lives for the redemption of China.

HERE 's a good example. A letter just received by the Treasurer of the Board simply says: "I enclose herewith my World's Fair money, which I hope will help a little toward meeting present distress." The check was for $100. Why should there not be more of such letters? Hundreds, if not thousands, of people will not visit the Fair, not because they cannot afford the expense, but for other reasons; some certainly because they so strongly condemn the course of the directors in the matter of Sunday opening. Would it not be a capital thing to give the money thus saved from the World's Fair for the world's salvation?

TEN years ago the American Board transferred its missionary work among the North American Indians to the American Missionary Association, thus withdrawing from work in our own land, the Association at the same time withdrawing from the foreign missionary field. The Presbyterian Board of Missions has now in like manner transferred its Indian missions to the care of the Board of Home Missions where naturally they belong. This division of work into home and foreign departments will doubtless prove as helpful among the Presbyterians as it has among the Congregationalists.

THE tenth annual session of the International Missionary Union, held at Clifton Springs in June, was an occasion of great interest and profit. One hundred and eight missionaries, representing sixteen different organizations, were present, and for a week enjoyed mutual fellowship and high converse concerning the things of the Kingdom.

THE whole history of the world shows that it is possible for men to shut their eyes in the presence of evils that are close about them and deny that these evils exist; and they do this even without being aware that they are the victims of self-deception. To-day the attitude of good men fifty years ago on the subject of slavery is an amazement to the generation that is just coming on to the stage in our land. The same may be said in regard to the views entertained on the subject of temperance by our fathers; and just now in many parts of the civilized world there is an attempt to minimize the woes connected with the use and traffic in opium, and there are statesmen and other prominent men who affirm that, while there is a misuse of the drug, the reports in regard to evils caused by it are greatly exaggerated. Who should know better in regard to this matter as it relates to China than the missionaries who have lived for years in that land? They have no motive to exaggerate the difficulties which stand in their way; they are fairly honest men, to say the least, and they have watched from year to year the progress of events. Christian missionaries of various societies, American, British, and Swedish, located in the province of Shansi, China, passed a memorial on the subject at a recent conference, saying as they did so that they were careful to use the most moderate terms that the facts would warrant. This is their utterance: "As far as we can judge, opium has most seriously damaged, physically and morally, a large proportion of the population of this province; has sadly crippled legitimate trade, and threatens yet more serious consequences in the future. We therefore press on Christians everywhere the urgent need of united action to suppress the growth of opium throughout the world."

WE have already referred to the gratitude expressed by the native communities in Eastern Turkey to the missionaries of the Board for their services in connection with the epidemic of cholera. Dr. Raynolds, before leaving Van for the United States, was waited upon by a delegation from the old Armenian church, consisting of the priest and several prominent members, who expressed their thanks for his labors in their behalf, and invited him to a service in their church. During this service the officiating vartabed preached a sermon which was remarkably evangelical in its sentiments, the preacher expressing disapproval of the worship of pictures and the crucifix, and also making pleasant and appreciative allusion to Dr. Raynolds' work in connection with the trials of their people during the prevalence of the cholera. Dr. Raynolds speaks of this incident as illustrating not only the goodwill of the people, but the fact that there has been a decided advance in the dissemination of evangelical ideas during recent years.

IT is reported that when a Russian official, General Kaulbers, was passing through Bulgaria he sought to lay plans for the driving out of all Protestants. A prominent Bulgarian, known in the courts of Europe, said to General Kaulbers: "Why should you drive out these men? They preach Christian truth, and what greater need have we? Let our priests preach, and then we shall not need other preachers." This remark indicates one method in which evangelical missions in Bulgaria are impressing the people. They create a demand for reform in the old corrupt churches.

A NATIVE PASTOR IN TURKEY.

BY REV. ROBERT CHAMBERS, OF BARDEZAG.

A GOOD man has just passed from our midst at the early age of fifty-five years — Pastor Alexander Djedjizian. Having won for himself a noble reputation in his native city, Adabazar, in which he labored and where he died, he has left behind him there a fragrant memory. In sharp contrast with the persecutions borne by him and his father's house, in the early days, was the scene at his funeral, when dignitaries of the Gregorian Church joined with the Protestant flock in mourning the city's loss, and a vartabed pronounced over the coffin a feeling tribute. Very touching was the grief of the bereaved evangelicals. One of them gave voice to the general feeling when he said: "Our souls are exceeding sorrowful, even unto death; we are orphans to-day."

PASTOR ALEXANDER DJEDJIZIAN.

Alexander Djedjizian was early devoted to God. His father died in 1848, commending his sons to the care of the evangelical church which had been organized in Adabazar two years before. Some time after that, at the suggestion of the church, one of the brethren took Alexander and his brother to Constantinople and handed them over to the care of Rev. Mr. Hamlin. After a course in Bebek Seminary and some time spent as teacher in the capital, Alexander accepted the call of the evangelical community of his native town to become their teacher and preacher. Three years after, in 1862, he was ordained pastor over the church, an office which he filled for thirty-one years. During two years' absence in Scotland he secured assistance from friends which enabled his people to construct the present chapel and to erect an excellent building, which is now occupied by the Girls' School, in charge of the lady missionaries. An account of the church and work at Adabazar may be found in the *Missionary Herald* of December, 1891.

From the day of Pastor Alexander's ordination the church assumed the duty of providing for his support, and though their contributions were often inadequate, he never murmured. Again and again was he called to a responsible position in Constantinople at a greatly increased salary, but he refused to leave his beloved people. The larder was often empty in those days, and the struggle with poverty bitter, but no prize could avail to tempt him from the place where God had called him to stand. He was a man of commanding appearance and pleasing address and gentle as a child. His words always carried weight and he was a leader among his brethren. He gathered around him in his church an exceptional company of fellow-workers, who loyally followed the lead of their chief, so that Adabazar enjoys a reputation wholly unique among the evangelical churches of Turkey. His sermons were always carefully prepared and eminently practical. He made himself acquainted with, and always aimed to meet, the needs of his people, in the pulpit as well as in house-to-house visitation, and he was easily one of the most powerful of the evangelical preachers in Turkey.

The transference of the Girls' School from Bardezag to Adabazar, and from missionary support and control to that of the Adabazar church, was largely due to the unbounded confidence which all parties had in the ability and character of Pastor Alexander. Take him all in all it will be long ere we meet his like again. He was blessed in having as his wife a rare woman, to whose wise household management and sound sense and Christian character her husband owed very much. His eldest son is at present pursuing a theological course in Edinburgh, Scotland; another, having graduated at Robert College, is engaged on the staff of the *Avedaper*, while a third completes his course at Robert College in June of this year. Two younger sons are at home with the widowed mother, as is also a talented daughter, who, having taken a full course in the Girls' School, has devoted much time to teaching.

Wise, humble, faithful, self-sacrificing, blessed servant of God, thou hast well earned thy rest! May the Lord bring forward more such laborers to gather the harvest that is rapidly ripening in this land! Pastor Alexander entered into rest on Saturday, April 22. Thus the Lord giveth his beloved sleep.

THE GROWTH OF EVANGELICAL WORK IN BULGARIA.

BY REV. A. S. TSANOFF, SAMOKOV.

FIFTY years ago there was no portion of the Word of God in our spoken language. About that time the New Testament was printed by the British and Foreign Bible Society. Previous to the year 1860 there was no public preaching of the gospel in the native tongue, although missionaries of the American Board came to Bulgaria about the year 1858. In considering results there are two points of view: first, progress in numbers, and second, progress in ideas.

I. PROGRESS IN NUMBERS. Although there are not many thousands in the nation who have heartily embraced the pure evangelical teachings, yet there is great numerical growth. Thirty-five years ago there was not one evangelical Bulgarian; thirty years ago there were only two or three, as far as the writer knows. At that time among this people there was no evangelical community, no evangelical church, and no native evangelical pastor or preacher. Now there are more than twenty-five evangelical communities and ten evangelical churches, with nearly 1,000 church members, while the evangelical community now numbers about 2,000 souls. All the evangelical churches, except one, have native pastors and preachers, who have organized a brotherhood for mutual encouragement and support.

It is but proper to mention here one evangelical organization, namely, the

Bulgarian Evangelical Society, organized in the year 1875. It is purely the work of Bulgarians, although foreign help has been received for carrying on the work. The idea of such a society came into the mind of one evangelical Bulgarian. It is a kind of religious tract and preaching society. Its aim is to help the people to become, not Protestants, but true Christians. It has done excellent work in the nation and its influence is continually growing. All this we call good progress. Inasmuch as previous to 1865 there were not more than about ten evangelical church members, we see that on an average about forty new members have been added each year to the evangelical churches.

II. PROGRESS IN IDEAS. This progress is greater than that in numbers. The writer knows very well what curious and wrong ideas existed in the minds of the whole nation forty years ago. When the missionaries first came into this country they and the Protestants as a body were denounced as the worst infidels and almost as atheists, the servants of Satan. Priests and others preached to the people: "Beware of the infidels." Many stories were invented to show how the devil helped the Protestants in gaining money and in doing evil, and how they paid money to buy those who became Protestants. Many gross superstitions ruled the minds of multitudes among the people. Miracle-working images, bones of saints, and other relics were exhibited in the churches and were kissed and worshiped regularly. Bear-days, wolf-days, mice-days, etc., were abundant among the holidays.

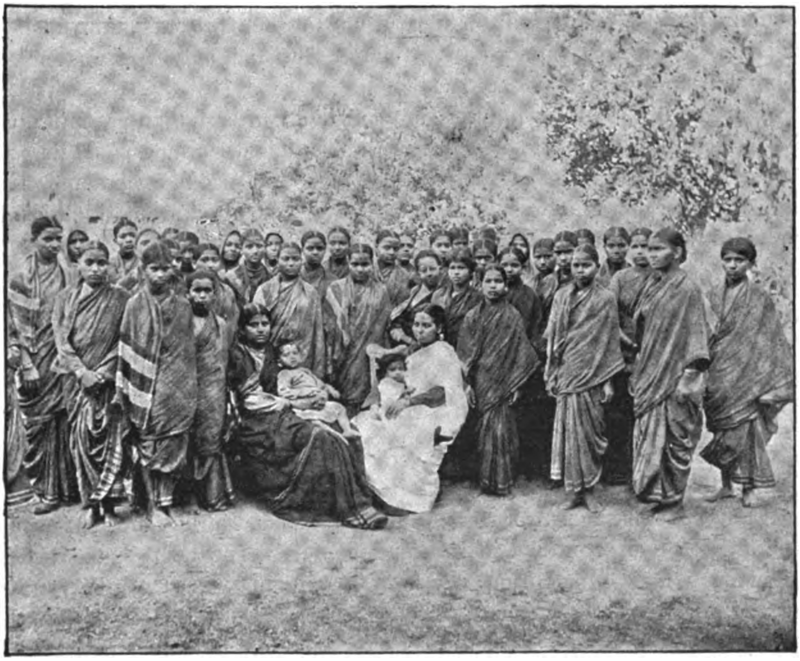
How is it now? It is wonderful how great is the change in this respect. No intelligent Bulgarian now thinks that the Protestants are infidels. Indeed the impression among the people is that the Protestants, on the whole, keep the true teachings of the Bible better than other Christians. This idea is spreading even among the ignorant. If the Protestants are now persecuted here and there, this is done not because they are not good Christians, but for other reasons. Many of the superstitions have entirely died out. The bones of saints and miracle-working images have disappeared from the churches all over the country, except in some monasteries. Snake-days, mice-days, and other such days are now observed only in the darkest corners and among the ignorant.

The missionaries have done good work also in the line of *education*. They have opened schools where many young men and women have been educated who are now doing good work among the people. Besides the Bible, they have published other valuable books and papers, as the Dictionary of the Bible, Evidences of Christianity, the *Zornitza*, and others. By this good literature excellent ideas are spreading among the people.

All these things, so briefly stated here, show very great progress in the right direction and great good done to the nation. Although education has had a share in this, yet the Word of God, the reading and the preaching of the Bible, have been the chief agents in all this great work for the people. It is impossible to overestimate the valuable services done to our nation by the preachers and the distributers of the Word of God. All those who have given their money for this work have good reason to rejoice. May the good Master bless them and help them and others to continue in this most benevolent enterprise for suffering humanity!

PUNDITA RAMABAI AND HER INSTITUTION.

Our readers will be interested in the accompanying reproduction of a photograph, just received from India, showing the Pundita Ramabai and the child-widows in her institution at Poona. The Pundita is clad in white, and near her sits her first assistant, a native Christian lady, who was trained in the school of our Marathi Mission, and a daughter of the late editor of the Christian newspaper, the *Dnyanodaya*, who was a deacon in the church in Bombay. For various reasons the work of Ramabai and her friends has been misunderstood. Every institution should be judged in view of what it sets out to be. It would be as unfair to expect a church choir to administer wisely the ecclesiastical affairs of the parish with which it is connected, as it would be to demand of the board of deacons that they should do the singing. In India, as in other lands, there are many reforms needed, and there may be several methods employed for the accomplishment of any one of them. There can be no question that the terrible woes suffered by the women and children of India, as the result of social customs, demand relief, and that this relief, in view of these social customs, is most difficult to secure. Ramabai is employing one method which she deems most promising. What if it be not the best possible method? Has any one a perfect method, either in general plan or in detail, so perfect and so well applied that there is no need of welcoming other helpers who are honestly and earnestly working for the same end?



PUNDITA RAMABAI AND CHILD-WIDOWS.

We are glad to give here a brief reference to the work of Pundita Ramabai in a letter of Rev. J. P. Jones, of our Madura Mission, who visited Poona while on his way to the Decennial Conference.—

"When one looks at her work not as a *missionary* institution, but, as what it really is, a humanitarian movement in behalf of one of the most injured classes of human beings in the world—the child-widows of India; when one comes to understand the beautiful character, deep piety, remarkable heroism, and single-minded devotion of this self-denying little woman to her downtrodden widow sisters of India; when, moreover, he remembers that thus far she has had to struggle against bitter opposition from her own countrymen, even the most cultured and most thoroughly Westernized among them,—he can enter with joy and sympathy into her grand work and bid her a hearty Godspeed. Though it is not outwardly a Christian institution, it breathes a true Christian spirit, and its foundress could not carry it on were it not for the Christian faith which supports her. She is ably supported by a native Christian lady, who was educated and brought up in our own Marathi Mission.

"We were all charmed with the simplicity and utter frankness of Ramabai, and after being kindly shown over the whole institution, learning of all its points, listening to the plaintive airs sung by the fifty child-widows who find here a refuge and a training for usefulness, we were converted from doubters into warm admirers of what I believe is the beginning of a great work in India."

WHAT HAVE MISSIONS ACCOMPLISHED IN THE MADURA DISTRICT OF SOUTHERN INDIA?

BY REV. J. COLTON, NATIVE PASTOR AT DINDIGUL.

LET me first of all make note of some of the formidable obstacles to the spread of the gospel in this benighted country:—

(1) The powerful ancient system of the Brahmans, who declare that even the gods are under their control and incantations. (2) The deep-seated belief of the Hindus in their superstitions, Shastras, and Puranas. (3) Stereotyped customs and manners. (4) Baneful caste distinctions. (5) Godless education given by the government. (6) Infidel literature and intemperance imported from abroad. (7) The undermining influence and stratagems of the Jesuits. (8) Revival of Hinduism.

In spite of these strong barriers, the gospel preaching has been mighty, through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

I. The minds of the people have been enlightened and prepared to a great extent for the better reception of the truth as it is in Jesus, through the instruction and training imparted by the mission schools. As the clarifying nut is used by the women of this country to purify muddy water, so the minds of the people have been refined, as it were, through the medium of mission schools for the boys and girls. All my countrymen, on the whole, whether Hindus or Christians, have always looked upon the mission system of education as a great boon.

Many native officials, both in high and low positions, testify, with gratitude, that they owe what they are to the instruction and impression received from mission schools. Many of them, having been disabused of their ancient superstitious notions, are real friends to the mission schools and congregations. Beyond this, there have been quite a number of real conversions among Hindu students taught in our boarding schools and in seminary. I would select only one, out of numerous instances, a son of a famous heathen poet, of a respectable family, who was brought up in the Boarding School and in the Seminary, where Christian and Hindu lads were instructed promiscuously. He was hopefully converted while in the Pasumalai Seminary. He, in his turn, put forth efforts with prayer and zeal for the conversion of his schoolmates. After laboring in the mission several years with faithfulness and success, he has entered into his eternal rest. Similarly I could quote several instances of the conversion of girls and their subsequent labors in the mission. One of them, after finishing her course, returned to her village and was the main instrument of bringing fifty of her heathen relations to the feet of Jesus and to the marvelous light of the gospel.

II. Results of the Zenana work. Not long ago a Brahman official declared to the missionaries: "Through your schools you have secured the minds of our children, through your Bible-women you have won our homes, and through your benevolent doctors and dispensaries you have touched our hearts." From the time of "Mother" Capron, this department of the mission has received fresh impulse and considerable attention. A very hopeful future is before us, and we expect, through the blessing of the Holy Spirit, a new era to dawn upon this line of evangelistic work.

III. Growth of congregations and churches. In spite of the terrible obstacles already mentioned, especially the caste system, whose magic power is unknown in other lands, thousands of converts have been won from Hinduism. One hundred years ago there were no native Christians in India, but according to the government census taken in 1891, there were more than two millions, while many others are secret believers in Christianity. These results are not confined to the lower classes, but some from all castes, Brahmans, Chetties, Mudals, Vellalas, Sudras, etc. In my country, if a person becomes a Christian, it means generally that he or she has to lose parents, brothers and sisters, and property. As the case is such, numbers alone cannot adequately indicate the growth of congregations and the triumphs of the gospel. When a convert was questioned by a Hindu official as to the profit he gained, he declared: "Before my conversion I was a drunkard and a debtor; but, ah! now, my Saviour has made me a sober man, and besides I am now free from debt." Some of the churches have already become self-supporting; some are aided in part by the native Evangelical Society, and none of our mission churches and pastors receive help from home funds. Cheering news of the new accessions comes from different parts of the country.

IV. The facts that some of the congregations have built their own churches and schools and that several volunteer workers have arisen here and there to proclaim the gospel to their countrymen are other encouraging features and results. This sort of spiritual, healthy emulation is on the increase. We can exclaim with special gratitude in view of what has been done in India through the American Board and the other Mission Boards — What hath God wrought!

We and the other missions in this country shall possess this land, as the Lord our God hath promised. We shall reap, if we faint not.

A MESSAGE FROM THE EVANGELICAL CHURCH OF MARDIN, EASTERN TURKEY.

SOME account of the celebration of the twenty-fifth anniversary of the organization of the First Evangelical Church at Mardin, and the ordination of its present pastor, was given in a letter from Rev. Mr. Andrus in the *Missionary Herald* for March last. The occasion was one of deep interest and profit, subsequently resulting in a deeper sense on the part of the church of its responsibilities for the advancement of the kingdom of Christ. One pleasing evidence of this spirit of consecration is seen in a letter which has been addressed by the Church at Mardin to the Prudential Committee and through them to the churches in America.

The letter is in Arabic and was forwarded, with the following translation, by Rev. Mr. Andrus: —

"MARDIN, April 24, 1893.

"*The Honored Sirs, Members of the Committee of the American Board.*

"Grace to you and peace from our Lord Jesus.

"We hereby declare to your excellencies that, by the grace of God and through you, we have attained to a knowledge of salvation by the Lord and to a spiritual and intellectual illumination, since you have revealed to us the gospel which was hidden, so that we can to-day feel that we are a part of the Church of Christ Jesus which is sanctified by his precious blood.

"Now as this knowledge has been obtained through you and your honored missionaries who labored strenuously for our instruction and training both mentally and spiritually, and watched over us and our children by all effective means; and since large sums have been expended for us by them as aid from your churches, that we might attain to that which we have reached; and inasmuch as last year we reached the semi-jubilee of our church and its pastorate, which was celebrated the thirtieth of last October, and was a joyful day to us, to our missionaries, and to the association of our churches convened with us at that time — a day whose influence we cannot forget until we reach the *full jubilee;* and forasmuch as we saw that the time had come for us to be *financially* independent of aid from the churches you represent, and also that many are more in need of this aid than we are, it has been decided by us to make our schools independent of aid from you, even as has been our pulpit for the last *eight* years, so that what has heretofore been given to us may go to aid others (save that we shall yet need aid in building for schools and a chapel).

"We shall, however, continue to labor in coöperation with the missionaries and the churches of our Association in this field, for it is written: 'It belongs to him who has been watered to water others also.'

"We have, therefore, at the beginning of this year, begun to manage without aid from the treasury of the Board, trusting in the grace of the Lord which assists us in the undertaking, even though we are financially feeble. We feel sure that this announcement will give you great joy because now have come to the flower the fruits of your spiritual efforts, which were sown in labors and tears and were watered with the dews of divine grace. We hope that henceforth you will reap the fruits of sacred sowing in the attainment, one after another, of independence by the churches of this field, and that through the care, aid, and efforts of your honored representatives and the continuance of your fervent prayers to God, he will pour his grace upon their labors and assistance under all circumstances.

"We, therefore, do hereby offer our thanks to you and to the churches of Christ connected with your Board for his unspeakable gift, inasmuch as we have received it through you. We hope that you will also, in our behalf, extend our thanks and gratitude to the churches which have shared in this blessed work.

"May the Lord be with you and increase your zeal and ours for the promotion of the kingdom of our Lord Jesus Christ. Amen.

"On behalf of the Evangelical Church of Mardin,
"SELIM HANNO, *Secretary*."

WHAT SHALL WE DO?

BY REV. J. H. PETTEE, OKAYAMA, JAPAN.

WILL you, friends, who live near the hub of the world, please give attention a moment while I ask your advice on a question that is looming up before us? You are aware, as we most painfully are, that money is not overplenty this year in the Board's treasury. The situation at the front is this: —

After months of reaction and opposition the prospect brightens; opportunities for new work multiply, and calls for financial aid come sweeping down upon us from all directions. To many of these we say nay, from principle; to more nay, from necessity; but what shall we do with the remnant? It is a time to move forward; to set new men at work; to meet new inquirers halfway. The Spirit of the Lord seems to be abroad, and men are asking to be taught, trained, led into a richer, fuller life. It can be done economically, but it costs something, and all the stations have reached the limit of their financial ability.

Now comes an inquiry from one of our Kyōto professors. How many of our students do you want for summer vacation work? Last year, thanks to special gifts either to Kyōto station or to individual missionaries, that station was able to help other parts of the mission in the employment of students. The communication just received says no help can be given this year. We here in Okayama want no less than five of those students and we have funds for not a single one.

Another consideration is that the students themselves, if not provided with work, get discouraged, lose this timely experience, and are less valuable at the end of their theological course. They will work most economically, for their traveling and bare living expenses. But being students they have no personal reputation, and places wanting workers, hard pressed as they are to meet their ordinary payments, will not run the risk of trying "these boys" if they have to pay the bills.

One other consideration. It is easy from the American standpoint to say "strike out for yourself; run the risk; make the sacrifice." In a few cases this will be done; but Japan still belongs to the Orient, and in everything else than religious work men will sit in their homes or rush to Tōkyō, and wait for the government to find a place for them. It is a relic of paternalism in official and other circles, and it must be discouraged as much as possible; but we cannot break from the past in twenty-four hours, and meanwhile opportunities of special promise are open if only the men can be put into the places and set at work. The people are ready to hear if the gospel is brought to them, but the novelty of Christianity is worn off and they will not pay for the privilege of hearing even the truth of God.

An average of $15 or $20 a student for the summer from outside sources will solve the problem; in other words, $100 for Okayama station, and, I presume, a similar extra for each other station. I am sure the Prudential Committee will be only too glad to vote us these extras, if you will make it possible for them to do so. And lastly, remember summer is nearly here and it will be almost necessary to use the lively cable to forward your answers. What, then, — I repeat it, — what shall we do?

Or, to be more straightforward and businesslike, more American and less Oriental, What will *you* do about it?

Letters from the Missions.

South China Mission.

FAVORABLE OPENINGS.

A GOOD report is sent by Messrs. Taylor and Nelson as to the work done both at Canton and in the country. Mr. Nelson refers to one occasion, early in May, on which "some fellows of the baser sort" came to disturb the meeting, and at the time a riot seemed imminent, but quiet was subsequently restored. Under date of May 4, Mr. Taylor writes: —

"Our preaching services are well attended. The school has rapidly filled up, quite beyond our expectations. The mothers are coming out to our Sunday services, and visit our homes, while we are gradually gaining access to theirs. Our position is quite promising and in God's own good time we may look for fruit. I have just returned from a trip to the country. We have finally moved into the *city* of Kwong-hoi. Hitherto we have been outside and, I am afraid, not very well situated. I stayed here over a week while the chapel was being put in order, and called on one of the officials and informed him of the change. The interview was quite friendly. The people in the vicinity were much opposed at first, but we had secured our lease in proper form and were not to be moved. By the time I left, matters were assuming a more favorable look, and I am in hopes that there will be no trouble. A girls' school has been started, which we hope, as in Canton, will give us greater access to the women. The teacher has spent six years and more in a girls' school in Hong Kong, and is well qualified for the work. My hope is that we may soon report better things of Kwong-hoi than we have been able to do so far.

"During this trip I baptized one of our converts at Chueng Sha Feng. At the different places five inquirers passed a preliminary examination and were placed on probation. There are others whom we hope to see come forward very soon."

North China Mission.

EXPANSION AT PANG-CHUANG.

UNDER date of May 4, Mr. Smith wrote from Pang-chuang: —

"There are indications on all hands that we have reached a time of expansion. This is true not in one line, but in all. For a few months after the return of Dr. Peck the number of patients seemed unusually small, but since then the increase has been unprecedented, so that for two months not only has all the available space in all the wards been occupied, as well on the women's as on the men's side, but every available building is occupied too. A surprising number of these patients are very serious cases, requiring a long stay, and each case brings others, till there seems no end to it, and Dr. Peck is much overtasked with his unwonted labors, owing to his wide surgical reputation. How wide our constituency is we do not ordinarily realize. On a recent day I found that the patients seemed to come from an unusually wide area, and upon careful inquiry ascertained that on that day there were representatives of twenty-three different counties in Shantung and Chihli, the most of these people having come from home on purpose to be cured here. Many pass right by Chi ning chou and Lin ching, of which they have never heard, or Chi nan fu, which being a city is much more expensive, to reach Pang-chuang. Day before yesterday two men came from a place 180 miles south, bringing two children with them. The old dispensary chaplain is indefatigable, and lets no patient get away without buying a book or two, if he can help it.

"From January 1 to April 30 we sold books to the value of over 57,000 cash, equal to more than $18 gold, mainly in small sums of a cent or two. These books, being in the hands of patients already favorably disposed toward us, cannot be wholly wasted, and we look for fruit in due season. It is the general testimony that there is much better attention to preaching and much less idle talk than was the case even last year, which was an improvement on preceding years. This appears to be true in all directions, but great numbers are holding off, waiting for others to lead the way.

"Much interest has been expressed in the proposal to begin a boarding school for boys, to which the pupils shall each contribute 10,000 cash a year, though all the other boarding schools in the mission, so far as I know, are free. We did not get started at the beginning of the year, but shall probably do so after the wheat harvest, which is always an epoch. There will probably be six or eight boys on this plan, and more next year, which, added to the nine day-scholars, will make a respectable gathering and one from which much may be hoped.

"Our station may now be regarded as approximately fixed, and that, leaving out of account that part of the field which is in Shen chou and Wu I, in Chihli, we have a territory as large as the States of Connecticut and Rhode Island combined, for our exclusive care. It is not unreasonable to estimate the population of this district at 3,000,000. In view of the diminution of the force in the face of rapidly opening opportunities, we are asking for appropriations for boys' and girls' school buildings, and for a home for the single ladies, whose work expands so fast. We expect another family in the autumn, but it will be long before the best of men can get into the work."

KALGAN AND YU-CHO.

Mr. Sprague, of Kalgan, sends a cheering report: —

"I have had a busy, interesting winter's work. Most, if not all, of the station classmen became Christians. We dismissed them about February 6. I started on a tour on February 2, and reached home again March 4.

"At Ching Ke Ta, where a helper has been located, with his wife, for about two years, I found many desirous to join the church. After meeting for several days there and in two neighboring villages, we went on to Suei Chuan and several other large fairs, where — as on the street at Yü-Cho — we preached to large crowds and sold more books than usual. At Suei Chuan we found two or three there who wanted to join the church, and their names were entered, as probationers, after we had talked with them and they had signed a covenant not to serve idols but to worship God.

"In Hsi We Yeng we spent several days and a Sabbath, and administered the Lord's Supper to seven.

"In Yü-Cho city we spent several days preaching on the street. Three persons were entered on the probationers' list. One family tore down and destroyed their idols and commenced a life of prayer. The keeper's aged father, and dear, patient, blind mother Tsai, were greatly rejoiced to hear we were talking seriously of reopening Yü-Cho, by going there to live, and think they would be ready to depart in peace, could they live to see missionaries once more taking up the work in earnest in that city.

"When we returned to Ching Ke Ta we found so many inquirers that after talking with many more privately we appointed a day for examination of candidates before the church. Ten passed a very good examination, and were on Sabbath baptized and received to the church; and on that Sabbath twenty-six of us sat together at the Lord's table. Several were from adjoining villages, and the next day I baptized and received four more in another village, making fourteen additions to the church. Besides this, three children were baptized, and sixteen others added their names to our now long list of probationers.

"Since January, eleven have been received to the church here in Kalgan. All praise to God for reviving his work in our midst."

Japan Mission.

THE PROVINCE OF ECHIGO.

DR. DAVIS, after returning from a visit in the north, wrote from Kyōto, May 16:

"A recent tour in the province of Echigo has impressed me deeply with the fact that 'there remaineth yet very much land to be possessed' in Japan. This is one of the largest and richest provinces in the empire, and its fertile, level, alluvial plains are about seventy miles long and twenty miles wide, besides its rich mountain valleys. It contains a population of a million and a half. Niigata, one of the five open ports of Japan, is near the centre of its coast, and missionaries are free to tour throughout nearly the whole province without passports. The Kumi-ai churches have an evangelist in Kashiwazaki, toward the southern end of the province, a city of 15,000; another in Nagaoka, forty miles south of Niigata, a city of 30,000; one in Shibata, twenty miles east of Niigata, a town of 20,000 people; one at Nakajo, ten miles farther away; and one at Gosen, also inland; while in Niigata is a church without a pastor at the present time. The Presbyterians have an evangelist in the extreme southwest, one in Nagaoka, and one in Niigata; this is all the Protestant force there is at work in the province. We have two families and one unmarried lady located in Niigata. There are cities of 10,000 people and hundreds of towns and villages where nothing is being done.

"Thus it is all over the empire; Christianity has, as yet, only touched Japan in spots. There is room for ten times the number of workers, and even then it would take many decades to evangelize the land. My tours during the past four months from Hiuga, on the west, to Echigo, on the northeast, convince me also that the people are everywhere ready to listen to the truth. They are not all ready to embrace it, but earnest listeners are found everywhere. It is a great delight to preach the Word to such audiences and hear and answer their questions at the close.

"One other encouragement I have found everywhere — while there are a few of the professing Christians who have become affected by the discussions and new theories which have filled the pulpits and the press and the air during the past three years, so that they are now in Doubting Castle, cold, fruitless, or completely stranded, the majority of the Christians, up and down through the land, are hungering and thirsting after spiritual truth — soul-food; and it has been one of the keenest pleasures of my life to meet these little companies of Christians and give to them, as well as I was able, the Bread of Life. Two or three years ago the most of the questions asked were philosophical or theological, but now they are practical, spiritual questions which affect the individual life and work. This is indeed a most hopeful sign, and if this spirit can be fed and fostered, and, above all, if the Holy Spirit can be poured out upon the infant Church in Japan in great measure, then its speedy evangelization will be assured.

"The tour in Echigo also impressed me with the great beauty of Japan. The ride from Naoetsu northward, with the sea on one side and the great snowy ranges, rising tier on tier, on the other, is not surpassed for beauty, though it may be for grandeur, by any Swiss scene. It was the fifteenth of April when I was in Nagaoka and the snow was still fifteen to twenty feet high in the streets of the city; it had been piled much higher than that to clear the roofs of the houses. This town of 30,000 people had been buried under the snow in this way for nearly five months, and there was an invalid in almost every house at the time of my visit. Nearly 300 people came out under the snow to hear the truth preached the night I was there. On my return, the ride on the cars from Naoetsu to Tōkyō was a unique one. It was the twenty-fifth of April. The first twenty miles were through snow which still covered the fields from one to four feet deep; then for twenty miles through blooming orchards of fruit trees; then through a furious snowstorm around the base of Mt. Asama and over the Usui Pass; and then through waving fields of headed barley to Tōkyō.

"The great need in Japan is that we may all, both foreign and Japanese workers, forget everything else in the great desire to carry the gospel of life and salvation to these millions, realizing the worth and the peril of these souls as the Saviour does."

Dr. Davis refers to some special encouragements he had received, mentioning among them "the spirit of love and faith and earnest work shown by the great majority of the pastors and evangelists. There are about 150 connected with the work of our Kumi-ai churches. About twenty of them are graduates of the English Theological course of the Doshisha, and forty-five of them graduates of the special Four Years' Theological course. Of the three classes which have graduated from this course since it was fully organized, forty men in all, every one was preaching in February last, when I looked the matter up, save one who has died and one retained for work in the Doshisha."

TOTTORI. — AMONG BUDDHISTS.

Mr. Rowland reports that their faithful pastor at Tottori has been obliged to resign on account of serious throat trouble. There are now, however, a good many who seem to be seeking for the truth, and early accessions are looked for. Mr. Rowland writes: —

"Visits have lately been made to some of the villages near Tottori. There are one here and two or three there who are willing to listen to the gospel. But for the most part allegiance to old faiths or jealousy for nationalism prevents ready acceptance of the truth.

"An incident occurred in Kurayoshi that shows the quality of the half-score of believers there. A Buddhist priest from Okayama advertises to lecture; subject, 'Buddhist and Christian Heaven and Hell'; 'opportunity given for asking questions.' Two of the young Christians go. The Buddhist's explanation of the Christian doctrine seems inaccurate. One young man questions the speaker. The speaker is silent. The young Christian expounds his views. The chairman of the meeting, probably not expecting his invitation would be accepted, invites him to come forward if he wishes to speak. He proceeds to the platform, and there for a few minutes, in a Buddhist temple, in the presence of a Buddhist audience met to hear a Buddhist sermon, won the hearty applause of the meeting by his straightforward exposition of the Christian doctrine of the future.

"Another incident that occurred in Tajima shows Buddhist opposition. Mr. G. Hama's quiet, personal work aroused Buddhist opposition. One day some 200 or 300 opposers, incited by Buddhists from a neighboring village, gathered about his lodgings to argue and intimidate and drive him out of town. After taking every precaution, he went to bed at night and slept. But he learned next morning that the police and some others, alarmed for his safety, had watched the whole night. Next day they besieged him till he consented to a discussion, to be limited to ninety minutes. So, sending his wife and child to another part of the house for safety, Mr. Hama stood alone for the truth in the presence of about 100 Buddhists. Their spokesman cited Christ's words, 'I came not to send peace but a sword,' etc., and loudly decried such a religion (much is made of this passage in some quarters). In many other ways they tried to stop his work, but in vain. A few days later we held quiet public meetings there, at which three of us spoke. Now there are earnest inquirers there."

OKAYAMA.

Under date of May 15, Mr. Pettee writes: —

"Thanks mainly to outside help, special meetings have been held during the past two weeks in all parts of the Okayama field. Mr. Takegoshi, a brilliant journalist of Tōkyō, who has been led by his careful study of the life of Christ to long to preach the gospel of a divine yet human Saviour, and Rev. T. Hori, recently of Niigata, who is also an impassioned speaker and a man of deep evangelical spirit, have given us great help. All the churches in the region are stirred up to renewed activity and many new inquirers are appearing. Three men and two women, all new workers in this region, with one partial exception, are just slipping into the traces in as many different out-stations. This fills all our vacancies, not counting the pastorship of Okayama church, for though the physical part of Rev. I. Abe is in Hartford Seminary, his affections are here in Okayama, and his church continues to receive, though from a distance, many proofs of his loving ministries.

"Including Mr. Abe, there are eighteen evangelists — thirteen men and five women — besides school and language teachers, in the regular employ of these churches or of our station. This is the largest number on record, aside from summer vacations, and in itself is a sign and prophecy of progress.

"I had the great pleasure of baptizing nine persons here in Okayama on the first Sabbath in May, and the church received eight others into its fellowship by letter. A majority of the whole number are connected in some way with the Orphan Asylum. That institution, by the way, keeps on developing and improving. Its needs increase with its growth. Two hundred and three children are now in the main Home on the street near us. I hope American Christians will continue to remember it with occasional extra gifts. It gives large returns for all that is put into it.

"The Asylum was visited recently by Prince Komatsu — a cousin of H. I. M., the Emperor — and Privy Councillor Sano, who were visiting the city in the interests of the Red Cross Society. They expressed themselves as delighted with the institution, and the Prince provided a special treat for the children. It is pleasant to have the worth of this unique Home recognized in such quarters."

BUDDHIST INTOLERANCE.

Mr. Atkinson writes from Kōbe, May 30:

"The Christians of Japan, irrespective of denomination, have recently held their triennial convention. It was at Nagoya, a large city between Kyōto and Yokohama. A preaching service was announced for one evening, to be held in the Methodist church. The Buddhist priests availed themselves of the occasion and formed about seven tenths of the audience. As soon as the service began, the priests bestirred themselves and made such a row that the preaching was effectually hindered. The police seem to have had no power — probably did not care to exhibit too much — over the turbulent multitude. For the next night's preaching the Christians engaged a private restaurant place, and intended to have refreshments together, and preaching for invited guests. The priests found it out, went to the proprietor and threatened fire and death if he did not refuse to entertain the Christians and to loan the assembly room. Of course he gave in, as did another who afterward arranged to entertain the Christians. The influence of the priests is still very great in Japan. I think, however, that these disturbances are disgusting even some of the Buddhist believers. But all through Japan Buddhism has more power over the people than the views of the enlightened few have led the people of America to suppose.

"In one of the out places from Kōbe there is a case of this sort. A young physician and his wife became Christians and were baptized. After a while the physician lost income because of his religion. His wife's parents heard of the various changes, and while they might perhaps have borne the change of religion, the loss of income and esteem was too much. They threatened to take their daughter back home again unless the husband and she too gave up Christianity! The man's father, an official in another part of the country, a landowner and receiving a good salary, next sent word to the son that unless he gave up Christianity he would deprive him of his position and rights as the eldest son! The young man held quietly to his faith and life, notwithstanding the pressure from his own and his wife's parents. Finally his wife succumbed to the outside pressure and began to torment her husband. He bore this also. At length the wife broke away from his home, leaving the two young children she had borne to him behind her. The last report from the evangelist says that the woman has been cut off from membership, but that the husband holds stedfastly to his Christian life and duties.

"This is indeed a hard case, and it is far from being a solitary one. Family and neighborhood persecution still abound, and probably will for a long time."

Zulu Mission.

LETTERS from this mission are very brief. Mr. Ransom reports that work at Durban is encouraging, and that at a recent meeting for inquirers twenty-two took part in prayer.

Mr. Harris, who has charge of a number of out-stations, reports as to Amahlongwa:

"A good amount of steady, itinerating work is being done by our church members among the kraals around us, which is yielding its fruit in the conversion of both old and young. This form of work cannot be too much emphasized. Herein lies the secret of missionary enterprise. A live church will always be endeavoring to extend its influence far and wide. We have one volunteer for the Gazaland mission who is now in the theological class at Adams. The day-school is in good condition, with a good attendance of children.

"The work at Ifafa, on the whole, is most encouraging. We have got the schoolteacher who used to teach at Esidumbini, an excellent Christian lad and a splendid teacher, whose good influence is already apparent at Ifafa. Our communicants' class is well filled just now. There have been one or two striking conversions there of late. One in the warmth of his first love wishes much to join the Gazaland party on its departure. The school was never more promising, there being on the roll nearly sixty children. The late preacher has gone to Adams to the theological class. He is one from whom we expect much. He has already done good work, and we hope in him we shall find a true helper. We are still making brick, and I am preparing to commence building operations there very soon, when once the dry season sets in.

"Our work at Idududu progresses fairly satisfactorily. The blind preacher continues to hold his good influence among the people, and a good work is being carried on in that part of the country."

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West Central African Mission.

FROM KAMONDONGO AND CHISAMBA.

Miss Bell reports that they have the last forty-four pages of the book of The Acts in proof, ready for the press. Two of the lads under her care have now become such adepts that the work of the press will be left practically to them. The attendance both in the boys' and girls' schools is encouraging, as is also the attendance at the Sunday services, which ranges from 125 to 225. Over 300 were present one Sunday in April. Mr. Fay reports that there are twelve lads in the farm-school, several of whom have been connected with the mission from its beginning. Preparations are making for the school building, which must be large enough to accommodate an attendance of 400. At Chisamba the new schoolhouse was used for the first time on April 16. Mr. Lee writes that "while building the house we feared it would be a long time before it would be filled. On that Sunday, the very first day, the house was packed full and many could not gain admittance. We did not count them, but I should judge there were 400 present. We felt the presence of the Holy Spirit. On Monday two of our chief men came to talk over what I had said on the previous day." Mrs. Lee and Mrs. Read were having encouraging success among the girls.

DEATH OF KING KWIKWI.

It is an event of no small concern to the mission that the king of Bailundu, who received them and afterward expelled them from his country, and who on their return has sometimes favored and again opposed them, has now died. On Sunday, April 16, Mr. Woodside went to the king's village for the usual service, and, noticing some excitement, he was told that the king was sick. Near midnight he died. Mr. Woodside writes: —

"It is the custom of the country when the king or some one high in authority dies to 'eat an *ohulunguta*.' That means, practically, free plunder. Especially is this true of caravans and of any small animals, such as pigs or goats or sheep, that may be found outside of villages. Sometimes women, and especially children, are likely to be caught if found unprotected. In effect it means license for plundering anywhere outside of villages. There is not the least danger to us personally because of the ohulunguta — only the annoyance. We must keep pigs and sheep in our enclosures. Most of the boys are off a good part of the time watching their fields.

"I have gone to the ombala several times this week, visiting the 'old men.' By 'old men' we mean the king's counselors, those who will select the next chief. Muenekalia sent down here the other day and asked for a box for burying the king. The boys and I made a coffin that afternoon and we took it up to them yesterday. They were very profuse in their thanks and seemed greatly pleased. Afterward some men came saying that the 'old men' had sent them to me with an ox. It proves to be a good-sized steer and in good condition. We, of course, say nothing as to the new king, but we are confident that he cannot do us the harm that the old king might have done. The 'old men,' who are all favorable to us, will have much more authority under the new king."

On the Sunday succeeding the king's death, Mr. Woodside went to the ombala and found the people dancing as part of the funeral service. He asked whether he should come and preach, and was invited so to do. He writes, April 25: —

"When the organette was played, the

crowd soon began to gather, and the dancing soon ceased, and all of the 'old men' came. We had over 500 present, and I spoke for fully forty-five minutes, with good attention throughout. On Monday I went again with the organette and we had about as many to listen. Yesterday was the funeral. I did not go up until after dinner. I found them about ready to go to the burial. They had been busy all the morning getting ready. The first to leave the king's place were a number of his wives. As they passed, I was sitting with several of the 'old men,' the second and third in authority, and I asked them how many wives Kwikwi had had, and they told me 300. Some of these will remain and become the wives of the next king. Some are young girls, and will no doubt return to their villages and marry someone else. The body was fastened to a tepoia top, which was closely curtained with various kinds of cloth. There was a great crowd of people there, the largest crowd that I have seen in Africa. I should judge between 4,000 and 5,000, and about three out of every four carrying a gun. There was some excitement and fear that there would be an effort made to seize the king's place by a party opposed to the 'old men.' Some thought the new king would have been selected yesterday, but he was not. Some think they were afraid that it would precipitate a row. I intend to go to the ombala every day while the crowd is there. The whole country is now represented there. They will begin to disperse now, but many will stay to see the new king appointed."

THE BURIAL OF BAILUNDU KINGS.

In referring to the death of King Kwikwi, Mrs. Stover gives the following account of Bailundu customs, in reference to the burial of kings: —

"The cemetery where all the kings are buried is at the very top of the mountain, surrounded by an almost impenetrable hedge of trees, vines, and briers. They are not buried in the ground, but a sort of altar is built up of rough stones. On this pile the box, or coffin, is placed. This is thatched with grass, and as the boxes decay the bones are gathered up and placed in a smaller box. When the skull is clean it is placed in a small box, and at certain intervals these skulls are anointed with oil, as they were this year during the drought. The corpse was tied to a pole, and over the framework were hung several curtains of various kinds of cloth. This pole is carried by the 'old men,' chiefs, who go through the place and at certain points stop and dance. Volley after volley are discharged in quick succession, sounding like thunder to us who were two miles away. Mr. Woodside estimated that about 4,000 men were present and about four out of five had guns. After they had danced and capered down through the town into the woods, they returned by the back way and the bearers broke through this hedge into the graveyard. Then a man, a slave, who has been for days tied up for the purpose, is loosed. He takes the corpse from the pole and places it in the box. He is given the head of the ox and then flees for his life that night. If he remains, his life is taken, but if he escapes, he becomes a free man. A person, an ox, a dog, a hen, and a rooster are slain and the blood mingled and poured out in various places. These spirits are supposed to accompany the deceased to serve him in the spirit world. Many other things are done openly, too numerous to mention, to say nothing of those deeds committed in the dark which we know nothing of. When the six 'old men' who are in authority decide who shall be the next ruler, persons are sent to catch the man and tie him up. And he does not know whether he is to be made king or accused of killing the last one.

"The line does not descend directly from father to son, though the ruler must belong to the royal family. A son of the king may come to the throne after two or others have intervened. In this case the 'old men' do not seem to be able to come to a conclusion. There are a good many aspirants. They say they wish a man who has sense, and will not want to be going to war all the time. I trust they will find such a one."

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Mission to Spain.

THE EVANGELICAL CHURCH IN LOGRONO.

MR. GULICK writes from San Sebastian, May 25: —

"For nearly three years the Protestant flock in this city was without a resident pastor. The opposers of the gospel were happy; they thought that the Protestant church was dead. They had not observed that the pastor of the neighboring village of Pradejón had quietly but frequently visited the humble followers of Christ in their homes, and had held meetings with them occasionally in the little dark chapel in an obscure corner of the city. So one bright morning in February of last year they were surprised when, from the doors and windows of a room on the ground floor of a respectable house in the street 'Great,' there sounded forth voices singing the sweet evangelical hymns. This revealed the fact that the Protestant congregation had found a new and better home than for years it had had in Logroño; and in a few days more friends and foes alike realized that it had also found new life and vigor, under the guidance of the intelligent and energetic pastor of Pradejón, who had taken up his residence in the important capital city of Logroño.

"For a few weeks there was but little opposition and the people crowded into the room used as a chapel, filling it to overflowing. But presently 'our friends the enemy' caught their breath, plucked up courage, and opened the campaign. At first it was noticed that troops of children would congregate at the door, where they would sing and whistle and shout during the entire hour of evening worship, varying the vocal exercise by an occasional volley of blows on the door. The racket and din often prevented the voice of the preacher from being heard. The pastor, observing that the crowd was made up chiefly of boys and young men, supposed that before long they would weary of their malicious sport and thought it best not to make complaint to the authorities. But when, after three or four weeks, it was seen that, instead of becoming less in numbers and less boisterous, the Sunday evening crowd had become, as it were, a regular institution, and that its numbers were largely increased by young men from the low wards and by rough men and noisy women, he knew that there was method in their madness, and that it would be necessary to fight fire with fire.

"Non-interference had emboldened this crowd to go on from bad to worse. As the hour for evening worship approached the crowd began to collect in the narrow street; and when the singing commenced within the chapel it was responded to by the shouts and caterwauling of the street congregation. On one occasion a number of old women with gray hair and shriveled faces danced a fandango at the chapel door to the sound of castanets and a rattling drum, with interludes of yells from the brutal crowd.

"When the meeting was closed the congregation, composed largely of women and children, had to push their way into and down the dimly lighted street through this hot and hostile crowd. Time and again the pastor felt that assault would be made on these defenceless people, and that possibly there might be murder. For successive weeks the pastor had made complaint to the chief of police, who said that he would send policemen to disperse the mob and to keep the street clear — but the policemen were conspicuous only by their absence."

THE CHIEF INSTIGATOR.

"The members of the congregation knew that the chief source of the disorder was an elderly gentleman who lives on the same street a short distance away from the chapel. It was known that he had said more than once to the rabble that they would do God service should they clean out that nest of heretics, and it was his encitements that kept up the disturbance. He is regarded as a very respectable man and an intimate friend of the civil governor, and on one occasion, at the height of the scandal, the governor was known to be in the house with his friend, watching the progress of the fray. The next morning the pastor called on him; told him that he knew that he had seen with his own eyes the scandalous proceedings, and requested that he and his congregation should be protected.

"The governor admitted that it was a just claim, and said that officers should be sent on the following Sunday evening. But, *nada*, as the Spaniards say — the tumult was as great as ever. Again the pastor made energetic complaint. The governor called in the chief of police. He said that it was a very difficult matter to restrain or disperse a crowd at just that time of night, 'for the policemen were taking their supper at that hour'! The pastor expressed sorrow for the policemen, but declared that the congregation had rights that were ruthlessly disregarded, and that, though he had hoped not to be driven to such an extremity, he saw that he must take the matter to the courts. He should therefore at once make the formal charge against his neighbor of exciting persons to riotous disturbance of the meetings. His excellency shrugged his shoulders, and said: '*Como usted quiera*' (As you please), but, of course, never believing that anything would come of it.

"The charge was made before the judge, and the respectable neighbor, the friend of the governor, was cited to appear. The pastor brought his witnesses, repeated the charge and proved it. It was beyond all denial, and the abashed and humbled *caballero* could only mumble out that 'it was a great shame; that he had lived in the city over twenty years, and that never before in his life had he been cited before a judge.' The pastor declared that he sought no punishment of any offender, but only that in the future they should not be further molested — and they have not been!

"There are now in the congregation some 30 adults and 60 especially bright and attractive children. As I looked at them and heard them sing the sweet hymns and recite the gospel lessons I said to myself: 'From darkness to light — from dense and soul-destroying superstition into the glorious light and liberty of the gospel!' This is the good work of the faithful evangelical pastor and his bright little wife! May God bless them!"

European Turkey Mission.

LIGHT AT SOPHIA.

Mr. Popoff, whom many friends in America will remember, has since his return to Bulgaria, nearly a year ago, been pastor of the church at Sophia. Under date of May 27, he writes a cheering account of the evangelical work in that city: —

"Our work is very encouraging. Two weeks ago, May 16–28, was the day which is generally observed by the Greek church as *Pentecost*. I preached in the morning to a large audience about the outpouring of the Holy Spirit. The evening service was devoted to home and foreign missions. That was the most profitable service we have yet had in the Sophia church since I assumed the pastoral charge. The power of the Holy Ghost was felt. All present seemed to feel that there is need of more aggressive personal work in our city. At the close of the service twelve young men remained of their own accord and continued in prayer, pledging themselves from now on to invite at least one person during the week to our Sunday services, and also to spend from one to two hours every Sunday before the morning service in going through the streets or to homes and inviting people to the service. Five of the twelve succeeded last Sunday morning, in bringing each at least one with them, and some as many as three persons who had never before been inside our church. Of these was a young man who voluntarily came also to the evening service, and last night I saw him again at our weekly prayer-meeting.

"The letter of the church at Tarsus, published in the *Missionary Herald* for May, was read by my wife at the above-mentioned missionary meeting, and was listened to by all with much interest. Many seemed to feel, though they did not say it in so many words, 'Let us do likewise.' There are quite a number of our people who have already decided to give the tenth, but most of them are poor and we are comparatively few, therefore we are still in need of outside help. We, however, hope and pray for better things.

"Last Tuesday, May 23, I was called upon to officiate at the funeral of a young man, whose parents are Christians and who himself had been a member of the Bansko church, but on my return here I found him a backslider. He held an important government position, and had many friends among the official classes. At the desire of his parents the funeral was held in the church, which was packed full, mostly with government officials. It was a God-given opportunity to me to preach to such an audience on 'The Preparation for Death.'"

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Western Turkey Mission.

THE LAME MADE WHOLE.

WRITING on June 5 from Cesarea, Mr. Fowle speaks of the character and the triumphant death of one who for years had been a teacher in the public schools in Cesarea, though a sorely afflicted cripple: —

"Absolutely impotent as far as his lower limbs were concerned, with one hand quite withered and the other considerably deformed, but with a noble face and a well-formed head, by dint of persevering effort he had made himself quite proficient in all the common branches, and unusually so in Turkish and also in Arabic grammar, as far as it pertained to Turkish. He had also made considerable progress in English, and not long since sent a letter of thanks for some music-books that would have done credit to our college graduates. But most marvelous of all were the sweetness and the depth of his religious experience. Some years ago he had a severe struggle with himself in trying to reconcile the evil in the world — especially the evil that had befallen him — with the goodness of God. Out of Christ, I do not wonder that it puzzled him! Such a piteous object you have seldom seen.

"How he came first to read God's Word and seek the truth I do not know. I only know that his love for music was one means of bringing him into closer personal relations with us, especially through the efforts of Miss Ellen Farnsworth, in 1886. He soon became convinced that it was neither by reason of his own sin nor that of his parents, but that the glory of God might be made known in him, that he was made different from other men. From that time until the day of his death no young man in our church was more active in every good work than he. Night and day in all weathers he could be seen riding on the back of some student, or man hired for the purpose, always on hand for work. His spirit and devotion were a constant inspiration to others. Few indeed of the young men of his age possessed of two hands and two feet have left such an example of consecrated, earnest living as he has done. The last time he attended church was the Sabbath that Dr. F. E. Clark spent in Cesarea, April 9.

"His last and fatal sickness — quick consumption — had already taken hold on him, but he made a special effort and was so grateful for what he saw and heard. His funeral on Saturday, June 3, was, I think, the *happiest* funeral that I ever attended.

"Such a life and such a death are worth whole volumes of 'Christian Evidences.'"

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Central Turkey Mission.

AMONG THE OUT-STATIONS.

MR. LEE, of Marash, under date of May 8, writes as follows: —

"In company with the pastor-elect of the Second Church I spent the ten days of our spring vacation in a tour to Anderoon and Shivilghi. Among other items of interest was the reception of the first six members in the latter place. As I mentioned in my last annual report, this has been somewhat of a storm-centre for a few years past. A former preacher and teacher were beaten and driven out; no wonder, since the priests there cannot read, it is said. They repeat a liturgy in the church services, which they have committed to memory. In the midst of our Sabbath service the headman of the place came in upon us, and brandishing his cane bawled out: 'If you turn Protestant, you will pay me twenty Turkish pounds to-morrow morning; or if you remain Armenian, I will pay you twenty pounds.' He is the local tyrant who shared in beating our workers. He also cannot read. During the week following we received our new members. The weaver and his wife, who have been the leaders among them, carried the proof of their new inward life in the light in their faces as well as in their conduct and their intelligent understanding of the Scriptures.

"The Second Church of Marash has a Home Missionary Society which supports a preacher in Geben, and will soon resume work there. We much desired to visit the place, but were prevented by snows. After having traveled four hours one morning from a neighboring point and finding it impossible to go forward in the deep, slumping snows, my companion proposed to continue on foot, heavy as it was. It was reported that after a half-hour's walking the road would be free, and two hours more would take him to Geben. Instead of that his guide lost his way and they walked seven and a half hours in the slumping snow and without meeting a person before reaching the place. He could remain only long enough to hold a service the next morning, and then return to meet me after hours of similar travel. That young man has grit.

"Last week an educational convention for Marash was held under Mrs. Lee's planning. Ten-minute essays were read, followed by discussions. Much enthusiasm was manifested and a reform in the lower schools of the city determined upon. It is proposed to hold such a convention yearly hereafter. Simple as the plan was, it is said that it is the first of the kind in the mission."

Eastern Turkey Mission.

MR. COLE and Mr. George P. Knapp, of Bitlis, both write with heavy hearts concerning the inadequacy of the means for carrying on the work they have in hand. In writing of a three weeks' tour in the Boolaneek and Ashlat regions, Mr. Knapp says: —

"During my absence I performed two marriage ceremonies and administered the sacraments in three places, receiving to church membership one in Sheikhaoob, six in Aghagh, and two in Tookh. It was hard to see the work that needed to be done remain undone. At Leez the poor brethren were expecting us to help them get or erect a much-needed building. They hire their own narrow quarters and contribute nobly to the other work besides — usually paying in wheat; the women giving stockings. Fuel and lights they furnish besides. At Perkhoos much-needed alterations and enlargement of the house exist. The preacher's family live in very uncomfortable quarters, and the schoolroom has one window about a foot square. It is about the same in Dzughag. The brethren there, with considerable enthusiasm, last fall carted hewn stone from a distant ruin, that this spring they might rebuild and enlarge school and preacher's house, but they will be unable to do so without our help. At Aghagh the community was strong enough to make needed enlargements in their chapel last fall without any help from us. What could we not do if we had the funds! I am loth to speak of the openings there might be in the Hezan region, which I visited last summer, if we could only push the work. At Koolteeg there is very great need for enlargement of the building. But it must wait. Perhaps by the time aid comes our preacher, a graduate of Harpoot, who has long been patient, may get disheartened and leave."

Mr. Cole, writing from Moosh city, says: —

"I have been pretty busy for these nearly six weeks — solemnized seven weddings in three different places, five in a mountain village, four at one service, beginning at one end of the line! One of the brides was brought from a village away some twenty miles among the mountains, from which this same village used to rob, before the gospel taught them a better way. Now they (the former) spoke of how glad they were to have their daughter go to a home among the 'Protes,' where there would not be cursing and blasphemy. Other nearer villages pronounce blessings on the gospel, in that their vineyards and sheepfolds no longer suffer at the hands of these champions of another faith. Though large and stalwart and formerly a terror of people in the region, now, under gospel rule, they are so earnest and simple-hearted that a child may lead them, though they are in great poverty indeed."

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Ceylon Mission.

JAFFNA COLLEGE.— EVANGELISTIC WORK.

Mr. W. W. Wallace, who went to Jaffna four years since for a term of service in connection with Jaffna College, is now about to return to the United States. Writing from Jaffna, May 6, he reports the success of the college examinations of this year: —

"We have passed twenty-six out of twenty-eight candidates for the entrance, eleven in the first class. Seven other colleges in Ceylon presented boys, but our number of passes is larger than all the rest for Ceylon. We are obtaining the chief control of the higher education of Jaffna. Over seventy-five boys have applied for admission to the new class, over fifty of whom have been received, making over 125 boys in the college this year. Thirty are students for the 'First Arts' degree, and in another year, at least, we shall have a class for the B. A.

"As we are unhampered by any government regulations or control, and have all our boys under our constant influence as boarders, we are able to exert a greater spiritual influence over them than the other colleges of Jaffna. We are very glad to observe the spiritual growth in the college. Three of the students are expected to unite with the church to-morrow and others are sincerely inquiring the way.

"During our vacation Mr. Hitchcock and I, together with the Brahman evangelist, the pastor and several of the theological class, spent two weeks in an evangelistic tour of the islands. We preached the gospel to over 1,000 unevangelized heathen, and made, we trust, a lasting impression on their minds by the aid of the magic-lantern pictures, the singing, etc.

"We spent five days on one small island among 300 people, visiting every house, and telling the story of the gospel to every man, woman, and child there. At another island of over 4,000 people, we spent five days of very interesting work, and found three young men who seriously sought Christ as their Saviour.

"Then one week among the Y. M. C. A.'s, of Jaffna, holding gospel magic-lantern services among 1,000 people, and earnest talks with the young men on personal work. While not attempting to measure results, we can safely say that *five* were led publicly to confess Christ, and to sincerely seek him."

Notes from the Wide Field.

The French Mission on the Zambesi. — The *Journal des Missions* of June contains thirty-five pages of letters from M. Coillard, of the Zambesi Mission. This veteran missionary takes the Protestant churches of France into his confidence and pours out his heart in language at once pathetic and sublime. In reading it, we recall his history — how after a lifetime of successful labor among the Basutos, like a true apostle, he with his likeminded wife left their flourishing church for the regions beyond, to carry the gospel to the Barotses of the Upper Zambesi. Nine years has he led a pioneer's life in that wild, remote, fever-haunted country; leaving to recruits from France the stations he had founded and brought into some kind of order; himself ever moving on to new toils and difficulties. A year or two ago he was comforted, in the heartbreak of his wife's death, by the first tokens of new life among the natives. The king's son Litia and his nephews, with several others, gave every sign of true penitence and faith. Now, Litia and two others have openly returned to paganism, and M. Coillard writes: "Of those who remain, I dare not speak; we await defections." "'All this is very sad,' remarked the king, the other day, putting on a confidential and sympathetic air, 'we shall pass for children, idiots, and contemptible people in the eyes of the nations. I am good for something, it is true, since it is I who give wives to these young people. But who can order them to be true believers or prevent them from abandoning their faith? But,' added he, taking my hand, 'do not give way to sadness, my father — they will return! they are your children. And others will come who will be the sort of believers that you seek.' Meanwhile he himself, poor man, has made great retrograde steps. He knows the truth, he even has an inclination toward the things of God, but the venom of unbelief poisons his better feelings and, as he himself says, the chains which bind him render him powerless. There are hours known only to God," continues M. Coillard, "when in the sad silence around me I review our nine years' ministry at the Zambesi. I see those labors, I feel still those scorching tears, and a terrible agitation of heart seizes me. The prophet's lamentation comes involuntarily to my lips, 'I have labored in vain, I have spent my strength for naught!' If my confidences afflict you, my friends, acknowledge that for us the reality is cruel; it confronts us boldly, it pursues us, it clings to us like a vampire, nothing makes us forget it, not even in sleep. But shall we doubt the mission God has confided to us? Shall we question whether the gospel is to be for the Zambesians, as for all people, the *power of God?* Away with the thought! In spite of all our disasters, I have the profound conviction that we have already entered the wedge of the gospel into the social system of this nation; and I have my reasons for it. This paganism, as powerful, compact, and formidable as it appears, will give way as it has done in all ages and in all lands. There is already more than one break which tells us this. Do not lose courage, friends of our work! The prodigal son may wander far and fall very low, but his return to the father's house is still possible. These experiences, however severe and humiliating, are not peculiar to us. Our adorable Master had them. St. Paul knew them, and so have all those brave men whom God has sent forth as pioneers in all the centuries. . . . Strengthen, then, our trembling hands, confirm our feeble knees! *Be men!* If the ground gives way beneath our feet like shifting sand, let us ground ourselves down upon the immutable promises of God. Let our faith, growing with the difficulties, rise ever higher into the heavens, far above our disappointments the most piercing, our grief the most bitter; and the Lord himself in this stronghold of Satan will yet show us his glory. This is what I say to myself.

"F. COILLARD."

These brave words are written from Lealuyi, the king's town, to which he has insisted that M. Coillard should remove from Sefula: that station, some days' journey distant, where three dear and kind young missionaries had done all in their power to make M. Coillard's desolated home still comfortable and cheerful. At the call of duty he has gone and has pitched his tents upon a little eminence outside the king's town, which is only a vast confused mass of round huts in the midst of an immense and barren plain. This hill is a few feet above the level of the annual inundations of the Zambesi River. It is infested with white ants, warrior ants, and serpents, and has been the scene of trials for witchcraft and of the burning of those who were condemned. May the Lord protect and uphold his own!

One recent event has given joy to this great-hearted man. He has secured from the king full permission for the English Methodist missionaries, Mr. Baldwin and Mr. Buckingham, to settle among the Mashikulombes, to the north. "This," says M. Coillard, "is a light in our darkness, a glorious response to our ardent prayers. What great and good news for all the true friends of Africa, and especially for the English Christians who for three years have followed this enterprise with interest. For us, the pioneers, it is a new advance-post of the 'Grand Army.' We feel ourselves reinforced. Yet an effort, and we shall give the hand to our brothers of Garenganze and then to those of the Congo!"

INDIA.

MASS MOVEMENT TOWARD CHRISTIANITY.—We find in *Harvest Field* extended extracts from the report of Rev. Mr. Campbell, of the London Mission in Cuddapah, which present the best account we have seen of the characteristics of the popular movement toward Christianity in India to which frequent allusion has been made. Cuddapah is a town of about 20,000 inhabitants, in the district of the same name. The district is about the size of the State of Massachusetts, having a population of 1,100,000. The chief work is among the Malas, sometimes called low castes, but oftener out-castes. They are lower than the Sudras, and are called upon to perform the lowest and most disagreeable tasks. According to this report these Malas have grown weary of their idols, and realize that only in Christianity is there any hope for them. The movement is collective rather than individual. It generally starts in a village by the awakening of one or two people who begin to work with their neighbors and friends till the whole community is ready to send for a Christian teacher. Many of the people are by no means spiritually minded, but they soon become better in all respects than they have been. "Increased cleanliness, abstention from theft and the grosser vices, the abandonment of old superstitious practices, regular attendance at Christian services, and hearty participation in prayer and praise—these prove that our poor Christian people, whatever their faults may be, are no mere nominal Christians, but true disciples of our Lord Jesus Christ." Such being the attitude of the people, stricter discipline is possible. Relapses into idolatry are almost unknown. During the past year upward of 2,500 new adherents have been received in the Cuddapah district, and this although comparatively little effort has been made to reach out after new congregations. There is now a decided movement toward Christianity in almost all the Mala villages in the vicinity. Mr. Campbell says it is not a question whether they like the movement or not; the movement is a fact, and they cannot doubt it is of God. The only question is as to what shall be done in view of it. These adherents are not baptized till they know the main facts of the life of Christ and can repeat the Lord's Prayer, Creed, and the Ten Commandments, and give other evidences of purpose to lead a Christian life. Nine hundred and thirty-four have been thus baptized within a year, and 200 have been added to the roll of full communicants. Mr. Campbell says: "We are still face to face with many thousands of the same class who are ready and willing to embrace Christianity, and put themselves under our care, if only we can promise to care for them. There are at the present moment quite a score of villages where the people have given up their idols, and offer to embrace Christianity if we promise to teach them and their children. In fact the movement in this district has come to the stage where we could without very great effort gather the whole low-caste population into the church of Christ." Such reports as this show what a work the Christian Church has to do in India, and what large promise of success in response to faithful toil.

SMASHING AN IDOL.—From another source we find an account given by Mr. Ure, a missionary at the station of Cuddapah, mentioned above, of the turning of a village to the Christian faith. One of the chief men came to Mr. Ure, asking that a teacher be sent to them. The man was told to collect the people in the village, and the missionary would go and see what could be done. On entering the village the people were found assembled in front of their heathen temple. We quote the story as given by Mr. Ure: —

"We put the question, 'Do you want a teacher?' 'Yes! yes!' came from all sides. 'Why do you want a teacher?' 'That we may learn to know the true God,' answered some. 'Our *swami* can do nothing for us,' said others. 'Then will you give up your idol-worship?' 'We will! we will!' 'Will you allow us to enter your temple and destroy your swami?' To this there was no answer. At length a woman broke out in a tirade of abuse against the elders for proposing to give up the worship of Rama. Then followed a heated discussion amongst themselves as to the merits and demerits of Rama. After quiet had been restored, we kindly but firmly gave them to understand that no teacher could be sent unless they gave up their idol-worship and allowed us to destroy their gods. We gave them time for consideration and consultation with their elders. They then came and said we might do whatever we chose, but they wanted to learn about the true swami. 'Then we will fight with your god and show you that he is no god. But we cannot fight him without a weapon. Bring us a hammer.' Having had a huge hammer handed to us we entered the temple. On the threshold we cried out, 'Now are you still willing that we should destroy your god?' 'We are quite willing! we are quite willing!' My colleague dealt Rama three good blows, but Rama was a tough stone to break. Itching to have a hand in the matter, I seized the hammer, and with the second blow smashed him into atoms. Gathering up the fragments we took them outside, the timid and superstitious of the people standing at a safe distance lest Rama should inflict some awful punishment on them and us for our sacrilege. We then gathered the people nearer, knelt down on the broken fragments of their god, and besought Jehovah to bless the village and to honor what had been done in His name. Before leaving we gave them money to repair the temple and make it fit for a chapel or schoolroom; the larger portions of Rama we threw into the well, and took the remainder away with us."

A Hindu Miracle. — A Calcutta paper has a report of an extraordinary excitement at Lahore, occasioned by the story of "the rare devotion" of a lad who was said to have cut off his tongue in honor of the goddess Kali. The paper says: "The temple of the goddess was besieged by thousands eager for news. On inquiry, it appeared that a Khettri boy had, on the advice of his spiritual guide, done the brave deed. There were hundreds who went in to see for themselves, and soon came out with the information that the tongue had — begun to heal! Would the goddess let her worshiper suffer! The joy of the people knew no bounds when late on Tuesday evening the news flew with electric rapidity through the town that *the tongue had healed.* Aryas, Brahmos, and other heretics are hiding their heads in shame at this visible proof of the omnipotence of the dread goddess. For three days the Hindu parts of the town resounded with cries of '*Jai Nali!*'" So much from the Hindu paper. *The Indian Witness*, from which we take this story, says that this so-called miracle will be believed by myriads of people; and the fact that Indian jugglers are able to hide their tongues in their throats will not be considered as throwing any doubt on the story.

THE NEW HEBRIDES.

A Frightful Hurricane. — A sad story has been received of a hurricane which passed through the New Hebrides group in March last. The islands of Ambrim, Mallicolo, and Api suffered most severely. On these islands there were millions of cocoanut trees, but these and all the plantations of coffee, banana, and yam were destroyed. On Ambrim and Mallicolo, it is said, not a house and very few huts remain standing. Dr. Lamb, on Ambrim, calls earnestly for aid for the starving people. We also learn of an epidemic of dysentery on the island of Futuna, which was proving terribly destructive. Two of Dr. Gunn's children had died and also a large number of the natives. The situation on these islands is pitiful in the extreme.

AFRICA.

The Telegraph. — The Transcontinental Telegraph African Company, founded by the Hon. Cecil Rhodes, has a capital of $700,000, a sum thought sufficient to construct the line between Fort Salisbury and Uganda. The first section is from Fort Salisbury to Nyasaland.

The Slave-trade. — The Congo Free State has received news of the third victory of its troops over the Arab slave-traders. In the first, Sefou, the son of Tipu-Tipu, was put to flight; in the second, the chief Moharra, the murderer of Hollister, was slain; in the third, the town of Nyangwe, the centre of slave-trading operations, was taken. All the caravans which have raided the Free State went out from this place. The Arabs have now no centre of action in that part of Africa. Nyangwe is a town of 12,000 inhabitants and was so well fortified that it appeared to be impregnable; so its fall produces a great effect. The natives rallied to the aid of the Free State troops against the common enemy. It is thought, says the ***Mouvement Antiesclavagiste***, that Commander Dhanis will profit by his victory to rejoin Captain Jacques at Lake Tanganyika and second his efforts there; and it adds: "If this is done, the time will shortly come when we may consider the slave-trade to have disappeared from the territory of the Free State."

PALESTINE.

The Jews. — Statements have appeared in many publications that the number of Jews in Palestine was rapidly increasing, and that there are now not less than 50,000 in Jerusalem alone, while in all Palestine there are between 100,000 and 150,000. Dr. Selah Merrill, United States Consul at Jerusalem, declares that these estimates are greatly exaggerated, and that having investigated the matter, in connection with the British Consul, he has reached the conclusion that the number of Jews in Jerusalem cannot be over 25,000 and the number in Palestine is not far from 42,000.

Miscellany.

BIBLIOGRAPHICAL.

Two Volunteer Missionaries among the Dakotas: The Story of the Life and Labors of Samuel W. and Gideon H. Pond. By S. W. Pond, Jr. Boston and Chicago: Congregational Sunday-school and Publishing Society.

This book is a bracing one. Few men have set forth upon untrodden ways with a more absolute self-renunciation, or have endured hardness with a manlier courage and more Christlike patience, than these brothers. In the true spirit of the Pilgrims they left Connecticut for the far West of 1833, when hardly out of their teens, with the sole object of finding an opportunity of self-denying labor for Christ and for men. This they found among the Dakota Indians, in the wilderness which has since become the State of Minnesota, and they built their log-cabin on the site where Minneapolis, with its 175,000 inhabitants, now stands. They constituted the first permanent mission to the Dakotas; they built the first settler's cabin, the first schoolhouse, and the first church of the region, and prepared the first Dakota vocabulary and translation.

When they began their work there was but one other Protestant Christian in the whole territory, save the missionaries to the Ojibways. The story of their devoted labors and heroic self-sacrifice has therefore not only a great religious and missionary interest, but an historical value for every lover of his country "There were giants in those days."

Gist: A Handbook of Missionary Information. Preëminently for use in Young Women's Circles. Compiled and edited by Lilly Ryder Gracey. Cincinnati: Cranston & Curts.

This little volume of 200 duodecimo pages will be helpful, as indicated in its title, to young people's missionary circles. It contains several brief responsive exercises, emphasizing suggestive facts as to different missionary fields, gives concise extracts from missionary writers as to the importance of the missionary work, and is enlivened by several interesting missionary anecdotes.

Picturesque Chicago and Guide to the World's Fair. Hartford: D. S. Moseley.

This book is unique in two particulars: first, as an admirable description of the city of Chicago and especially of the Columbian Exposition; and second, as having been issued by *The Religious Herald* of Hartford, as a present to its subscribers on the completion of fifty years' publication of the paper. That a standard religious newspaper should thus celebrate its jubilee is an interesting fact in itself. The book is beautifully illustrated, and admirably presents a view of the "White City" within the great commercial city of the West.

The Expositor's Bible: (1) *First Book of Kings.* By F. W. Farrar, D.D.; (2) *The Epistle to the Philippians.* By Robert Rainy, D.D.; (3) *The Book of Job* By Robert A. Watson, D.D. New York: A. C. Armstrong & Son.

These three additional volumes to the valuable series entitled The Expositor's Bible are before us. Archdeacon Farrar's name attached to the Commentary on the First Book of Kings gives assurance that it is interesting and instructive. It pictures especially the character and times of Solomon and Elijah, closing with a striking contrast between them. Some of the results of what is called the "Higher Criticism" are accepted by the author and need not be accepted by his more conservative readers. Every such volume must be read with discrimination, the wheat being separated from the chaff according to the excellent counsel, "Prove all things; hold fast to that which is good." Principal Rainy's comments on the Epistle to the Philippians are evangelical and helpful. Dr. Watson's exposition of the Book of Job, which is in the main to be commended, furnishes an illustration of the way in which some modern writers on the Bible pass from conjecture to positive assertion without seeming to be aware of the process. Dr. Watson suggests, though the suggestion was by no means new with him, that the "long discourse of Elihu may be an interpolation or an afterthought," and he asserts that some things in the thought and in the style of Elihu's discourse favor the theory that it was an addition made after the Exile. And so the chapter in reference to Elihu's discourse is entitled "Post-Exilic Wisdom." What at the first was a modest suggestion — a "maybe" — is stated farther on as a settled fact, and the writer speaks of Elihu's address as an "attempt made, as we have seen, centuries after the book of Job was written, to bring it into the line of current religious opinion." The theory presented may be true, but to assume that it is proven on the slight basis offered in this volume is a singular illustration of the way in which theories are often presented as facts.

Presbyterian Missions. By Ashbel Green, D.D., LL.D. With supplementary notes by John C. Lowrie. New York: A. D. F. Randolph & Co.

This handsome volume is a reprint of the well-known and instructive history of Dr. Green, first published in 1838. It is now enriched by supplemental notes from Rev. Dr. Lowrie, for many years a missionary and for many subsequent years a Secretary of the Presbyterian Board. It will be particularly interesting to some at the present time, as it discusses incidentally the question of the conduct of missions, whether this shall be by voluntary societies or by ecclesiastical boards, giving the preference of course, as good Presbyterians, to the latter method. The history of the period when the Presbyterian church separated from associated work with the American Board is instructive and suggestive reading. The volume closes with a fervent appeal for new consecration on the part of all Christian believers to a personal obedience to the final command of the risen Lord. It emphasizes the necessity of "a deeply settled principle working on the heart and conscience of every Christian, that he and she are bound by the allegiance and gratitude they owe to the Saviour, in whom is all their own hope for eternity, to send his soul-saving gospel to the millions who for want of it are perishing in ignorance and sin. If this principle can be radicated in the hearts of Christian professors generally, we shall never know the want either of funds or of missionaries for heathen missions."

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the Turkish empire and missions therein: that God would overrule the present excitements so that restrictions upon Christian work shall be removed; that it may be clearly seen that the missionaries of Christ are actuated by religious and not political motives; that rulers may rule in righteousness, and that the people may learn to walk in obedience and charity.

ARRIVALS IN THE UNITED STATES.

June 4. At Boston, Mrs. Laura H. Bates, of the East Central African Mission.

June 19. At New York, Rev. George C. Raynolds, M.D., of the Eastern Turkey Mission.

June 25. At New York, Rev. Lewis Bond, Jr., and wife, and Miss Mary L. Matthews, of the European Turkey Mission.

July 8. At New York, Rev. Benjamin F. Ousley and wife, of the East Central African Mission, returning on account of the state of Mr. Ousley's health.

DEPARTURES.

July 15. From New York, Rev. Herbert M. Allen and wife, for the Eastern Turkey Mission at Van.

ARRIVALS OUT.

May 24. At Colombo, Ceylon, Dr. and Mrs. T. S. Scott and Miss Kate Myers.

MARRIAGE.

June 14. At Morristown, N. J., Rev. Edward Fairbank and Miss Mary A. Caskey, both under appointment to the Marathi Mission.

DEATH.

June 26. At Salem, Mass., Miss Helen Elizabeth Bruce, daughter of Rev. H. J. and Mrs. H. P. Bruce, of Satara, India, aged twenty-four. Miss Bruce came to the United States from India ten years since, graduating at Wellesley College in 1892, and had commenced the study of medicine at the Woman's Medical College in New York city. She was a young woman of fine scholarship and of earnest Christian character, and her plan in life was to return to India to do medical work for women. During the past winter she was prostrated with sickness, of which she subsequently wrote to her parents: "For a day or two I had no idea whether I was to live or die. And oh, I was so happy! Jesus was nearer to me than ever before. I was down in the very valley of the shadow of death, and it was all so bright. I prayed that he might let me live, only on the condition that I might really serve and glorify him on earth, and you know the answer. I am getting well." But the disease did not leave her, as she supposed it had. She gradually failed and went down again into that valley where once more the rod and the staff did not fail her. She was watched to the last with tenderest care, one of her nearest friends saying that it was a benediction to be with her in her last hours. Many friends in India as well as in America will sympathize deeply with her parents in the loss they have sustained.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. How Holy Week is observed in Mexico. (Page 341.)
2. Growth amid persecution in Spain. (Page 326.)
3. Death of a teacher at Cesarea. (Page 328.)
4. Items from Ceylon. (Page 330.)
5. The province of Echigo, Japan. (Page 320.)
6. Buddhists and their persecutions in Japan. (Pages 321, 322.)
7. Expansion in North China. (Page 319.)
8. Death of the king of Bailundu. (Page 324.)

Donations Received in June.

MAINE.

Bridgeton, 1st Cong. ch. and so.	18 88	
East Newcastle, Mrs. Samuel Wilson,	5 00	
Lewiston, Pine-st. Cong. ch.	53 29	
Norridgewock, A friend,	10 00	
Orland, Cong. ch., m. c., 2.70; Y. P. S. C. E., 2.67,	5 37	
Presque Isle, Rev. Chas. E. Harwood,	10 00	
Togus, James Garvin,	3 00	
Union Cong. ch. and so.	10 00	115 54

NEW HAMPSHIRE.

Bristol, A friend,	5 00	
Concord, Andrew S. Smith,	2 00	
Haverhill, Cong. ch. and so.	24 70	
Henniker, Cong. ch. and so.	59 25	
Pelham, Cong. ch. and so.	60 00	
Portsmouth, North Cong. ch.	110 68	
Sanbornton, Mrs. J. C. Bodwell,	5 00	
Somersworth, 1st Cong. ch.	18 58	285 21

VERMONT.

Burlington, 1st Cong. ch.	272 50	
Cabot, Cong. ch. and so.	30 00	
East Hardwick, Cong. ch. and so.	36 09	
Essex, Cong. ch. and so., add'l,	1 00	
Ferrisburgh, Rev. Levi Wild, 6; Cornelia Bond, 1,	7 00	
Lower Waterford, Cong. ch. and so.	4 50	
Milton, Geo. N. Wood, for Japan,	3 65	
Springfield, Cong. ch. and so., add'l,	50	
West Brattleboro, Cong. ch. and so.	28 38	383 62
Legacies. — Burlington, Rev. Frederic T. Perkins, by George H. Perkins, Ex'r,	500 00	
Tunbridge, Jerusha S. Tracy, by E. F. Howe, Ex'r, bal.	176 17	676 17
		1,059 79

MASSACHUSETTS.

Andover, Free Christian ch. and so.	56 00	
Bedford, Cong. ch. and so.	71 60	
Beverly, Dane-st. ch., m. c.	9 67	
Boston, Eliot ch. (Roxbury), 150; Walnut-ave. ch., 100; Old South ch., J. H. Hunkins, extra, 30; Highland ch., 5.50; So. Evan. ch. (West Roxbury), 1; C. (West Roxbury), for new ch. at Philippopolis, 50,	336 50	
Cambridge, Alliance Extra-cent-a-day Band,	28 00	
Canton, Cong. ch. and so.	124 47	
Chesterfield, Cong. ch. and so.	15 00	
Chicopee, 2d Cong. ch.	25 94	
Concord, Trin. Cong. ch.	22 41	
Dalton, 1st Cong. ch.	174 30	
Danvers, Maple-st. ch., to const. J. S. LEAROYD, Jr., and BESSIE PUTNAM, H. M.	232 28	
Enfield, Cong. ch. and so.	50 00	
Everett, A. D. Sanford,	7 00	
Falmouth, 1st Cong. ch.	82 00	
Franklin, 1st Cong. ch.	35 00	
Hatfield, Cong. ch. and so.	97 69	
Hinsdale, Cong. ch. and so.	6 63	
Ipswich, Linebrook Cong. ch.	8 22	
Lowell, Eliot ch., 35.12; James Skilton, add'l, 25,	60 12	
Melrose, Cong. ch. (of which 10.71 m. c.),	147 31	
Methuen, 1st Cong. ch.	85 65	
Newburyport, Whitefield Cong. ch.	23 29	
Newton, Eliot ch. and so.	210 00	
Newton Centre, Cong. ch. and so.	132 19	
North Brookfield, 1st Cong. ch.	32 66	
North Chelmsford, 2d Cong. ch.	10 77	
North Leominster, Y. P. S. C. E.	25 38	
Northfield, Trin. Cong. ch., Miss Sarah Aldrich,	100 00	
Palmer, 1st Cong. ch.	5 13	
Peabody, Mrs. John L. Colcord,	2 00	
Reading, Members of Cong. Y. P. S. C. E. and other friends, for Marathi Mission, general work,	15 00	
Salem, Y. P. S. C. E. of Tabernacle ch., toward salaries of Rev. G. H. and Rev. C. E. Ewing,	40 50	
South Braintree, Cong. ch. and so.	20 00	
South Hadley Falls, Cong. ch. and so.	8 25	
South Walpole, Missionary,	2 00	
Springfield, Olivet Cong. ch., 48; Ladies' Mis. Soc. of Eastern-ave. Cong. ch., 2.27,	50 27	
Taunton, Trin. Cong. ch., to const. Miss L. ALICE PERKINS, H. M., 100; Union Cong. ch., 45.79,	145 79	
Warwick, Warwick Cong. ch. and so.	12 00	
Wellesley, Cong. ch. and so.	5 00	
West Brookfield, Cong. ch. and so.	20 88	
Westfield, 1st Cong. ch., 94.53; 2d Cong. ch., 40.49,	135 02	
West Springfield, Park-st. Cong. ch.	40 14	
Whitinsville, Y. P. S. C. E.	30 86	
Winchendon, North Cong. ch. (of which 22.57, m. c.),	132 32	
Worcester, Union ch.	105 73	
Wrentham, 1st Cong. ch.	26 00	
———, W. L.	250 00	
———, A friend, for W. C. A. Mission,	100 00	3,356 97
Legacies. — Fitchburg, Samuel Burnap, by Harriet J. Burnap, Ex'x,	560 00	
Ipswich, Mrs. Miriam G. Burrows, by F. W. Coburn, Ex'r,	100 00	
Winchester, Nancy S. Howe, by Edwin B. Lane, Ex'r, bal.	1,700 00	2,360 00
		5,716 97

RHODE ISLAND.

East Providence, United Cong. Soc.	5 51	
Peace Dale, Cong. ch. and so.	133 10	
Providence, Central Cong. ch.	542 20	680 81

CONNECTICUT.

Bridgeport, 2d Cong. ch., for support of Rev. W. P. Elwood,	39 00	
East Haven, Cong. ch. and so.	19 25	
Hadlyme, Cong. ch. and so.	14 00	
Hartford, Students' Assoc. in seminary,	83 46	
Lisbon, Cong. ch. and so.	13 50	
Middletown, 3d Cong. ch.	8 77	

for Rev. J. K. Browne, Harpoot, 5; Dalton, Mr. and Mrs. Zenas Crane, 100; do., Mrs. James Crane, 100; do., Miss Mollie Crane, 50 (=250 for Malatia Chapel); Fall River, 1st Cong. Sab. sch., for scholar in Cesarea, 26.40; Halifax, A friend, for Radhi, 3.08; Longmeadow, Y. P. S. C. E., for Bible woman, Mexico, 20; Ludlow, Union Sab. sch., for scholarship, Ahmednagar, 12; Melrose, Int. dep't of Cong. Sab. sch,, for India, 3.23; Newton, J. W. Davis, for Malatia Chapel, 27; Newton Centre, S. F. Wilkins, for special needs, Madura, 50; Northfield, Chr. Assoc. of Sem'y, for work of Miss Russell, 30; for work of Miss Phelps, 25; for boy Pasumalia, 25; Rockland, Prim. dep't Cong. Sab. sch., for Miss Holbrook, 8.52; Somerville, Mrs. Henry Howard, for China, 10; do., Mrs. Henry Callahan, for do., 10; Springfield, Extra-cent-a-day Band, for Harpoot water supply, 39.24; do., for well at Wai, 39.24; Webster, Harriet L. Goddard, for Lesson Pictures, 2; Westboro, Miss E. F. Newton, for boys' school at Madura, 10; Williamstown, Williams College Chapel, for support of Rev. J. G. Robertson, Marathi Mission, 710.75, 1,403 77

CONNECTICUT. — Bridgeport, Ladies and Y. P. S. C. E. of Park-st. Cong. ch., for Miss E. M. Barnum, 28.50; E. Windsor, Y. P. S. C. E., for boy in India, 7.50; Hartford, Miss M. C. Huntington, for famine sufferers, Madura, 20; Meriden, Y. P. S. C. E., 1st ch., for Mrs. Eaton's work, Mexico, 25; New Haven, Thank-offerings, for Harpoot water supply, 10; do., for well at Wai, 10; Willimantic, Mrs. Mary E. Warner, for Digran, 15, 116 00

NEW YORK. — Brockport, Miss E. P. Maynard, for well at Wai, 5; Brooklyn, R. J. Wensley, Puritan Cong. ch., for native preacher, Madura, 40; do., Y. P. S. C. E. of East Cong. ch., for Y. P. S. C. E. in Okayama Asylum, 1; Buffalo, E. Sterling Ely, for Harpoot water supply, 50; Clifton Springs, Friends, by Miss Bush, for Chapel, Malatia, 23; New York, Mrs. Alex. MacColl, for Tillipally Training School, Ceylon, 300; do., Y. La. Soc., Broadway Tabernacle, for Chapel, Malatia, 50; Sherburne, A friend, for work of Rev. W. N. Chambers, 15, 484 00

NEW JERSEY. — Mrs. S. F. Campbell, for native preacher, Madura, 12.50; Woodside, A friend, for Rev. W. N. Chambers, 33.21, 45 71

TEXAS. — Dallas, Mrs. Elizabeth Geen, for Bible woman, Madura, 10 00

NORTH CAROLINA. — King's Mountain, Miss Lillian S. Cathcart, add'l for native helper, China, 20 00

OHIO. — Cleveland, Y. P. S. C. E. of E. Mad.-ave. ch., for Niigata, 15; Toledo, Wash.-st. Cong. Sab. sch., for Sundra, Ahmednagar, 25, 40 00

ILLINOIS. — Chicago, Kenwood Sab. sch., for educa. of 2 boys, Mardin, 50; do., Friends in N. E. ch., for Mrs. Stover, 2; Mrs. Gordon, for native teacher, care Mr. Stover, 12; Normal, Y. M. and Y. W. C. A., for Sarkis K. Adjerian, Marsovan, 100; Oswego, Union C. E. Soc., for native preacher, Madura, 40; Rockford, Friends, by Mrs. F. C. Talcott, for carriage for Cesarea, 180.35, 384 35

MICHIGAN. — Alma, Miss S. E. Rose, for Okayama Orphanage, 100; Olivet, Cong. ch., for work of Rev. F. R. Bunker, 79.75; Whittaker, Mrs. H. F. C., for well at Wai, 2, 181 75

CANADA. — Ottawa, Annie D. Graham, for Nagili, 4.34; Waterville, Y. P. S. C. E., for support of Apilika, 20; do., G. H. Craik's Sab. sch. class, for support of Kayalo, 10, 34 34

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS,

Miss Ellen Carruth, Boston, *Treasurer*.

For Rev. C. N. Ransom,	10 25	
For kraal girls, care Miss Phelps,	75 00	
For girls in Inanda Sem., care Miss Phelps,	15 00	
For native teacher in Inanda Sem., care Miss Phelps,	100 00	
For bal. due W. T. Mission, from W. B. M., for 1892,	418 79	
For repairs on buildings and grounds, Constantinople,	550 00	
For native teacher (£47) and range (£14) in girls' school, Smyrna,	268 40	
For pupils, care Miss Sheldon,	80 00	
For Miss Laura Farnham,	10 00	
For Bibles and other books for women and girls, Sivas,	10 00	
For Vircinia Bedrosian,	66 00	
For Bible woman at Birijik,	10 00	
For Mrs. Montgomery, for house in Adana,	500 00	
For Miss C. Shattuck,	25 00	
For Mrs. Sanders, for famine,	10 00	
For Miss Emily C. Wheeler,	15 00	
For pupil, care do.	15 00	
For Marta of Gerun, care do.	15 00	
For Bible woman, Ahmednagar,	33 34	
For add'l teacher, Ahmednagar,	100 00	
For med. expenses, Mrs. Sibley,	117 00	
For school, care Mrs. Tracy, Madura,	10 00	
For Bible woman, Japan,	50 00	
For Okayama Orphanage, Japan,	7 00	
For Miss S. A. Searle, Japan,	10 00	
For work Miss Barbour, Spain,	5 00	
For scholarship, care Mrs. Gulick, Spain,	125 00	
For John Huss garden, Austria,	84 35	2,735 13

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*.

For Oorfa Kindergarten,	10 00	
For Mrs. George E. White, Marsovan,	5 00	
For Mrs. W. M. Stover, Africa,	5 00	
For well at Wai,	1 00	
For Mrs. W. H. Gulick, Spain,	5 00	
For chapel organ, Lin Chin, China,	36 00	62 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer*.

For work of Miss B. B. Noyes, Madura,	3 50	
For support of Punarathi, care do.	15 00	18 50

FOR RELIEF OF SUFFERERS BY EARTHQUAKE, MALATIA, TURKEY.

VERMONT. — Bellows Falls, Nelson W. Dawes,	2 00	
MASSACHUSETTS. — Andover, Phillips Academy,	12 00	
NEW YORK. — Buffalo, E. Sterling Ely, 25; New York, Broadway Tabernacle ch., 100; Wellsville, Aux. W. B. M., 5,	130 00	
ILLINOIS. — Greenville, ———,	1 00	
NEBRASKA. — Virginia, J. B. White,	5 00	
CALIFORNIA. — Fresno City, Friends,	105 00	255 00

	5,838 85
Donations received in June,	30,892 34
Legacies " " "	8,205 52
	39,097 86

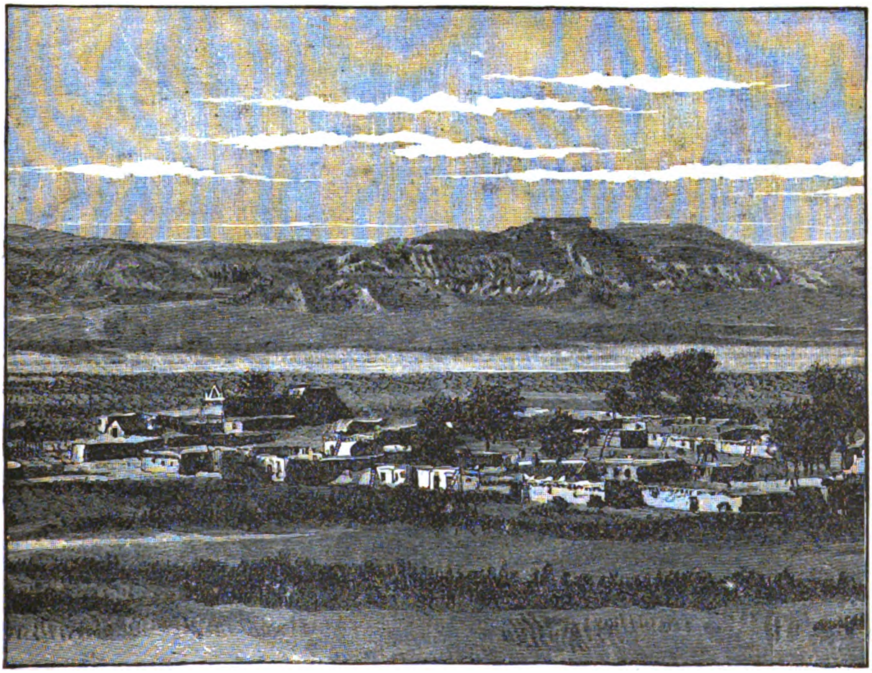
Total from September 1, 1892, to June 30, 1893: Donations, $387,927.01; Legacies, $113,406.02=$501,333.03.

FOR YOUNG PEOPLE.

HOLY WEEK IN GUADALAJARA, 1893.

BY REV. JOHN HOWLAND, OF GUADALAJARA.

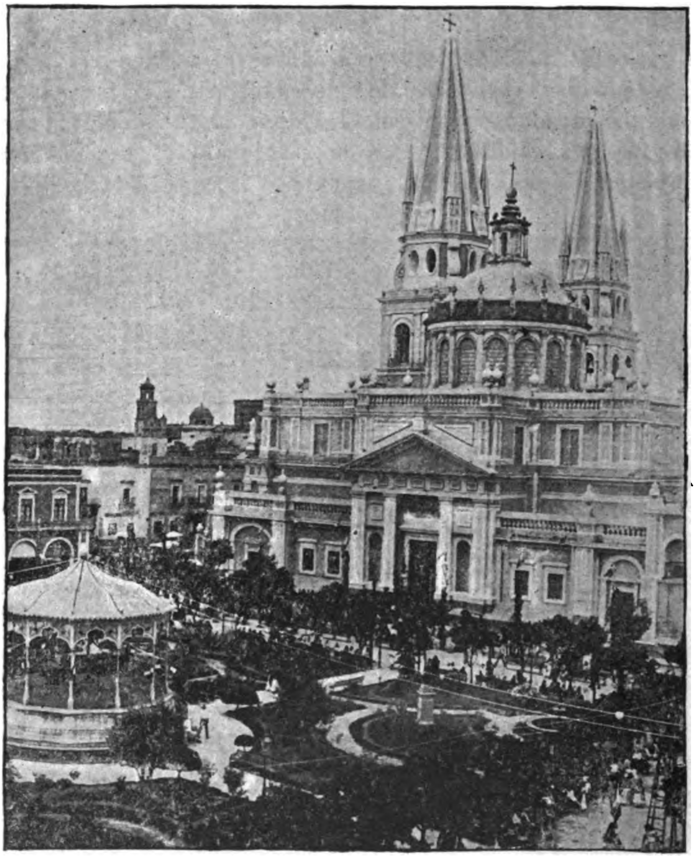
A FEW weeks before Easter, as I was spending the Sabbath in a small village, we heard, on Saturday evening, the droning sound of the *chirimia*, a rude kind of flute, and the monotonous tan-tan of a drum in the adjoining churchyard. The native pastor's children started up, exclaiming *"El Centurión!"* On making inquiries, I learned that a passion play is enacted in Holy Week, and that they were teaching the centurion's horse to dance, that he might take his part in the procession in a fitting manner. In that village no attempt is made to represent the crucifixion, but in San Andrés, a little place two or three miles east of the city, all the details are carried out, but so coarsely and grotesquely as to make it a most repugnant exhibition.



A PUEBLO, OR VILLAGE, IN MEXICO.

Ash Wednesday, with which Lent begins, is much more than a mere name in Mexico. On that day every person who does not wish to be know as a *protestante*, or some other kind of a heretic, has a cross made on his forehead with ashes. Numbers of priests are kept busy all day long making the sacred sign.

The ashes are said to be made from old images or from the palms consecrated the previous year. Some priests expedite matters by using a rubber stamp instead of the finger in applying the ashes. Usually the cross is carefully retained as long as possible, and it is not unusual to see one, days or even weeks afterward, on the forehead of some persons. In one of the churches of the city a large and very "miraculous" image of the "Lord of Penance" is washed on Ash Wednesday, and enormous crowds collect, pushing and even fighting to obtain the water in which the image is bathed, strongly impregnated, of course, with dust, flyspecks, and the accretions that result from the kisses of the faithful. This water is held to be most potent — and one may well believe that it is. Some drink it and others preserve it to frighten away the devil, storms, and pests.



THE CATHEDRAL AT GUADALAJARA.

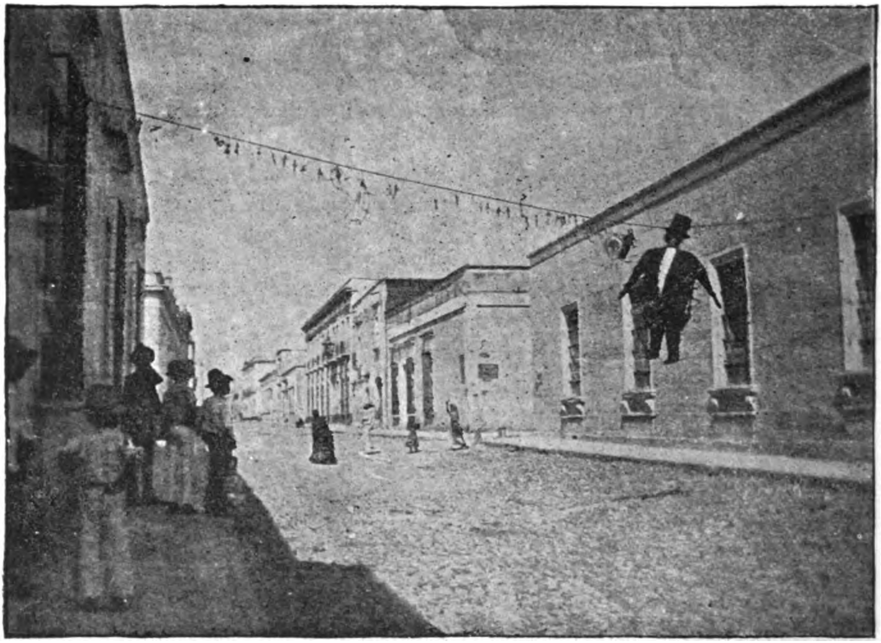
The approach of Holy Week brings to Guadalajara crowds of people from the surrounding ranches and villages to attend the festival. Saturday afternoon, palm-venders gather in front and back of the cathedral, weaving the long greenish-white palm leaves into the most fantastic forms. They sleep in the street, on the cobblestone pavements, so as to lose no possible customer in the late evening or early morn. Hundreds of these palms, braided and adorned with flowers, are bought to be carried in the procession in the cathedral, and after the ceremony many of them are fastened to the balconies or window gratings, their presence being supposed to insure the house against lightning. The ceremony in the cathedral is interesting and, in a certain sense, impressive, though one can not but be deeply pained and indignant in comparing its real effect on the multitude with what it ought to be.

On Saturday and Monday booths are erected about the cathedral, the central square, and the theatre. They are formed by erecting a rude framework of timbers or sticks, the roof and sides being made of cotton cloth or sheets, with a curious admixture of curtains, knitted tablespreads, etc. In these is sold *aqua fresca*, sweetened water flavored with almost all kinds of fruits, iced and strengthened with *tequila* (maguey wine) if desired.

Many people suspend work for the whole week; others continue their labors until Wednesday evening. After ten o'clock in the forenoon of the Thursday before Easter no bells are sounded until the same hour on Saturday. Their place is partially taken by the *maltraca* in the cathedral tower, an apparatus consisting of a wooden spring which engages a toothed wheel, producing a curious sound to be heard nearly all over the city. During Thursday afternoon and evening nearly everybody goes to the principal churches to see the *monumentos*, consisting of altars extravagantly adorned with candles, arranged in patterns, plants, flowers, caged birds, etc. The pious ones pray before each altar, but the large majority only go as a diversion. Formerly it was the custom for crowds to go from one church to another, praying as they went, but a few years since the governor posted notices calling attention to the fact that this was an infraction of the laws which forbid all religious acts in public. This caused great excitement and threats of armed insistence were heard on all sides. The governor undaunted called out the troops, and the main streets were patrolled by cavalry during the afternoon and evening. The custom thus interrupted has never been taken up again.

Before the time of Juarez, when the government was essentially ecclesiastical, Good Friday was passed in almost absolute silence. No carriages or beasts of burden were allowed in the streets, horsecars stopped running, and business of every kind was suspended. Even now, unless stores are closed Thursday noon, they are sure to be attacked by an angry crowd and stoned; and only a few years since an American was mobbed for riding on horseback on Friday. Doctors, milkmen, etc., still go almost exclusively on foot on those days. Having occasion to visit a sick person on Good Friday of this year, we found the door closed and there was delay in admitting us. Inquiring the cause, we found that the members of the family, who were desperately poor, were trying to work, sewing shoes and knotting fringes, but were obliged to keep the door carefully closed to avoid being stoned for working on a feast day! At the same time almost every form of vice and crime is practised on that day to a greater degree and more openly than at any other time.

Throughout the week boys go about the streets with images of all sizes hung from the ends of bamboo poles, shouting "*Las Judas!*" Why Judas should be spoken of as feminine no one can explain, but it is the almost universal custom among these venders. The images are made of colored paper, ingeniously rolled and twisted, but contain powder, so that setting fire to a foot causes the whole to explode. Some are lifesize or even colossal, and are made with a frame of split bamboo, with large firecrackers united by a fuse, and so arranged that the figure whirls and dances, until at last there is a more violent explosion which completely demolishes the whole. These images are sold for a penny or two up to several dollars. Saturday morning people stretch ropes across the street and hang them full of these images. Quite frequently they are effigies, and thus give vent to political, religious (?), or personal spite.



THE HANGING OF JUDAS.

At ten o'clock a signal bell is struck and in an instant the city is transformed in pandemonium. Every bell clangs at its loudest, and in all directions are heard the fizz and the sharp detonations of the Judases, mingled with the shouts of the crowds. Such an extensive abhorrence of Judas might naturally be supposed to indicate at least ordinary care in avoiding his sin, but experience hardly justifies the expectation. The special significance of the celebration at this hour is that it is affirmed to be the hour in which Christ ascended from Hades and entered into glory. It is also held that any person dying during those hours of silence can by no means enter into glory until it is "opened."

In contrast with this mockery, idleness, intemperance, and debauchery, in the name of religion, the Protestants work during the whole week when allowed to do so, which is rarely the case, and earnestly try to teach, by example and exhortation, the true observance of the anniversary. This year communion was celebrated Thursday evening in the Methodist church and on Sabbath evening with the Congregationalists, and special services largely attended were held in the new edifice on Friday morning and Saturday evening.

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ANNUAL MEETING

OF THE

American Board of Commissioners for Foreign Missions,

OCTOBER 10-13, 1893.

The Eighty-fourth Annual Meeting of the American Board of Commissioners for Foreign Missions will be held at WORCESTER, MASS., in *Mechanics Hall*, beginning on TUESDAY, October 10, 1893, at 3 P.M., and closing FRIDAY noon, October 13.

The Annual Sermon will be preached by Rev. A. J. Lyman, D.D., of Brooklyn, N. Y., on Tuesday Evening, at 7.30 o'clock.

The invitation, it is expected, will include, and entertainment will be given to, the following persons: Officers of the Board and their wives; Missionaries of the Board; Corporate Members and their wives; Officers of the Woman's Boards; Professors and Students of our Theological Seminaries, and Officers of the Congregational Benevolent Societies.

Those accepting this hospitality are requested to send their names, before September 15, to H. B. Lincoln, Esq., Chairman of the Entertainment Committee. Each applicant is requested to give the name in full, with title (Rev., Mr., Mrs., or Miss), and state to which of the invited classes he or she belongs.

Others wishing to attend the meetings of the Board will be furnished with a List of Hotels and Boarding Houses where they can secure entertainment at reduced rates by applying to the Entertainment Committee, H. B. Lincoln, Chairman.

Full information will be given in the September Herald.

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THE MISSIONARY HERALD

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"Concert Exercises" and leaflets for free distribution may be obtained at the Mission Rooms.

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THE
MISSIONARY HERALD.

Vol. LXXXIX. — SEPTEMBER, 1893. — No. IX.

The receipts for July are not assuring. Donations are nearly $4,000 below those of the corresponding month a year ago, while legacies have fallen off over $36,600, making the total decrease for the month $40,553.91. For the eleven months of the fiscal year, the donations are behind over $12,000 and the legacies over $107,500, making the total decrease $119,654.54. This report calls therefore urgently for all possible gifts from all churches and donors during the month of August. Last year a few individuals, at the beginning of the year, pledged, and before the end of the year paid into the treasury a special gift of over $50,000. Who will send special gifts during the last days of the present fiscal year which may supply the additional $100,000 now needed beyond the ordinary receipts of August, in order to meet the expenditure of the year? Most pathetic are the voices of the missionaries now pleading for these needed additional offerings. Is not this also the Master's call?

The close of our fiscal year comes in the midst of a sudden financial depression of extraordinary severity, and extending over the whole land. For the first nine months of the financial year the receipts in donations from churches and individuals were slightly in advance of those of the corresponding period a year ago. Since then the monetary pinch, as might have been expected, has told heavily upon the receipts at the treasury. But the loss which is most serious is in the item of legacies, a loss of over $100,000 upon the exceptionally large receipts from this source of the preceding year. Though the strain upon our people is wellnigh unprecedented, still there is money enough in the hands of the Lord's people if they will but use it for the purpose of meeting the needs of the work at the present critical hour. The books of the treasurer will remain open during the first week of September for the receipt of gifts. Will not all treasurers of churches and societies having contributions in hand for the work of the Board see that such sums are promptly forwarded? And are there not scores and hundreds of Christians who love the cause of foreign missions who, with gifts larger or smaller as they may be able, will at once send in special contributions to meet the emergency?

It is an interesting fact, which we learn from Constantinople, that the Armenian Bishop of Smyrna has just published a book on Pastoral Theology, which is said to be evangelical in tone and quite similar to the volumes on this subject issued by Protestant authors. This certainly is a most hopeful sign.

On the cover of this issue will be found the notice of the Annual Meeting of the Board which will commence at Worcester on Tuesday, October 10. In anticipation of this meeting will not our friends, whether expecting to be present in person or not, unite in supplications that the Spirit of grace and wisdom may be given, so that brotherly love shall abound and the interests of the great missionary work be advanced?

In place of the usual annual report of the Japan Mission we have received a comely pamphlet of 124 pages, entitled "A Brief Survey of Christian Work in Japan, 1892, with special reference to the Kumi-ai Churches and the American Board's Mission." The document has been prepared by Dr. DeForest, of Sendai, and his work has been admirably done. Thirty pages are given to General Notes, relating to a variety of subjects bearing upon the religious life of Japan, such as Buddhism, Shintoism, Ethical Literature, Passports, Language, etc. Then follows the story of The Self-supporting, Independent Work (Kumi-ai Churches). Part III treats of Coöperative Work, evangelistic, medical, publication and educational, with an appendix relating to the personnel of the American Board's Mission. The form of this report was designed to meet specially the present attitude of the Japanese and to let them speak of the work they are doing in the Kumi-ai churches and in evangelistic and educational lines in connection with the missionaries of the American Board. The whole story is one of exceeding interest.

The reception given to Dr. and Mrs. Scott on their arrival at Jaffna, Ceylon, is in striking contrast with receptions formerly accorded to missionaries not only in India but in other parts of the world. Dr. and Mrs. Scott and Miss Myers found at the landing-place a large number of native Christians and non-Christians, who immediately sprinkled them with rosewater and placed garlands of flowers about their necks. The new missionaries were then led in procession to the house of a native Christian, where an awning had been erected and the house festooned with wreaths of flowers. Songs of welcome were sung, and among the addresses made was one by a deputation from the non-Christian section of the people. It is not strange that Dr. Scott writes that it will be a great gratification to labor among such a people.

In our last number we chronicled the death of Rev. Edward P. Thwing, M.D., at Canton, China, and we now learn of the death, on June 18, of Mrs. Thwing, six weeks after the death of her husband. Mr. and Mrs. Thwing had, with great enthusiasm, united in work for the Chinese, first in our own country and afterward in Canton and vicinity, and their labors were greatly appreciated by our missionaries who sincerely mourn the loss of such helpers. Mrs. Thwing was buried in the Mission Cemetery at Canton, by the side of her husband.

A medical officer of the Egyptian government reports to the sanitary council in Alexandria, July 2, that having visited Mecca he found both houses and tents full of persons attacked by cholera. The mortality is immense and the dead cannot be buried because of their numbers. The estimated number of pilgrims at Mecca was 135,000 and the mortality amounted to at least ten per cent. Moslem fatalism accounts for this terrible waste of life.

It is an occasion for devout gratitude to God that the threatened war in Siam has been averted. The attitude of France toward this weak nation seems wholly indefensible, yet it would have been folly for the Siamese to have attempted resistance. Our interest in the subject naturally turns upon the missionary work which has been begun in that empire. Our Presbyterian brethren, some account of whose work in Siam will be found among the "Notes from the Wide Field," have been greatly cheered recently in the progress which they have witnessed. In the last number of *The Church at Home and Abroad,* Rev. Mr. Dunlap reports a preaching tour covering fifty-three days through several provinces on the west coast of Siam, in which he says that never before had he heard so much inquiry after the Christian religion and never seen such close attention to the preaching of the Word.

The statement is made that the records of the College at Marsovan will show that the two teachers, Messrs. Thoumaian and Kayayan, at the time when they were charged with being present and participating in a seditious meeting, were at the College attending to their duties there. In this and in other cases the opportunity to prove an alibi was refused on the ground that there *was no time for such matters.* At last accounts there were still some seventy prisoners at Angora, thirty of whom were waiting for trial. It is reported that Messrs. Thoumaian and Kayayan have already arrived in England.

Dr. H. H. Jessup, of Syria, gives some statistics as to mission growth in the Holy Land within the past eleven years, which are quite encouraging. Within these years, since 1881, the number of Protestants in Syria and Palestine has increased from 6,311 to 8,593; the communicants from 1,693 to 3,974. Foreign laborers have increased by forty-six, and native laborers by fifty-nine. Within the eleven years there has been an increase of 4,213 in the number of pupils in the Protestant schools, making the present number in these schools 18,837. This growth has taken place in spite of all the obstructions placed in the way of the truth by officials and by hostile ecclesiastics.

Dr. Blodget, of Peking, reports the passing through that city of a company of Swedes, comprising about twenty persons, on their way to do mission work in a district northwest of Shansi. They are mostly young people, and they go at once into the midst of a region where famine has been so sore that in some cases the people have eaten human flesh. Dr. Blodget speaks of the price in the market of a boy or girl of sixteen years of age as about ten dollars. It is hard to believe that such want and distress prevail in any accessible part of China. These Swedes who are going to this district are under the direction of the mission of which Rev. A. B. Simpson, of New York, is the head, and they certainly will need great grace and wisdom to meet the trying experiences which are before them.

Under the lead of Rev. Robert Chambers, a "Summer School" was to be held at Bardezag, beginning about the middle of July. Messrs. Greene and Barnum, of Constantinople, and a number of native pastors are to assist, and a large number of native helpers and teachers are expected to avail themselves of the privilege of this summer school.

Our brethren in Bohemia are greatly interested just now in the establishment of an out-station at Husinec, which was the birthplace of John Huss, a small city about 200 miles south of Prague. It is over four centuries since the death of this great reformer. There is now no Protestant church within miles of his birthplace. The house in which he was born is owned by a national society, but the garden and barn adjoining have been secured by the "Free Reformed Church" connected with our mission. It is proposed to change this barn into a chapel, with rooms for a preacher to reside in. A young man of experience and zeal will remove to Husinec in September to put the premises into proper condition; this will cost about $1,700, and nearly one third of this sum has already been raised. A number of gentlemen in Great Britain have entered into this enterprise with the purpose of making it a memorial to John Huss as well as a centre for gospel light in a dark region. If any of our readers would like a share in this good work, the opportunity is offered them, and Mr. Clark or Mr. Porter, at Prague, will thankfully receive their gifts.

Conflicting reports are coming as to the state of affairs in Uganda. Correspondents from England and Germany who are with Sir Gerald Portal, at Mengo, give their impressions as to the state of affairs. Peace has been maintained, and the British Commissioner has raised the British flag in place of that of the British East Africa Company. It has no doubt been a most difficult task which Sir Gerald Portal has found before him to pacify the various chiefs and adjust their conflicting claims. But the correspondents unite in affirming that there has been great improvement in the condition of affairs, that cruelties have ceased, and that the people are trying to bring about the adjustment of their mutual claims. At Kampala, on April 7, an agreement was entered into between the chiefs of the Catholic and Protestant missions, signed by the English and French bishops and by Sir Gerald Portal and Captain Macdonald, for a distribution of offices and of the country. According to this agreement two katekiros, or ministers of justice, two commanders of troops, and two commanders of canoes have been appointed; one of each class from the Catholics and one from Protestants, all to be first approved by the British Resident. Aside from Buddu, the Catholics are to receive the province of Kaima, Sese Island, and a district of Lwekula. It is hoped that this distribution of the offices and of the territory will put a stop to strife and give opportunity for the prosecution of missionary work. The latest tidings are that, on May 30, Sir Gerald Portal and several members of his staff, having effected satisfactory arrangements, left for the coast. The government was to remain in the hands of the king and the leading chiefs, assisted by the British Resident, till the whole Uganda question should be finally settled by the British government. But the Commissioner's expressed hope for a permanent peace was rudely destroyed by a request for his return which was received after he had traveled over 200 miles toward the coast. It seems that there was a threatened Mohammedan disturbance, and Sir Gerald immediately turned back toward Uganda. Letters to the German newspapers comparing Protestant and Catholic missionary work at Uganda are evidently colored by the writers' theories as to missions. They comment on the useless, sanctimonious psalm-singing and tract-selling of the Protestants as compared with the flourishing gardens of the Catholics.

It is stated that a government report in India gives the total number of deaths from cholera in the year 1891 as 600,103. During the period from 1887 to 1891 over 1,300,000 people died in India from this disease. There is seldom a time in India when cholera does not prevail with more or less severity.

A serious outrage has been perpetrated in the extreme eastern section of Turkey upon a missionary of the American Presbyterian Board, Miss Melton, of Mosul. While in a mountain village, with her usual attendants, she was set upon in the darkness of the night by persons who were at first supposed to be Koords, but recent investigation leads to the conviction that they were officials of the government. Miss Melton was severely beaten and had a narrow escape with her life. Such outrages call for direct intervention on the part of our government, and we doubt not the officials at Washington will vigorously sustain our Minister at Constantinople in the demands for protection and indemnity which have been made.

Dr. Porter, of North China, who visited Peking in connection with the meeting of the North China Mission, speaks of the great gratification with which he witnessed the success of the school for the blind, established by Mr. Murray, who has devised a scheme, somewhat allied to shorthand writing, by which the sounds of the language are represented phonetically, thus avoiding the necessity of learning the multitudinous characters which are used in Chinese writing. Dr. Porter found eleven boys and seven girls in Mr. Murray's school who are making good progress in the mastery of the language. This is the enterprise in which Miss Gordon–Cumming has been so much interested.

Not till recently has the Bridgman School for Girls at Peking taken the stand that it will receive no more girls with bound feet. It has seemed hard to refuse girls who are not themselves responsible for this deformity, and whose parents inflicted the wrong upon them simply in obedience to a social custom, the evil of which they did not at the time appreciate. But the public sentiment is changing, and recently at Peking the native Christians held an enthusiastic meeting, forming an "Anti Foot-Binding Society." Many joined who hitherto have not seen their way clear to take this open stand. The stand now taken by the Bridgman School will aid in promoting the sentiment against foot-binding, and in this way will do something toward removing one of the woes of China.

The annual meeting of the North China Mission was held early in June, and all correspondents unite in saying that it was a particularly enjoyable and profitable occasion. The reports for the year in all departments were cheering, and the only trying experience of the session was the duty of adjusting the inadequate supply of men and means to the necessities of the mission. Some changes were made in the missionary force. Mr. and Mrs. Aiken are to be located at Tientsin, and Mr. and Mrs. Perkins, on their return to China, will go temporarily, at least, to supply the great needs at Pao-ting-fu. North China College, as it is hereafter to be called, at Tung-cho, was formally organized by the selection of trustees and the choice of president Rev. Dr. D. Z. Sheffield. The faculty of the College consists, aside from the president, of Messrs. Kingman and Tewksbury, Miss Andrews and Mrs. Sheffield.

It is reported from Eastern Turkey that outrages by the Koords are multiplying, and that in their desperation some Armenians, in order to save themselves from robbery and shame, have become Mohammedans. In one village four families, in another six families, and in another no less than fifteen families, including a priest, have embraced Islam. The favors bestowed upon such converts are many and are such as all might covet. Among them is exemption from taxation for fifteen years.

The English Baptist Missionary Society exceeded even its own high aim in the amount raised for its centenary fund, receiving £13,500 above the £100,000 which was asked for. This fund is to be used largely to provide for a hundred additional missionaries, the erection of mission buildings, the training of native agents, and general enlargment. The ordinary income of the Society for the year has fallen off by about $8,000.

In view of the dislike, not to say contempt, often shown toward the African, it is pleasant to find so much incidental testimony to his worth in the reports from our missionaries. In writing to the treasurer of the Board on business, Mr. Lee, of Chisamba, speaks of having hastened home from the annual mission meeting since he had heard that Ngulu, the oldest of the young men at the station, was down with fever. He found him better but not well, and he writes: "We *cannot* afford to lose our Ngulu, for never, never a truer heart beat in human breast than does Ngulu's. He has been quite a brother to us, and a great helper in the work. Indeed I feel that it is he, and not I, who is doing the best work here. We trust he will long be spared to the work."

A remarkable step has been taken by the Indian government in Burma in reference to the opium traffic. The government now expresses a decided opinion on the matter of the use of opium, while heretofore it has been the practice of officials to discredit the statements made as to the deleterious effects of its use. Officers have chosen to shut their eyes to the facts in the case. But an official notification issued in March last says: "The government has decided, after consultation with its officers and with the priests and most respectable persons, to prohibit the possession or use of opium in any form by Burmans in Lower Burma. The use of opium is condemned by the Buddhist religion, and the government, believing the condemnation to be right, intends that the use of opium by persons of Burmese race shall forever cease." *The Church Missionary Intelligencer* well says that, after all its previous evasions, the government has at last been compelled to acknowledge that the so-called "anti-opium fanatics" are right.

It is a very serious matter when, as at the last meeting of the Madura Mission, the statement was made that there is no use at present in seeking to have people come over from heathenism, since "we have no means to furnish men to instruct those who have already joined the Christian community, and who are therefore in danger of relapsing into their old faith." What a limit this fact must put upon the zeal of missionaries! What a burden upon their hearts, and what a loss for the Kingdom of Christ, that such opportunities should be wasted!

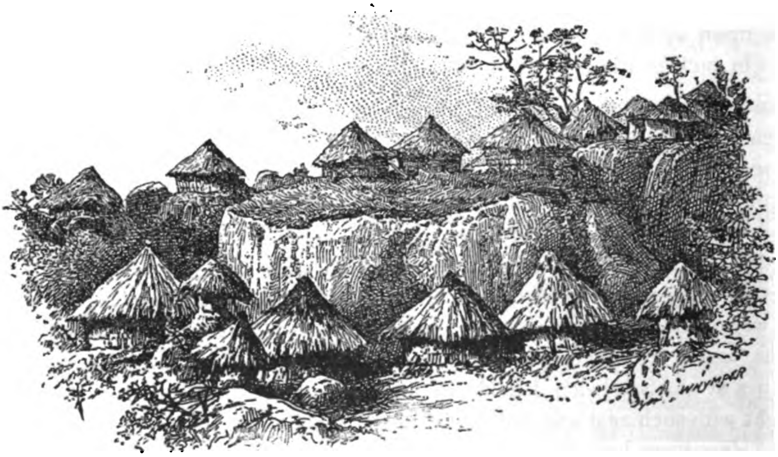
THE Congo Balolo Mission, under the care of Dr. and Mrs. Guinness' Institute at London, has been seriously afflicted in recent months by the death, one after another, of its missionaries in Balololand, victims of the hæmaturic fever, for which as yet there has been discovered no successful mode of treatment. The mission force is still crippled, but those who have fallen die bravely, calling upon others to come and fill the places which will be made vacant by their death. Volunteers are offering themselves to go. An English missionary, while passing in toward the gold fields of southeastern Africa, says that he counted sixty graves of white men who had preceded him but a few months before in the search for earthly riches. And yet men were coming in companies in search of the coveted golddust. Shall men brave death for the sake of gold and not for the sake of souls?

IT is reported, apparently on good authority, that a new draft of a treaty between the Hawaiian Islands and the United States has been prepared by the Provisional Government at Honolulu, and will soon be submitted to President Cleveland. We trust that there will be no delay in considering the matter. Other topics will claim the attention of Congress at once, yet this is not a matter to be postponed needlessly. It is bad policy as well as actual cruelty to delay action upon such a request proceeding from a nation, small though it be, that stands in such relations to us as does Hawaii.

BISHOP TUCKER, of the Church Missionary Society, has ordained at the capital of Uganda seven natives as deacons in the Christian church, two of them being the greatest chiefs in the country, who govern large provinces. This ordination is a step forward toward the full establishment of Christian institutions in Uganda. Bishop Tucker speaks of the new church building as worthy of the name of cathedral. "For Central Africa it is as wonderful a building as Durham Cathedral is for England." There are nearly 500 trees in it used as pillars; some of them were brought five or six days' journey, and it required several hundred men for the task. This reminds us of the accounts given of the building of the churches at the Sandwich Islands in the early days, when the native Christians wrought with such zeal and self-denial in the erection of their houses of worship. These Hawaiians brought the coral, out of which lime was obtained, on their backs, often a distance of a dozen miles, and the largest timbers were dragged from the *koa* forests, sometimes nearly a score of miles, fifty or a hundred natives, at times, dragging a single stick.

TELEGRAMS from Fort Victoria, in Mashonaland, dated July 20, state that one of Lobengula's chiefs, with a body of Matebele soldiers, had visited Victoria in the territory of the British East Africa Company ostensibly for the purpose of punishing some Mashonas. These Matebele burned many kraals and killed many natives, and became so insolent toward the white settlers that the officer of the South Africa Company ordered them to depart. This they refused to do, and the mounted police force of the Company drove them away. During the struggle thirty Matebele were killed, including two indunas, or high chiefs. It is not believed that Lobengula will resent this punishment inflicted upon his people, who were acting against his orders, yet it is not certain that he will be able to restrain his warlike people.

In the April number of *The Geographical Journal,* the new name of the magazine of the Royal Geographical Society, Mr. F. C. Selous presents an elaborate paper giving an account of his twenty years' experience in Zambesia. His account of Mashonaland, which is just west of the region our East Central African missionaries propose to occupy, is most interesting. Mr. Selous reports that the whole of Mashonaland and Manica has an elevation of over 3,000 feet above the sea, while many sections have an altitude of from 5,000 to 6,000 feet. Though within the tropics the climate is thoroughly temperate, a fact which is due, Mr. Selous says, not only to the altitude but to the catching of the winds from the Indian Ocean. Even during the hottest months the heat is tempered by a cool southeast breeze. In the winter an Englishman might think he was in northern Europe rather than in the tropics. On Mr. Selous' map, which accompanies his article, the section just north of the river Busi, in the vicinity of which our missionaries propose to locate, is called Kiteve, a name which we have not heard hitherto. We shall soon have information in regard to this district from our own missionaries.



NATIVE VILLAGE, MASHONALAND.

Rev. Owen Watkins, of the English Wesleyan Missionary Society, has recently visited Mashonaland, and in an address at the annual meeting of the Society at London spoke of the fact that there seemed to be few native villages, so that the question rose: "Are there any people here? Have not the Matebele exterminated the natives?" But later on he found that these Mashonas, like the conies, built their houses among the rocks, for on coming one morning to the base of a mountain he began to hear sounds and see signs that the whole mountain was full of life. It may be that in the region in Gazaland into which our missionaries go it will be found that there is a much larger population than has been supposed, hidden away in obscure valleys or on the sides of the mountains. We give above from *The Geographical Journal* a cut illustrating a native village in Mashonaland.

FAITH OR PRESUMPTION.

The foreign missionary enterprise is preëminently a work of faith. The men and women who enter personally into this service go to lands which they have not seen and to people with whose customs and modes of thinking they are not familiar. They go from that which is measurably known to that which is altogether unknown, and they do this simply in obedience to the command of their unseen Lord whose word is their law and whose love and promises are their inspiration. And those who remain in the home land, called to administer a trust in behalf of these agents at the front, must also work by faith. After all their inquiries as to those who are sent forth and the particular locations to which they are to be sent, there is so much that is unknown and uncertain that any assurance of success must come not from knowledge of the circumstances but from trust in Him in whose name the work is done. Especially in the matter of securing means for maintenance of the missionary force is this a work of faith. When the financial year of our Board begins both the missionaries abroad and the executive board at home know that not a tithe of the amount absolutely necessary for the support of the work of the year is in hand. The permanent funds, could they be used for the year's expenditures, as they cannot, would not half suffice for the necessities of the twelvemonth. There are no pledges of money upon which reliance can be placed, and yet the missionaries must go forward in their work and the supporting Board must make its appropriations just as if the money were already in the treasury. From beginning to end it is a work of faith.

But while there is this necessity for the exercise of faith, how far shall this go? Is there any liability that what we regard as faith may end in presumption? Everyone will agree that in this matter there must be a close study of divine providences. But how shall these providences be interpreted when, as is not seldom the case, they seem to lead to different conclusions? Here, for instance, comes an inviting call for missionary enterprise; a new field pleads for laborers, or an old field demands enlargement. Does this providence determine the attitude of the Executive Board, while over against it stands the fact that there are not means in hand or in prospect with which to answer the urgent call? What if there are offers of service from capable and approved men and women, ready for the Master's work in Africa or India or China, while the receipts of the supporting treasury are not adequate to meet the demands of the laborers already at the front who are constrained to ask not so much for more missionaries as for more money for grants-in-aid for the support of an efficient native ministry already prepared and on the ground? Shall the providence that these laborers are offering their services be regarded as conclusive that the Lord means that they shall be sent forth, or shall the other providence, that the Lord's people do not respond to stirring calls to provide the means for their sending, determine the question? There is certainly much room for debate upon this matter and a solution of the perplexing question is not easy to find.

These thoughts have been suggested anew by some recent utterances from the English Church Missionary Society, and especially by the action of its General

Committee, on the matter of sending out missionaries for whom there are no visible means of support. The Church Missionary Society has, within the past four years, sent out 250 new missionaries, male and female, which is double the number sent out for the previous four years. The result upon the financial position of the Society is spoken of as hopeful, although the fact remains that the expenditures of the past year considerably exceeded the income, while the estimates of outgoes for the present year are altogether out of proportion to the amount heretofore contributed. But just at this time there are fifty new missionaries, male and female, who are ready to go forth, and the question that confronts the Society is, can it be right to incur the added cost of these new missionaries when, judging simply by past receipts, the income will not suffice to meet the cost of the work already on hand? The Committee of the Society has faced this question seriously and has stated that its probable expenditures for the present year will be about $100,000 above the average income available during the past three years. In its appeal for funds the Committee uses the following language, which we earnestly commend to the attention of the supporters of our own American Board: —

> The Committee notice with a grave sense of responsibility that there must of necessity be growing expenses for the due equipment of the missionaries already sent forth, as their work opens out before them, in addition to the needs of new contingents. They recognize that there is urgent need to keep clearly before themselves and their friends the overwhelming wants of the mission field and to appeal with all earnestness for educational, evangelistic, and medical missionaries, clerical and lay (male and female); for men of standing in the ministry; for ladies to engage in a variety of modes of work; for men and women of varied gifts and positions, who, by previous experience or in the course of testing and training, have proved themselves to be efficient in spiritual labor at home and are filled with a longing desire to have a share in furthering the foreign missionary enterprise.
>
> The present position of the Society, with its funds inadequate, with nearly fifty new missionaries about to be sent forth and with ten times that number urgently called for, emphasizes this need of constant dependence upon God's unfailing goodness. The Committee would earnestly pray that it may stimulate in all quarters among the Society's friends, but especially in the committee room itself, a solemn sense of the duty of patient continuance in welldoing and of waiting upon God.
>
> The Committee would record their strong confidence that the wants so keenly felt *may be supplied.* They know full well that One, and One alone, can cause the mighty spiritual upheaval in the Church which would speedily bring about the evangelization of the world, and they know that to this end, in answer to believing prayer, the quickening power of God, the Holy Ghost, will be manifested.

These surely are weighty words and point to the true source of guidance and of strength. The only suggestion made by the Committee of this Society in reference to further appeal for funds is that additional contributions be sought from individuals, families, and associations, for the sending out and supporting of particular workers. In this line they call for individual gifts to provide for (1) "a substitute for service" (say $1,250); (2) for the ordinary allowance of a male missionary; (3) for a female missionary; (4) for a missionary's outfit; (5) for passage money.

While it certainly is not easy to draw the line between faith and presumption, there is one point that may well be considered, namely, that providences are not to be judged of singly but by their agreement. Does not God, who would have his people walk by faith, usually indicate in more than one way his will? If he sends one on a special errand, he prepares the way for his going. Paul, when he would go over into Macedonia, was not determined to that course simply by the vision calling for help, but also by other providences which pointed in the same direction, "assuredly gathering," as he says, from various indications what the will of the Lord was. In this matter of missionary expansion it seems to us that the divine will is to be learned not from a single circumstance in providence, but from the harmony of providences, and that the conclusion must be that a call to enlargement must be regarded as from God and therefore imperative, when there are signs that he is preparing both the agents to go and the means for their support. For such signs beckoning forward, we ought to watch hopefully and eagerly, more eagerly than "they that watch for the morning."

MOUSH CITY AND DISTRICT, KOORDISTAN.

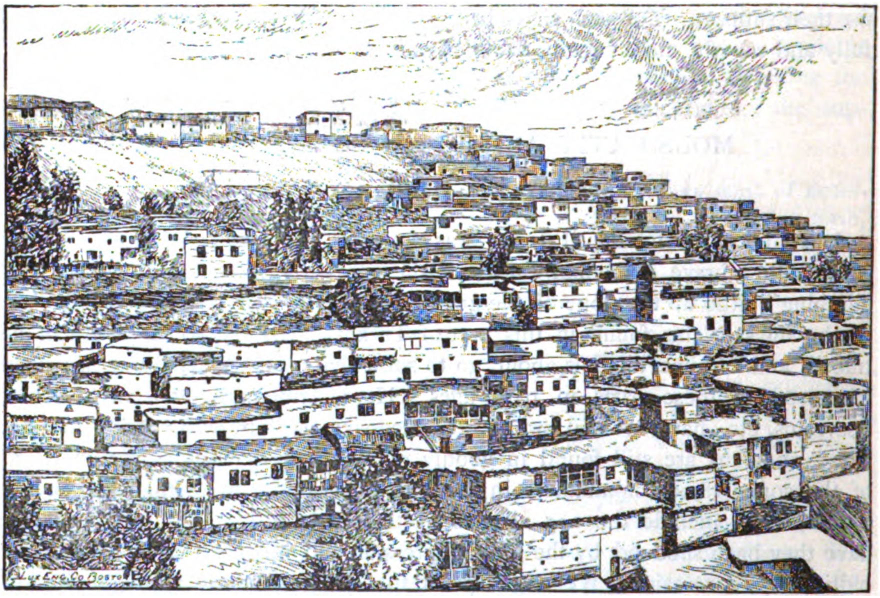
BY REV. R. M. COLE, OF BITLIS.

AWAY back in mediæval times was founded the city of Moush by one Moushegh, a brave Armenian warrior of the time. Nestling at the foot of and climbing a little up the slope of the grand old Taurus Mountain, it overlooks one of the finest plains found in this part of Turkey. History, so far as it can be traced, and oldtime citadels about, go to show that desperate fighting has been witnessed in these parts in past ages. Here Armenians, Persians, Greeks, Assyrians, etc., have crossed swords at successive periods, with varying fortune. The Armenians are still found in goodly numbers, aggregating nearly one third of the some 18,000 inhabitants in the city, constituting more than half in the region, if we include the 125 villages of this large plain. But so lamentably have they been subdued by the long oppression and misrule that none of their oldtime spirit remains. We might point to a village of more than 300 houses and 2,000 inhabitants, who live in constant terror from a little Koordish village of desperadoes not one tenth as large!

But these timid ones are our "stock in trade" for gospel and educational work, and from such material we labor to bring up noble men and women. "The entrance of God's word giveth light." Moush has been a wonderful centre for this ancient race — the first as such to accept Christianity, far back in the third century. Hereabouts dwelt their noted national historian, Moses of Khoren. Here was found Saint Mesrope, who invented their alphabet early in the fifth century, and eleven years later a full copy of the Bible was written out in that character. Hither is said to have fled Haig, the reputed head of their race, to escape the tyranny of "Nimrod, the mighty hunter," at the building of that unfortunate "tower."

A half-dozen old monasteries are located on mountain peaks about this plain, some of which are the most famous of which the race can boast, as Sourp Garabed (Saint Forerunner, or John the Baptist). To this monastery thousands upon thousands of pilgrims used to come to pay their vows in the palmy days of their religion, not a few hailing from distant Russia, where are many Armenians. But we would show such poor deluded ones a better way — bring them back to good gospel principles near to which, doubtless, their wonderful Gregory, "the Enlightener," who they claim built this famous convent, left them. How they have wandered away! How much they need the pure gospel and proper Christian education! and what an opportunity to give it! Think of a circuit of only twenty miles radius and more than 40,000 Armenians, not a few of whose villages cluster near the city, the first being only one-half mile distant.

The Armenians were not slow to note the importance of such a centre, and early made it one of their first strongholds for educational work; but being nationalistic, *sui generis*, their schools came into conflict with the government, and some of their teachers, with pupils, have been sent off into exile, thus crippling their cause but turning the people toward us all the more.



PART OF MOUSH CITY.

The first gospel seed was sown here more than thirty years ago by that noble, much-esteemed apostle to the Armenians, Rev. Simon Tavitian, who, though now some eighty years of age, is still preaching Christ to his fellow-countrymen in a neighboring city. He had as abettors for a brief time those valiant pioneer workers, Rev. Messrs. Dunmore and Trowbridge. The new doctrine made greater progress in Havadorik and some near villages, where, together with the city, we have now upward of 400 Protestant adherents, an average attendance on public worship of 300, of whom 100 are church members, with 125 pupils in the different schools.

Not laboring there long, pastor Simon was called on to take charge of the Bitlis church, thus leaving the cause in Moush to languish. Various quasi-teachers were located there at different times, but with little success. On our transfer from Erzroom to this station eight years ago, it had been left to shift for itself — no one in charge; the poor weak Protestants a prey to the enemy, sometimes a prey to one another on account of the havoc intemperance was making in the place! But with such a centre, so many sin-sick souls needing the Great Physician, how *could* we leave it so? We rallied, and of late greater efforts are being put forth for this city also; a licensed preacher, student from our Bitlis High School and late graduate of Harpoot Theological Seminary, being in charge, with such assistance as some of us can give from time to time. We have just added a sèparate school for girls, placing over it a graduate of the "Mount Holyoke School" in Bitlis. There bids fair to be a good attendance on both our schools, albeit tuition is demanded, while the Armenian schools were accustomed to furnish gratis even pen, ink, and paper. But parents know that *we* hold Christian character, noble manhood, higher than mere worldly wisdom; hence they feel that they can rely on us not to let their children wander off into doubtful channels.

Yet, so far as accommodations are concerned here, we may be said to be "making brick without straw," as no suitable buildings are rentable. Some months ago we could have purchased at a low price a large and suitable house had the money been ready. We need not only a place for the schools but one to accommodate a missionary for the winter. I have spent considerable time there and have suffered in health because of poor quarters. Mr. Dunmore said of the Moush houses, more than thirty years ago: "There are no decent houses in this unhealthy and intolerably filthy town;" and it is about true to-day. And yet I am planning to take out another term of service there this season, only trying to be more careful of health, for we long to take this stronghold for Christ. Though a "dirty city," as all foreigners especially call it, and full of all wickedness, — more from the fruit of the beautiful vineyards that go creeping up the mountain slopes, — yet what place can be too hard for the triumphs of the gospel!

PURSES, AND HOW TO USE THEM.

BY THE TREASURER OF THE AMERICAN BOARD.

AMONG the last words of Christ were these: "Now he that hath a purse, let him take it, and likewise a wallet." This was the traveling outfit for the first missionary. But supposing he had no purse, must he stay at home? Yes; unless some disciple who cannot leave home, some poor widow with a purse of two mites, or some Joseph of Arimathea with money in the bank, or some Nicodemus with money laid up for a new tomb, will be willing to supply his need. Doubtless the early missionaries received their support thus, as indeed the Great Missionary and his Twelve did all the years of their labor in Galilee and Judea.

To-day we are called to the same work and are shut up to the same methods of support. Very few missionaries can defray the expense of their personal support from their own purses; very few of the many disciples can, or think they can, leave home and churches and money-getting for unremunerative, self-denying work in the world's highways and hedges, compelling men to come to God's great gospel feast; and so we have our Boards to gather the purses of the home disciples for those who go "into all the world."

It is the duty of these Boards to secure enough for the expenses on the way and the support of the missionaries. This is not always easy, and from various causes the inflow fluctuates very much. It is a time of need now. The dear servants of Christ far away are fainting from lack of help and means to support them. The work languishes. So many calls are presented at home for fine houses and fine attire, for travel and the gratification of taste and style in living, and especially now for the great attractions of the Columbian Exposition, that the missionaries are likely to be left for a while without sufficient support. The American Board needs many thousands of dollars more than it is now receiving merely to keep the men and the schools and the native helpers at the lowest living rate. The receipts of the Board to August 1 are about $120,000 less than at the corresponding period last year. This is chiefly because legacies have largely fallen off. But the work is a work for the living and not for the dead, and it appeals for full support to the friends of Christ who have not yet been called, but who soon may be, to give an account of their stewardship.

Now of the things which we have spoken this is the sum: Come up to the help of the Lord against the mighty, and send relief to the faithful servants in our mission fields. Let him that hath a purse divide it with his fellow-disciples who are substituting for him in the Lord's host and are bearing the burden and the heat of the day there.

THE EFFECTS OF CHRISTIANITY IN CHINA.

BY 張牧師 [PASTOR CHANG], OF TUNG-CHO.

CHINA is one of the greatest and oldest of kingdoms. Her land is wide and her people a host; and yet she has become so steeped and dyed in ancient custom and so fettered with old religions that the thoughts of all are cramped and narrow, and they are ignorant that there are heavens above heavens and kingdoms beyond kingdoms. Hence they are self-honoring and self-satisfied, lightly esteeming the people of other kingdoms, and loathing the teaching of other lands. The difficulty under such conditions of effecting a change is scarcely less than in old Rome.

Greatly to be praised is the Heavenly Father's large grace, marvelous the Lord's limitless power, by which, in a few decades, the truth of Jesus has made an entrance into the Middle Flowery Kingdom. To outward appearance, and upon a moment's inspection, there seem to be no results; but on careful examination we discover that the work of setting up the kingdom of heaven is well inaugurated. Of the changes gradually wrought we will briefly narrate a few: —

I. *Of those who know about God.* Thinking back a few decades there were few in the Eighteen Provinces (China) who knew the Lord's name. Men made a god of mud, a lord of wood. From the time that the missionaries came they have used their utmost endeavor everywhere and always in preaching the great truths of the kingdom of heaven, till now those who know a little of what is preached must be more than one half, while very many have received the Bible.

II. *Of those who believe that Christianity is true.* I remember that twenty years ago, when preachers from the kingdoms of the West walked the street, men looked at them with alarm and amazement, and many reviled. Even natives who had entered the church, when they went out of their gates, were laughed at by all who knew them and called the devil's slaves. But now there is a great change. Often, in private, men praise the doctrine as true. Often we meet men who say, "What you preach of one God is true. From the time I first heard I have not worshiped images." Many who formerly dared not enter a foreigner's courts now attend service. The wild talk of foreigners plucking out eyes and digging out hearts is, in this region, no more heard. Every Sabbath our church is too narrow and small, and sometimes hearers are obliged to stand. Constantly men invite preachers to their homes openly to teach the gospel story. Hence the grief of all the missionary societies that the laborers are too few for the work.

There is a great change in respect to schools. Formerly we must invite and specially urge pupils to come. They were afraid, thinking they would be defiled by the doctrine. Now, although we reject many pupils, yet the schools are more than full. The same is true in hospitals. Formerly men were afraid of foreign medicine, and some who had received it would fling it away for a word of distrust. Now the physicians are exceedingly busy men. Fear and doubt are gradually melting away.

III. *Of professing Christians.* If we compare the *number* of Christians with the millions of China, we sigh because they are so few. However, the number who turn to the Lord in a year now is at least double that of ten years ago, and three or four times as many as twenty years ago. Moreover, Christians now know the truth as *something to be loved*, and they delight to study it. Even old men and women are anxious to recognize characters [read] and search for the truth. Therefore many church friends (members) learn more of Christian truth in one year than formerly in five or six years. The saying, "The last shall be first," is true. The faith of many Christians is very firm, and their heart of love very hot, leading them to witness for Jesus. Now, moreover, the majority of Christians love to keep Holy Day and particularly love to study the Sunday-school lessons. Some finding it difficult to lay down their business, with all their might cast it aside in order to gain the blessings of the Sabbath. One of our church friends, whose family are all unbelievers, once said: "When I am at home my heart is as small as a grain of rice; but when I am in the church, singing and praying with the multitude, my heart is broader than the church itself." *In giving* our Christians have made a great advance. Many give each Sabbath a fixed sum, always making it good should they fail to come. And outside of this sum, some churches privately counsel together, make a contribution, and hire a preacher, or secure a place for preaching.

Believers now have some clear ideas on the *government of children*, quite unlike most Chinese parents, delighting also to present their children to the Lord, caring for their bodies and instructing their hearts. In China few are the *girls* who learn to read, in poor homes none. But Christians send their girls also to school. I have heard many Christians say that it seemed as if the girls learned faster than the boys. May the girls of China, through power thus gained, escape from the light esteem of men! The relation of husband and wife is also somewhat changing. The common thing is for man to despise woman and beat and revile her at his will, and hence in every home there are constant feuds. The mother-in-law domineers over the daughter-in-law. Our Christians now understand that husband and wife are equal, and are to love and cherish each other; and although things happen not according to one's mind, they are willing patiently to bear with and help each other.

Every country knows of the wicked custom of our country of binding women's feet. A health society is organized here in our mission, and not a few women in middle life have unbound their feet. Many more of the daughters of Christians have unbound feet. Truly Jesus sets free those who are in prison! In all the above we see the beginning of a great change, and hope that not many years hence the whole country will be entirely new.

IV. *Of government rulers.* Few of the rulers, the gentry and the rich, are believers. However, many know about the church. Still more employ the Western doctor and examine the learning of the West. They protect the church according to the treaties, and few oppress and persecute. The governor of this province constantly defends the church and the preachers. He especially honors Western physicians, and has built a hospital in the Tientsin foreign settlement, and another in the Chinese city for the poor. This is surely fruit borne by Christianity. There are those who give themselves especially to work for the higher classes. Still we remember the word of the Bible: "God hath chosen the foolish things of the world to confound the wise." This word was not only fulfilled long ago in Rome: it is now being fulfilled in China, and we who are stupid and low constantly adore the Lord's marvelous grace.

We know deep down in our hearts that you in the Beautiful Kingdom [United States] esteem our salvation as your crown of reward. May the Lord give you this reward abundantly, bringing China's countless myriads out of the darkness, and leading them to give themselves to the Lord Jesus!

THE QUESTIONS BEFORE THE JAPAN MISSION.

BY REV. JAMES H. PETTEE, OF OKAYAMA.

THE next annual meeting is to open in Kōbe on July 5. It is no secret to those who are in close touch with the mission that this year's session bids fair to be a noteworthy one. Many anticipate that while no drastic measures will be adopted, and no specially revolutionary action taken, the mission will be called on to cross its Rubicon and practically mark out a future line of action. Several things have conspired during recent months to hasten this day of great decisions. These are in brief:—

1. The recent revival of nationalism, resulting from the failure of every attempt at treaty revision.

2. The development of a similar spirit among some leading Japanese Christians. This showed itself plainly at the annual meeting of the *Kumi-ai* churches in April.

3. Coördinate with the preceding, a revived longing for independence, not merely to be free from foreign oversight, but to gain the force and nobility of character that attend independence.

4. The intense competition and severe criticism which so characterize the temper of the times. Every man wants his neighbor to be a prodigy of dramatic self-sacrifice.

5. The delicate question of property ownership outside foreign concessions. Shall the Board turn its missionary residences and other buildings over to such Japanese companies as the Doshisha, who will not receive them except in fee simple, or shall it continue the present dangerous plan, which is severely criticized, of holding such property in the name of a private Japanese, with no legal redress in case of misfortune or malfeasance?

6. The remanding of the foreign missionary more and more to places of secondary importance, and the coming to the front of an increasing number of well-equipped, thoroughly trained, self-reliant Japanese leaders.

7. The Annual Report of the Japan Mission just appearing from the press. Properly speaking this is not a mission report at all, but, as its title-page shows, a "Brief Survey of Christian Work in Japan, 1892, with Special Reference to the Kumi-ai Churches and the American Board's Mission." Its editor, Dr. DeForest, of Sendai, with prophetic instinct, has thus published, on his own responsibility, a pamphlet of 124 pages, which lays open the present situation in a masterly manner and cannot fail to have a widely educating influence, however individuals may dissent from some of the positions taken.

Viewed in one aspect, the problem before the mission this summer is no new one. Years ago the mission deliberately adopted the policy of trusting Japanese as far as possible, and committing to them, in whole or in part, the responsibility for many kinds of educational and evangelistic activity. The Doshisha University at Kyōto is the most striking illustration of this policy, and of its wisdom as well. Hundreds of thousands of dollars, including the Harris and other private gifts, have gone into that school, and not a single *voting* member of its Board of Trustees is a foreigner. It may be said fearlessly that no other foreign missionary society has kept pace with the American Board in this matter of trusting native organizations, and no other mission of the American Board has pocketed its fears, broken over precedents, and braved new methods more rapidly and completely than the Board's Mission in Japan. The splendid success of the mission is its sufficient justification.

But this policy of trust and committal, however it has affected the missionaries, —a side of the question which it is neither my province nor purpose to treat,—has been amazingly educating to the Japanese. Even where it has failed to develop self-denial, which is the gravest charge to be brought against it, it has not compared unfavorably with more supervisory systems. Statistics and the universal testimony go to show that no body of Japanese Christians surpasses the Kumi-ai church members in their benevolences. In many individual cases there still remains the oldtime heroic spirit, and more than one man has given a large share, if not all, of his property to sustain a school, a church, or an orphan asylum.

Instead of being satisfied with liberal treatment in the past, Japanese Christians crave still greater concessions. They are human enough to act on the principle that the more one has the more he wants; they are Asiatic enough to feel that they know best how to handle their own people, especially in these reactionary times. They are Christian enough to have high ideals, to be sensitive to all charges of deception, especially concerning foreigners' property and residence in the interior, self-sacrificing to a marvelous degree, truly patriotic and yet loyal to the claims of a spiritual kingdom. Their two chief lacks are a sense of personality—too much socialism, too little privacy—and the foreign missionary spirit. The influence of America is fast remedying the former (may it not overdo it!), and the latter, which is the choicest fruit of an all-round life, will ripen in time. Several tiny buds have appeared and are in process of development. Even the oldtime principle, "English hands should control English money," has a narrow, unchristian look to many of the noblest Japanese. They reason that if an American has enough of the Christ-spirit to desire the coming of the kingdom in a distant land, like Japan, to contribute his money therefor, he should have enough to commit it to such trained workmen as the Japanese are acknowledged to be.

Now just here lies a part of the problem. What troubles the missionary is not that he must be a John the Baptist and decrease that the cause of Christ in Japan may increase. I think he has grace enough to become one, provided he is convinced that the day for such action has really come, but he does not know how far the Board and its constituency will sustain him. The question is not so much whether he trusts the Japanese as whether the American churches are ready to trust them. Many Japanese are convinced that, generous toward them as has been the action of the mission and the Board, it is more conservative than American Christians as a whole care to insist on. There are many facts to justify such a conclusion. Individual Japanese who throw themselves and their enterprises on the American public have been handsomely treated in a multitude of cases. This is to the credit of American Christendom and I rejoice over it. But I wish simply to state facts, that Americans at home as well as in Japan may clearly understand the problem before them.

While the average missionary is, I think, a better equipped man than the Japanese leader, it is equally true that the time has come when, aside from simple English, there are more specialists among the Japanese than among the missionaries. Add to this the immense advantage which the native of Japan has over his Western brother in the use of this difficult language, and you see why a large proportion of the speakers on public occasions are men of Japan. The program for the approaching Summer School at Kōbe shows three foreign names. One is an American Methodist bishop and the other two are missionaries who have made specialties of certain subjects. America may well continue to send her bishops, theological professors, and other specialists to Japan for weeks or months at a time. Such men will long be in demand and can do a wide work, partly because they are outsiders. As such they can give their valuable help and in no way interfere with a sensitive independence.

But is it worth while to enlarge further the borders of *continuous* foreign work in Japan? Urgent requests to open new stations are not wanting. At least three such will come before the approaching meeting. The missionary is wanted for his personal influence, his local work, and the money he brings. Except in rare cases and after years of training he will take no prominent position, and even for secondary places he must compete with an increasing number of able evangelists. Now, I repeat, is it worth while to keep up a mission establishment, to do this humble work, important though it be, to give balance to the Japanese and to keep faith with an old saw, "I give the money and I 'll control the work," which after all may be perhaps more American than Christian?

I do not underrate private, personal work because I call it humble; I do not forget that the masses of Japan have not yet been touched by the gospel; nor the immense value of the quiet work of some missionaries whose names seldom appear in print; nor that theoretically a part of the race problem between Occident and Orient ought to be solved in Japan, the foremost nation of Asia, and that the missionary's part in this is vastly more important than the merchant's or the diplomatist's; nor that the present anti-foreign spirit may soon pass away and ordinary missionary stock take an upward bound; I do not forget many other considerations that might be named; I am not prepared yet — at least in public — to cast my vote on either side; but I have felt called upon to devote a few hours of this rainy day in June, when farmers are busy transplanting their rice and students equally busy cramming for annual examinations, to open this question before the readers of the *Missionary Herald.*

It is a critical time in the history of missions. We at the front are in a trying position. We have no precedents that fit the case. Money will be needed for many years to come. So will the missionary, if he is equal to the situation. But how much money and how little missionary seems just now to be the problem in a nutshell. May the great forerunner's mantle fall on every foreigner who would aid Japan; and may the cause of the Christ of God have free course and be glorified in this insular empire of the far Orient!

OKAYAMA, Japan, June 24, 1893.

Letters from the Missions.

Japan Mission.

THE HOKKAIDO.

MR. W. W. CURTIS writes from Sendai, June 24, of a recent tour in the Hokkaido which occupied forty-eight days, during which he went over a portion of the region which he visited in September last. (See *Missionary Herald* for December, 1892, pages 523 to 525.) He speaks particularly of his stay at Nemuro, on the extreme eastern point of the Hokkaido, of which he says: —

"Nemuro is of special interest as the place where the sainted Carpenter came some seven years ago, after his grand work among the Karens of India. Unable to return to that field on account of his health, but seeing that Nemuro was in the same latitude as his New England home, he came to spend his last days in Japan. Those days were few, — he came in September and died the next February, — but Mrs. Carpenter stayed on, and later was joined by others, and a good work has been done.

"Nemuro is a town that has been growing rapidly by immigration, and Christians of other denominations have gathered there, who have been drawn together by their common faith, but have been kept by their different views in regard to baptism from uniting with the church already there. They have been for some time entreating that an evangelist might be sent them; and our good Baptist brethren, feeling that these brethren of other denominations who were not inclined to enter their fold needed shepherding, have given cordial welcome to Mr. Suginra, one of our most trustworthy ministers, who began work there the first of May. We had an exceedingly pleasant welcome upon our arrival; enjoyed our sojourn of nearly a week, and came away thanking God for the spirit of brotherly love pervading the hearts apparently of all the Christians, and with the feeling that this new enterprise would prove, as we had been hoping and praying it might, a help, not merely to the little company in whose behalf it was undertaken, but to our Baptist brethren and to the cause of Christ at large.

"Mrs. Carpenter has just returned to America for much-needed rest. The missionaries now in the field are Mr. and Mrs. Parshley and Miss Cummings. They welcomed me as though an own brother, and insisted upon my abiding in their pleasant home during my stay in Nemuro, which was prolonged by the fogs which prevented our ship from finding her way into harbor. Besides separate services on the Sabbath, there were union prayer-meetings two nights of our sojourn, and two nights of public meeting in the theatre, a joint undertaking. Besides his work in Nemuro Mr. Suginra holds weekly meetings at the settlement of 'soldier-farmers' about five miles from the city, some of our Christians being among the officers there.

"I returned from my tour with a deepened sense of the great opportunity before us in the Hokkaido; that God has set before us an open door, and the feeling that we shall be untrue to the call of God if we fail to improve this opportunity. I came back, too, feeling clear in mind, as I did not when I left home, that Hakodate is the place for a station."

TOTTORI.

Mr. Rowland writes: —

"The interest in Tottori city is increasing every week, notwithstanding the church is pastorless. Several of the members are working with unusual zeal. I, too, find the extra work placed upon us who remain an incentive to greater effort. Perhaps we may not look for any remarkable and startling results, but the upward turn is perceptible, especially in increased numbers of seekers. Yesterday four new men sought the privilege of coming to the house for Bible instruction. My teacher will for a time meet three of them, young men, on five mornings each week; and with the other, a pensioned army official (captain), I will study twice a week. His wife was baptized here recently, and his daughter has just entered the Girls' School."

THE NATIONALISTIC SPIRIT.

Mr. Atkinson, of Kōbe, in reporting some tours he had made in the island of Shikoku, speaks of the cordial reception given him. He refers to the prevalence of the nationalistic spirit, of which he says: —

"This spirit, which has been so intense, was without doubt a necessary incident to the growth and development of the national life. In feudal times the local daimio and his lands, his retainers, and his serfs were everything. Every daimiate was as a distinct and separate country. Boundaries were sharply defined, guards and barriers were established on frontiers. No one could pass from one daimiate to another without a passport and rigid examination. Each daimiate was as each little country in Europe to-day. The consequence was that the Tosa men, for instance, and the Tosa people were about as separate from and as jealous of the men and people of another daimiate as France and Germany are separate from and jealous of each other to-day. The clan and its chief and its interests were everything.

The entire nation was consequently clannish, in the narrowest sense of that word. The present reign has given birth and prominence to the nation. A *national* spirit must therefore be aroused and stimulated. It was no doubt the necessity for this breaking up of the remains of this clannish spirit and the stimulation of the national one in its stead that led the Emperor to promulgate his notable rescript concerning national morality. His points were only two; namely, unfailing loyalty to the throne, and obedience to parents; simple enough, but very effective under the circumstances. The result has proved the wisdom of the scheme. Clanism is practically dead. Love of country in the inclusive sense has taken its place. Now that the acute stage of the new nationalistic spirit has reached, and perhaps passed, its height, we may hope for a steadier state of things."

THE NEEDS OF SHIKOKU.

Of the condition of affairs within this great island, Mr. Atkinson says: —

"While the progress has been but moderate of late, the indications now apparent are that a change for the better is taking place. As I have traveled through the island — it has a population of over 3,000,000 — I have been deeply impressed with the need of workers of humble and earnest minds for the towns and countless villages where nothing is known of the gospel. The mass of the people are yet superstitious, idolatrous, and immoral. Where there are means and education, materialism, atheism, and immorality abound. The churches in Japan to-day are just where the churches at Corinth, Ephesus, etc., were from a few years after the time of their organization. These, as they, are just coming up out of heathenism. The novelty of the first years of growing life is over. They are now where they must go down into the deeper graces of God if they are to acquire new life and new power. I think the period a critical one, but I hope for the best.

"I find less of a disposition among both workers and Christians generally to speak of church troubles. This is owing in part to a spirit of self-reliance, no doubt, as well as to the nationalistic spirit, and a feeling of shame before a foreigner that there should be sins in the church and trouble among the Japanese themselves. For the present, theatre preaching is out of good repute, because of the maximum of disturbance and expense and the minimum of real profit. It is generally felt that the big drum has been beaten enough for the present.

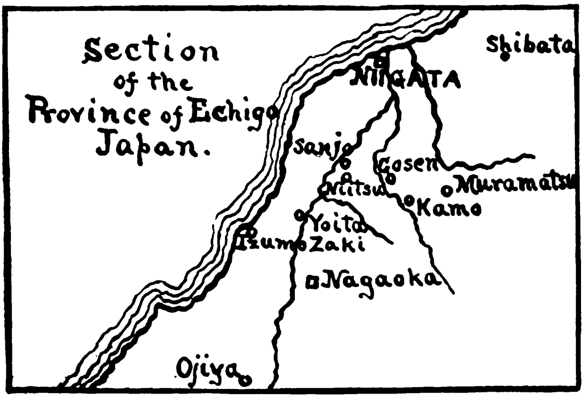
"The tendency is to quiet meetings in more retired places, to which the persons whose presence is desired are invited by special letter. All invited do not attend, but some do. It is thought that the next general movement will be among school-teachers and educators generally. This class has been held back by the Emperor's Rescript already mentioned. When, through the discussion that is now going on, it becomes clear that there is no conflict between Christianity and the rescript, it seems as though we may expect a somewhat rapid movement among that class of men. There is a general knowledge of Christianity among them that with vital interest added would soon lead them into the churches. It is still true, however, that the moral requirements of the Bible are pretty hard for the natural man; hence the mere intellectual assent of these men would not necessarily make true Christians of them."

EVANGELISTIC WORK IN ECHIGO PROVINCE.

Mr. Newell sent a report of a recent evangelistic tour among the towns of Echigo, which may be reached from Niigata and Nagaoka: —

"About the middle of May I went to Gosen, and with Mr. Yoshida held two special meetings at our preaching-place there. Both were fairly well attended. Then we went to Muramatsu, a city of 7,500 people, about three or four miles east from Gosen. No Christian work has yet been done there, and we went prospecting. Found two Christians there, and it is quite possible that in a short time we may be able to open regular work in that city. It is a very nice place, and being an old daimio town, the class of people is rather above the average.

"From there I went alone to Niitsu, about five miles west of Gosen, where Mr. Yoshida goes for preaching twice a month. There are now ten Christians in the city, and we had a quiet meeting at my hotel in the afternoon. They are very earnest in their desire for an evangelist to locate permanently among them, but they are as yet able to raise little for expenses. They offer, however, to rent a preaching-place in the centre of the city and pay for that themselves. I think we shall arrange for some one to go there regularly every week.



A PROMISING CITY.

"After two meetings at Nagaoka, I went with Mr. Okabe up the river to Ojiya, a city of 10,000 people, about ten miles distant. For a long time I had had a great desire to enter that city for work, but while living in Nagaoka the passport difficulty prevented it, and until now I had not been able to get away from school long enough. Now, however, with no school, and with a traveling passport that would take me anywhere in Echigo, I was able to see something of the fulfilment of my dream. There are three Christians living in Ojiya, one family of Presbyterians, and a man of the Methodist church. The latter helped us much in our preparations, and, by what seemed almost a special providence, we were able to meet a wealthy and popular young man who became much interested in our plans, though himself not a Christian. He, with his own money, hired a theatre for us, advertised the meeting widely, and the result was that over 1,000 were present and gave most respectful attention. Mr. Okabe, who is always happy in his addresses, quite outdid himself on that occasion. I was glad he made such a good impression, for it has been arranged that he go hereafter twice a month to Ojiya. We are hoping and praying for a great blessing upon that new work which has opened so auspiciously.

"From there I went to the vicinity of Shibata, to one of Mr. Hara's outstations, Kutsutsuka. Thence I went to Nagaoka. Mr. Okabe, who is at Nagaoka, is doing excellent work, and is a man of rare spirit. For two weeks I was working with him and with Mr. Manabe, of Kashiwazaki, and I think I was able to help them lengthen their cords and strengthen their stakes somewhat."

"From there we pushed on fifteen miles further up the river to Tō-ka-machi, a city of 6,000 people, and of much local fame on account of the great amount of fine silk-weaving done here. Much of the produce of their looms has gone to the World's Fair at Chicago. We were rather unfortunate in coming just at the time of their great semi-annual market, when merchants from Tōkyō and all the buying centres come to purchase the winter's products. So full was the city of strangers that it was with much difficulty that we at length found lodgings in a little inn away from the centre of the town. All the better hotels were filled to overflowing. We could do nothing about any public meeting; but in looking up one Christian whom we knew to be here we ran across one more, and through them learned much about the city and the possibilities of Christian work there. These two came to our hotel in the evening for a prayer-meeting. The following evening we had the pleasure of meeting quite a number of young men, schoolteachers and others, who came to inquire more particularly about Christianity, and who asked questions most intelligently and listened most respectfully. This kind of conversation continued till nearly midnight, and they left with a most cordial invitation to come again and often. So it would not be difficult to gain an opening there, the only difficulties being that it is too far for Mr. Okabe to go regularly, and we have not at present enough money to send an evangelist.

"We spent two nights in that city. The intervening day was used to visit a solitary Christian up in a little mountain village seven or eight miles distant. It was a most difficult climb over precipitous cliffs and many long stretches of snow, and we were both pretty nearly exhausted when we reached the little hamlet perched upon a shelf of the mountain-side. Our path led us across the great river still raging with the spring freshets, up one steep mountain, down to the bottom of the deep valley on the other side, then about 500 feet up the side of the next range, to the village of about 800 people. Our host was the wise man of the town, being head-teacher of the primary school. His conversion is an interesting story, though rather a long one, but he remains a firm, stanch believer, an example to many who have greater privileges than he.

"After a few days more with Mr. Okabe, during which we opened a new preaching-place in Nagaoka, and went also to Yoita, nine miles below on the river, where he goes regularly twice a month, and where we had a well-attended meeting, I bade him farewell and went to Kashiwazaki to help Mr. Manabe. He is a good, faithful worker, and though his church is unfortunate in losing many of its members by removals, he comforts himself with the thought that he is 'working for all Japan.' I baptized two, and held three meetings with him, and made plans for opening a new preaching-place in the lower part of the city.

"Then we went up the coast to the city of Izumo-zaki (6,000 people), where are some of the most famous oilwells of Japan, under the direction of several expert Americans from Pittsburgh, Pa. Here we held the first Christian preaching meeting that was probably ever opened here, before an audience of about 500. Mr. Manabe will doubtless make this one of his out-stations hereafter.

"On the way home I stopped at Sanjo, a city of about 10,000 people, on the river between Niigata and Nagaoka, and made arrangements for opening work in that city and vicinity; also, at Maki (5,000 people), the county-seat of the county, just south of Niigata, where there is one Christian, and arranged for a meeting some time in the future, with a view to opening that county where at present we have no work."

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West Central African Mission.

A NEW KING IN BAILUNDU.

Mr. Woodside writes, under date of May 30: —

"Since I last wrote a new chief has been selected. He is not the man we had expected would become chief. The whole country, I think, was as much surprised as were we. The man chosen has been at the ombala some months, and had been attending our Sunday services. He had been here to see me several times with Muenekalia. I think we shall find him quite friendly toward us. He has so expressed himself publicly. The chief men of the country are all friendly, and I have no doubt the chief will be.

"On the death of the chief Kwikwi Mrs. Woodside stopped going to the ombala to hold the school. She did not plan to commence again until the house was finished. But some of her scholars came to the mission premises and asked her when she would come again. They said they were afraid they should forget all they had learned. They then asked her if she would teach them if they would come here, to which she gladly assented. So a number have been coming every day. She does not have as many as she would have at the ombala, but she has more time and can do better work with them. Some of them are exceedingly bright and some are rather dull. Some of Kwikwi's children are among the number, and these will have more liberty to attend school than when their father was alive."

CHISAMBA AND KAMUNDONGO.

Mr. Lee, of Chisamba, writes: —

"Our day-schools are being kept up, Mrs. Lee taking the girls and I the boys. Of the former there now are thirty-seven on the roll, and Mrs. Lee informs me that thirty-one were present to-day. Of the boys there are forty-eight on the book, with an attendance of forty-two or forty-three. I find myself enjoying the work of teaching, very much to my surprise too. I had thought myself too impulsive and impatient to teach. It keeps both my wife and myself pretty busy though, having so many boys and girls to teach and look after, besides all our other work. The only time we have for ourselves is after evening prayer-meeting, and often then the boys will come for some little confidential talk. However, it is for this work we are here, and, thank God, our health keeps good, and we do not know what it means to be lonely."

Mr. Fay writes from Kamundongo, May 23: —

"The work moves along, not so fast as I planned, but still it moves. I am away behind in some of the farmwork. I did not get as much of a field ready as I proposed, but the rains stopped early and the ground is too hard to dig now. Nor did I complete the ditch at the west of the village, to act as a fence also, because the rains stopped too soon. The schoolhouse will be delayed because most of our lads will probably have to go to the coast to meet Mr. Sanders and bring in the new bell.

"Our regular services keep up well, even with the cold weather, and when the bell comes I hope we shall have more coming than we shall be able to seat. In the matter of our station services I am hoping for large increase from the near villages. Many are beginning to come irregularly, and others more regularly. Of course we must preach a long time as to the wind before the word will take strong hold. I believe that time is not far off for us."

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Marathi Mission.

THE WORK OF THE YEAR.

THE Annual Report of this mission fills a comely pamphlet of ninety-four pages, giving a great number of interesting items relating to the work of the mission. The fact is recalled that it is just eighty years since Gordon Hall and Samuel Newell arrived at Bombay. At that time there was little vernacular education, female education was wholly unknown, and there was not a Christian book or tract in any language of Western India. The change from that day to this is astonishing. The record of the past year is as follows: —

"The number of persons received to the churches on profession of faith is 194. Thirty-seven adults have been baptized, who, on account of distance from any local church, or for some other reason, have not been received to communion. This makes 231 added to our adult Christian community, which is a number considerably larger than we have ever received before in one year. The net gain of communicants is 167, making the total number at the end of the year, 2,520. There are 1,590 baptized children, making the whole number of baptized persons 4,208, which is 220 more than last year. Three new churches have been organized, making 38 in all. The contributions for the year have been Rs. 5,140, which is an increase of Rs. 567 upon last year. There are 343 native Christian agents of all grades, which is a gain of 25. There are 16 more schools, with 183 more pupils. There are eight more Sunday-schools reported, but there is a falling off of 422 in attendance. The whole number of pupils in the Sunday-schools is 4,369. On the whole, we feel thankful for so much evidence of prosperity and blessing, and it is with sad hearts that we are obliged to look forward to another year of *reductions*."

We should be glad to give many items from this report, did space allow. Mr. Harry G. Bissell, who returned to India last year after his course of education in the United States, writes of a tour made with his mother in the northern part of the district which is at present under her care. He visited places and scenes with which as a boy he was familiar, and he refers to the changes which had transpired during his twelve years of absence: —

"I was deeply impressed with the changed attitude of the people in these villages toward Christianity, and with their regard for those who come to preach the gospel to them. It all evidenced the faithful labors and love of my father, who had given himself to win them to his Lord. The high esteem in which he was held, and the deep affection for him, were disclosed in the remarks of all castes and classes, Christians and non-Christians. The helpers appeared to be interested in their work, and spoke hopefully of schools, churches, inquirers, and listeners. At Shendi, one evening, we had a service in the schoolhouse, for the encouragement of the church and those thinking of becoming Christians, on which occasion a woman who for some time had been thinking of taking the step, and had recently decided to do so, was baptized. It was the first time that I had administered the ordinance, and therefore it will always be in my thought as an occasion of unusual interest. Another event which was full of pleasure and promise was the formation of a new church at Pimpalgaw, December 16, 1892. The date, the number received, the visitors present, and the proceedings were items of interest, to be sure, but these were not the chief joy, either to those who were there or to our Lord. The fact that a new torch had been lighted in this dark land; that there were new witnesses to the truth in this land of false faiths; that Christ had taken up his abode in that village: these are the things which made the event important and full of promise. This was a little reaping, following many years of sowing. At Wadgaw, one Sunday afternoon, at a communion service of the church, Pastor Sayaji received four into church fellowship. In another village a Patil offered his front dooryard as a site for a temporary school, being willing to do all the work, and supply all the materials but the rafters, at a little cost, so urgent was he for a Christian school and teacher. He also promised room for the children of the low castes. Another Patil 'spoke in meeting' one evening, while I was talking to a goodly company of listeners in front of his house, saying in tones which showed deep emotion, 'Sahib, I am standing at the door of Christianity to-night;' and I asked one of the helpers to follow with an earnest prayer that he might have courage to cross the threshold at once. That tour was a most encouraging one to me, and it did much toward preparing me to enter any work in this land to which the mission may formally assign me. I am confident that all can see signs of God's presence in the work."

TRAINING SCHOOL FOR BIBLE-WOMEN.

This institution at Ahmednagar is now looking forward to an enlargement of its work. The Bible-women heretofore have done a good service, but there is need for more system in their preparation. Mr. Harding reports that these Bible-women are now visiting fifty families of the better classes in the city of Ahmednagar, and the call is clear for women who are better educated for the carrying on of this work. The new buildings for the Training School are nearly completed, and are well adapted for the purpose for which they are to be used. Mrs. Smith and Miss Nugent unite in a call for a suitable lady to aid in this enterprise, which is sure to develop into one of great importance. In writing of this call Mr. Harding says: "The lady who comes will have a hearty welcome from us all and will find a field of labor that an angel might covet."

ONE FORM OF PERSECUTION.

Mr. Harding, writing from Ahmednagar June 8, says: —

"The people of Wadale have just passed through a very trying experience. Many in that village are known to be favorable to the truth, and have for a long time given up some of the practices and customs of Hinduism. This has brought upon them ridicule from neighboring villages, and some degree of persecution. But the most serious attempt to injure them has just been made, and fortunately has failed of its object.

"Two months ago, at the very hour when Mr. and Mrs. Henry Fairbank were leaving that place, and while many of the people were following them some distance on the way, a cart started from Wadale, with a man of disreputable character, for a neighboring village, and before morning the man was found dead. He belonged to this neighboring village, and some persons there, of the baser sort, at once brought the charge of murder against several prominent men of Wadale, and they were arrested and imprisoned. The trial came off three days ago. False witnesses testified positively that they had seen the attack upon the murdered man, and last evening there was great anxiety lest there might be a miscarriage of justice.

"The two men appointed to listen to the trial and give their opinion as to the probabilities of the case both said they believed the prisoners were guilty of murder. The judge, however, reserved his decision till to-day, and after mature consideration he set aside the testimony and acquitted the accused. They, with ten or fifteen of their friends, came at once to our house to tell the good news. They felt that God had protected them and they seemed very grateful. We cannot but hope that this will be a new motive leading them on to a decided stand for Christ. They have the most friendly feelings toward those who have so long labored for them, and some of them seem near to the kingdom of heaven. The divine Spirit alone is able to lead them into the light and liberty of the gospel.

"Is not this a time when special prayer should be made that this community may speedily become in fact what the heathen in the neighborhood have in derision named it, 'Christian Wadale'? None from the higher castes in this village have as yet confessed Christ; but there is reason to hope that erelong a kind of mass movement will be inaugurated there which may be the beginning of a similar work in all that region."

Madura Mission.

THE WORK OF A MISSIONARY.

In response to a request for an account of his ordinary daily work, Mr. Perkins, of Arrupukottai, gives an abstract of his journal for the month of February last. According to this account, Mr. Perkins was at home, at the station, about a third of the time; the other two thirds he was traveling from village to village, holding meetings with the pastors, catechists, and people. In one place much time was consumed in adjusting a legal difficulty which had arisen. The following is an account of the way in which the Sunday is usually spent in Arrupukottai: —

"The first meeting of the day is the Christian Endeavor Society meeting with the Boys' Boarding School. Then the general church service in the town at 9.30 A.M., at which either I or the native pastor preaches. Sunday-school for the town people comes immediately after the church service. At 2 P.M. there is a prayer-meeting in the Girls' Boarding School. At 3.30 P.M. Sunday-school for both boarding schools on the compound, which is about one-half mile from the outskirts of the town. At 4.30 P.M. a Hindu boys' Sunday-school in the town, attended by about 115 Hindu (heathen) boys. At the same time, in another part of the town, is a Hindu girls' Sunday-school, attended by about thirty Hindu girls. At 5.30 is our evening service in the church, and the day closes with a service of song on the veranda of the bungalow.

"These meetings and Sunday-schools are superintended by my wife, my sister, the native pastor, and myself. We do not preach to the Hindus on Sunday, except to such as come to our Christian service, but give up Thursday evening for regular street preaching in the town. On that evening the pastor, several agents, and myself (when I am in Arrupukottai) go to a place in the centre of the town and sing and preach.

"In one village we visited this month a rich Hindu entertained us very hospitably, inviting our whole party to a feast, and afterward he and his people listened as we preached, showing scenes from the life of Christ by means of the sciopticon. The tents were moved three times, and we preached in about twenty-five villages. As you observe, it is not unlike the work of Him who went about the towns and villages of Palestine preaching the Kingdom of God."

A BRAHMAN "SAMUEL."

Mr. Wright, of Tirumangalam, gives the following interesting incident: —

"On Sunday, June 11, after the lesson, I was asking the boys what they expected to do when they came to be men. One of them said that he hoped to be a minister. When I asked him how long he had been thinking of this, he replied: 'I am dedicated to the Lord from my birth. That is why my name is Samuel.' This is a Brahman boy. His parents are members of the Church of England, but they are living here now and come to our church. The boy is a member of our Endeavor Society. I am glad that there are many Christian boys in India, but few of them are Brahmans, and still fewer are dedicated to the ministry.

"When I see the great temples here that have stood for scores, and some of them for hundreds of years; when I see the people flocking by thousands and tens of thousands yearly, and in some cases monthly, to the great feasts of these temples; when I learn how they are endowed and what large sums of money are spent for the maintenance of these temples, and how the people are wedded to their Hindu faiths, I feel like saying, with Paul, 'Who is sufficient for these things?' But when I see a Brahman boy, sitting among his fellows and saying with true Christian grace, 'I am dedicated to the Lord from my birth,' it does my heart good and I take courage."

North China Mission.

WOMAN'S WORK NEAR PEKING.

Miss Russell reports a recent trip made into the same region which she visited with Dr. Murdock last autumn, an account of which will be found in the *Herald* for March last, page 108.

"On this last tour," she says, "we visited in all fourteen villages. This time of the year the women are not very busy, and wherever we went the people came in large numbers. It was my first experience in going off alone with the Chinese. My cart was upset twice, and the mules ran away twice, so that did not give me very much courage. Once we were in the cart, and the second time had just got out. God in his goodness kept us from any harm, and I assure you we had thankful hearts.

"The day we reached Sha Ching, we did not get off the *k'ang* from noon till six at night, and after eating, the people came and did not leave till after ten in the evening. At one small village I counted over fifty people in the room with us, while many more were in the next room and standing outside the window. They listened as long as we had time to stay and urged our staying longer. None of the women can read, and I am going to send the two Bible-women down there to live for three months. They will not be together, but each in a village from which they can easily reach other near villages. They are all much delighted with the plan, and many of the outside women said: 'Then we can hear more about this true God. We are so stupid and never having heard before we cannot take it in all at once.'

"You would have enjoyed the Sunday services. There were some forty or fifty men and women, not all church members. They came early from the other villages, and we had a day of services. It made my heart ache so to hear the old women say: 'Oh! if I had heard earlier, when I was younger, but now I am too old.' Others made our hearts glad by saying, 'I do so love to hear of this God of love.' Buddhism has nothing of love for them. Their lives are so narrow that, as a rule, they are long in coming to realize there is anything better in life for them. We hope much from the work of the Bible-women in that region.

"Pastor Hung's wife has opened a little school for girls in their village. They knew I was on the way, and so when the cart came in sight they all came out to meet me, followed by a lot of women and children. It was very easy to pick out the schoolchildren, for they all had clean faces and well-combed hair; while the others looked as though it had been weeks since they had seen water. These little girls are all from heathen families, and I am certain the school will be a power for good in the place. The people are all interested in it, and many of the mothers are now very friendly. One dear little girl, seven years old, is teaching her father to read. She takes her book home at night and teaches him all the characters she has learned that day. He expressed much pleasure at what the school was doing for the children. The pastor's wife was an old Bridgman School girl, and so you see Bridgman School is reaching out in its influence to the country stations.

"Our Christians do need the prayers of the church at home so much. Many of them are all alone in some village, and the temptations are great and they are so weak. God grant that the Christian people of America may be much in prayer for China this year!"

A BUSY TIME.

Dr. Wagner, writing from Lin Ching, May 30, says: —

"The busiest and most anxious time of the year with us has just been passed without anything happening to disturb the peace of our little community. This time is that of the Fourth Moon Fair, when the city is crowded by deputations from the surrounding country within a radius of fifty to 100 miles.

"As we have no room large enough to accommodate the thousands that daily visit our compound, our front court is converted into a reception-room, with a canvas awning for a roof. Ever since this station was started there has been but a single clerical missionary on the ground for most of the time; and this year, for the second time, there has been *no* clerical missionary in charge at this most important time for seed-sowing, namely, the Fourth Moon Fair. Last year, on account of the smallness of our working force, we had no representative at the annual meeting of the mission, and this year Mr. Chapin left the work with great reluctance to attend mission meeting. Pang-chuang kindly sent to our assistance one helper and five church members, who were with us for a week. From eight o'clock in the morning till six in the evening our native force was busy preaching and selling tracts. During the fair 3,211 tracts were sold for over thirty-five *tiao*, ($11 in gold). We believe that this wide distribution of Christian tracts will bear some fruit in the future.

"At the fair a year ago a man by the name of Li bought a New Testament. This year he wanted an Old Testament. He had read the New Testament through and seemed to have a fair idea of its contents. Another inquirer by the name of Tuan has become greatly interested in the gospel during the fair and wishes to be admitted into the church."

ITEMS.

Of June 4, at Tientsin, Mr. Stanley says: —

"Last Sunday was a sort of 'red letter day' for us, not for the large number received to the church, but for the number of parts and parties connected with our morning service. After the introductory exercises, one man took the pledge of service to Christ, and was received as a probationer. Then two little girls, children of a member of long standing, were consecrated in baptism by their parents; then one man accepted the creed and covenant and was baptized 'into the name of the Father, the Son, and the Holy Ghost' and received into the church. Licentiate and helper Kao Wen Lin, of Tung-cho, then offered prayer, and preached a good sermon from Matt. 6 : 33, well suited to the occasion. Following all, the communion was administered by Dr. Porter, of Pang Chia Chuang. It was an impressive and helpful service throughout, and has done us all good."

From Peking, Mr. Ament, writing May 25, says: —

"All are of one opinion that the time has come for a forward move in the capital of this great empire. The London Mission is making extensive enlargements and improvements in the east city, about a mile distant from us. To the north is our chapel, in the most aristocratic part of the city, with a growing constituency of reliable men and women. The little memorial school flourishes. Sir Robert Hart sent us $100, and other friends gave various sums, so that we have a good nucleus toward purchasing premises for the school itself. Work for women has taken a great impulse therefrom, and the number of women more than fills our cramped quarters in the old chapel."

SIX YEARS' GROWTH.

Rev. Arthur H. Smith, on leaving Pang-chuang for a furlough in the United States, rendered necessary on account of the state of his health, reviews the six years since he arrived at that station on his return in 1887. The greatest expansion during these years has been in the line of woman's work. An important advance is noted also in the matter of teaching and learning. At the earlier period not three in fifty could read; now there are hundreds who have learned to read. Christian literature has been diffused widely. The hospital and dispensary have become most efficient auxiliaries in the evangelistic work; the helpers now find the daily clinic and the hospital wards the best openings for teaching and preaching. There are four schools in the place of two; but the greatest advance in the educational line has been in the better foundations on which the schools are established, a fixed tuition being charged and the people having learned that the education of their children is to cost them something, and not to be a free gift. As to other matters, we quote from Mr. Smith's letter: —

"The number of out-stations has doubled within six years, though many openings from which we hoped much have not developed anything. Many test cases of persecution have arisen, dragged through a weary course, and have at length all been settled, and in every case in such a way as to increase our influence.

"Within the past year the Roman Catholics have been active in our districts, adding villages beyond all count and creating intense excitement. Fifteen years ago, when this first began, we were much disturbed by their zeal in picking up our excommunicated sheep. But their ways are not ours. They rely largely on secular prestige. The 'fathers' curry favor with the local magistrates, and see their clients through, right or wrong. It is probable that nine out of ten join the Roman Catholics either for the greater security in lawsuits, or following blindly those who do so. Many fall away as soon as their end is gained. In any case Roman Catholicism is a great advance on polytheism, and their success makes it easier for us, though our methods and aims are so diverse that the ignorant Chinese find no difficulty in distinguishing between us.

"We have far from achieved our ideal in contributions from native church members, but my impression is that the amounts paid are much more than six-fold greater than six years ago. The total sum is larger than at any other station. We have not received as many to membership as we expected, but we have a large number 'on probation,' and there are continual additions to this class. It is a common and true observation that the probationers now are far in advance of members admitted ten years ago. All the floating and most of the unsatisfactory members have been dropped, and we are trying to make the roll represent realities. Among these 300 or 400 men and women are many of mature and tried Christian character, on whom we can depend, and who do not fail us. We have no failures of character on the part of native helpers, and have had none for five years. Many of the women do faithful, patient, and successful work, which would do credit to deaconesses in a Christian land, and yet we know that in the first generation out of heathenism the best results are not to be expected. In the second generation, now coming forward, we see a mighty advance. Self-support, paid-for schools, unbound feet, and native ministers will be found in this generation. Enough has been accomplished to show what can be done, and the far larger results which other missions have been privileged to see in other parts of our province make it evident that great things are before us. The willingness to hear and the absence of active opposition are significant facts all over our field. The first stage of effort has passed, and we have now entered upon the second."

Notes from the Wide Field.

SIAM.

THE war cloud which has hung over Siam imperiled interests most precious to American Christians. Since 1847 our Presbyterian brethren have steadily carried on a mission there, which after many discouragements has recently made cheering progress. Their Laos Mission, begun in 1867, in that small kingdom north of Siam and tributary to it, has been especially prosperous. In Siam they have twenty-two American missionaries, including wives, seven churches with 308 communicants, and thirteen schools with 413 pupils. The Laos Mission has twenty-five missionaries, eight churches with 1,370 members, of whom 299 were added last year, and six schools with 333 pupils. In view of the singular encouragements and attractions of this work and the wonderful readiness of new tribes to receive the gospel, an urgent appeal for more energetic aid was made to the church at home, just before the breaking out of the present hostilities between France and Siam.

The Siamese Mission stations are these: at Bangkok the capital city, of about 400,000 inhabitants, on the River Meinam, twenty-five miles from its mouth; at Petchaburee, on the western side of the Gulf of Siam, and at Ratburee. The Laos stations are at Chieng-mai, 500 miles north of Bangkok, at Lakawn, seventy-miles southeast from Chieng-mai, and at Lapoon. Siam, in Farther India, lying between Burma and Annam, otherwise called Cochin China, has a territory about four times as large as the State of New York, and a population reckoned in 1883 at some 6,000,000. The name Siam is from a Sanskrit word meaning *the brown race*. The natives do not use it, for their name is Müang Ti, the country of the free; though they also frequently call it "the country of the white elephant," in spite of the fact that there is really no such animal. The lightest colored elephant is of a dull yellowish brown. Polygamy is universal among the upper classes. Buddhism is the national religion and the land is full of idols, images of Buddha, made of all sorts of materials and of all sizes, from a finger's length to those of colossal magnitude. In one temple there are more than 14,000 idols, worshiped with offerings of incense, fruit, and flowers. In Bangkok alone there are 10,000 yellow-robed, lazy priests, and throughout the kingdom millions are annually expended for their support. The reigning king is an absolute monarch and has been somewhat enlightened by the teaching of missionaries and by contact with the outside world. He has encouraged the education of both sexes, and there has been considerable progress in the civilization of the country.

PERSIA.

A MARTYR. — About a year since, Mizra Ibrahim, a convert from Islam, was arrested at Ooroomiah, and after making a bold confession of his faith in Christ was put in prison, where he has remained for twelve months. In April last he began to speak to some of his fellow-prisoners of Christ. They beat him unmercifully and, holding him by the throat, demanded of him: "Is Ali true, or Jesus?" He replied: "Jesus, though you kill me." His injuries were so severe that death ensued on May 14. Before his death he said: "All is well. Tell the church to pray for me, and commend me to Jesus." The courage and faith of this man have made a deep impression upon the people.

THE BABIS. — *The Church Missionary Intelligencer* prints the journal of Rev. Mr. Stileman, who had spent a week among the Babis of Persia. This Mohammedan sect has been bitterly persecuted by other Mohammedans because it gives more honor to Christ than is common throughout the Moslem world. There is also, it seems, a sect of the Babis called the Behais, of which there are hundreds of adherents in Najifabad and many thousands in Persia. The particular doctrine of these Behais is that Jesus Christ came again to earth some fifty years ago in the person of Beha. Little is told of this man whom they follow beyond the account of his birth and of his death. He had heard the Gospels and accepted the Word of God as a true revelation, though interpreting it very singularly in some points. His followers are ready to follow the teachings of the Bible as far as they are taught them. They seem humble and sincere, and they have endured bravely a vast amount of persecution because of their faith. Hundreds have been put to death in various parts of Persia, yet not one of the Behais has abjured his faith.

INDIA.

A REMARKABLE MOVEMENT. — In our last number reference was made to the turning of some whole villages in India toward the Christian faith, and *The London Chronicle* for July reports another instance, at the village of Jamadevipeta, near Vizagapatam. The origin of the movement was over thirty years ago, when a native preacher met a Sepoy and told him the story of the gospel. This Sepoy, after service in the army, took his pension and returned to Jamadevipeta, his native village, and began to talk about Christ. One young man was much influenced. Two years ago when a catechist was preaching in a neighboring town, this man bought a New Testament and with others came to the mission premises at Vizagapatam to learn more of Christianity. Returning to their village they were visited by the missionary, Mr. Thomas. The movement had evidently taken great hold upon the people, and in February last a service was held at which fifteen adults were baptized. The people of the village crowded to the Christian assemblies to join in singing hymns. While there are some forms of opposition to the movement, it seems to have taken a deep hold upon the whole community.

A DEGRADING FESTIVAL. — Accounts of the religious festivals in India are quite common, especially those connected with the processions in which the car of some god is dragged around a town in triumph. In connection with an account of such a procession in the town of Kaderi, in which the car drawing was accompanied with the usual exercises, the missionary who witnessed the scene describes two or three incidents: "In one place eight or ten men engaged in a wild sort of dance, almost like a game of 'follow-my-leader,' shouting and gesticulating. Every now and then an attendant who followed them spread a long strip of cloth on the ground, and placed upon it some greasy lumps of plantain and cocoanut, when down they all went, and ate up the stuff with their mouths, like so many dogs. One 'very holy man,' dressed in a dirty sort of nightgown, and with his hair rolled up in a matted mass over his forehead, walked slowly down the street, attended by an immense crowd, some of whom fell before him and embraced his feet. He keeps his fingers in his ears, and will neither listen to anything nor speak to anybody. I shook him roughly by the arm, and asked him what he was doing. He took his fingers from his ears for a moment, smiled an inane smile, and then went on as before. His devotion is supposed to be something miraculous. One favorite device among the begging class seemed to be to lay a child full length in the road, and bury its face in mud — a spectacle of misery which does not fail to draw contributions of coin and grain from the pitying crowd."

THE ZENANA BIBLE AND MEDICAL MISSION. — This is the society in England with which the Misses Leitch, formerly connected with the Ceylon Mission of the American Board, are now laboring. Its office is at 2 Adelphi Terrace, London. 'The society is now making a special effort to add twenty additional missionaries to its staff. Fourteen have already been accepted and are expected to go out in the early autumn, of whom two are fully qualified lady doctors and two trained nurses. Others are being trained, six of whom are studying medicine. A site has been secured on which to build a hospital at Patna, which will be commenced without delay. Besides reinforcing the staff at some of our older stations, the new missionaries who are going out this year will enable the society to open up work in four new districts. Two of these are occupied by American missionaries who have asked for ladies to help in the work amongst the women and girls, namely, Kusur, near Lahore, in North India, in connection with the American Presbyterian Mission; and at Jaffna, in Ceylon, a medical mission for women is to be commenced. One of the lady doctors and one of the nurses are to go there. From other places most urgent calls have been received to which the committee are anxious to respond as quickly as possible.

CHINA.

CHANGES ON THE YELLOW RIVER. — This river has by its frequent overflows wrought such desolation that it has received the name of "China's sorrow." It has been a marvel that the people have remained on the banks of the treacherous stream where an overflow which would bring utter destruction might come at any day, and seemed sure to come sooner or later. Rev. Mr. Hamilton, of Chinanfu, in *The Church at Home and Abroad*, reports that the government is at last doing something practical for the relief of the people. "The Chinese government has heard the voice of Providence bidding the people get out of that land, for it is accursed, and are helping them to obey the call. Just yesterday I heard that the imperial government had granted something over two hundred thousand dollars ($200,000) to assist in the removal of one of the doomed cities to a better site. The provincial governor has, during the past year, transferred to 339 new villages some 32,000 families. The new villages are from one to fifteen miles distant from the old homestead. It is of interest to note that these calamities are opening the hearts of this people to the gospel. They are welcoming our schools, and last Sabbath I had the pleasure of baptizing a man of much promise from this flooded region."

TERRIBLE PERSECUTION. — Rev. Mr. Ross, of the London Missionary Society, reports that in his district, Huz-An, a most terrible persecution recently broke out in connection with idolatrous plays, resulting in the death of one woman, serious injuries to two preachers and two deacons, and also to six or seven other Christians. Mr. Ross himself was struck by stones while facing an angry mob, but not hurt seriously. Appealing to the Consul, every effort was made to secure the property of the Christians, but Mr. Ross says: "The Chinese officials are absolutely in the hands of the *literati*, who are secretly plotting the destruction of property and punishment of the Christians." The local authorities appear utterly incompetent to deal with the mob, and placards vilifying the foreigners have been posted over the city calling on the 3,000 or 4,000 scholars to exterminate the "ocean devils."

AFRICA.

KHAMA'S TOWN. — An inspiriting report comes from Phalapye, the new town where the Christian chieftain Khama has established himself and his people. It seems that the chief and his followers have been impressed with the duty of giving the gospel which they have received to others, and they had planned to coöperate in a mission to Lake Ngami in April. A public meeting was held in reference to the matter, chief Khama presiding, making a very effective speech; missionaries and natives took part in the service, and the church at Phalapye contributed a wagon and oxen and three men. On the following Sunday a number of people who have been waiting a long time for reception into the church were welcomed, no less than sixty being received into church fellowship. Khama and his people are greatly cheered with the progress of the work amongst them, and their attitude in respect to the advance movement toward the lake is very cheering to the missionaries.

BANTU THEOLOGY. — Dr. R. H. Nassau presents in *The Church at Home and Abroad* an interesting article on Bantu theology, in which he maintains strenuously that the Bantu tribes do all believe in the existence of God, notwithstanding the fact that many of their forms of expression might throw doubt on the statement. But practically they do not think of him or worship him. If asked why they do not worship God, their answer is: "Yes; he made us; but having made us, he abandoned us — does not care for us. Why should we care for him? he does not help us. It is the spirits who can harm, whom we fear and worship and for whom we care." This leads to their universal belief in spirits. All the air is peopled with these spiritual beings; some of them are the souls of the departed, and all of them have human passions. Their aid is to be sought, their hatred avoided. The religion of the Bantus, if it can be called a religion, is to placate these spirits.

THE RAILWAY TO VICTORIA NYANZA. — A report of the survey made for the Mombasa–Victoria Railway has been presented to the British Parliament. The report treats not only upon the possible routes and the engineering difficulties, but also upon the relation of the proposed railway to commerce and the slave-trade. The estimated length of the road is 657 miles, the cost being at an average of $17,000 per mile, making the total cost in the vicinity of $11,000,000. The report makes an elaborate estimate as to the probable amount of exports and imports and passenger traffic, and concludes that, at the outside, the road would be able nearly to pay its working expenses. It is anticipated that it would so develop commerce as soon to make it remunerative. At any rate the road seems to be a necessity connected with the British occupation of Uganda, and the expenditure of $11,000,000 will not prevent Great Britain from making fast its hold upon this magnificent region of Central Africa.

WESLEYAN MISSION IN THE TRANSVAAL. — This mission has been most successful. The growth within the past eight years, from 1884 to 1892, according to Rev. Owen Watkins, who has recently visited this mission, has been most remarkable. Within these eight years the native agents have increased from 97 to 538; the membership from 774 to 3,539; the attendance at public worship from 11,254 to 25,308. The increase in membership during the past year was 409.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

That He whose is the silver and the gold may incline the hearts of his people, so that, mindful of their stewardship, they may give of what has been given them for the pressing needs of the work in foreign lands. (See pages 345 and 357.)

ARRIVALS IN THE UNITED STATES.

July 5. At San Francisco, Rev. Corliss W. Lay and wife, of the Marathi Mission, their return having been rendered necessary on account of the state of Mrs. Lay's health.

July 22. At New York, Rev. I. F. Pettibone, D.D., of the Western Turkey Mission.

DEPARTURES.

July 29. From New York, Rev. Edward Fairbank and wife, and Rev. Harvey M. Lawson and wife, to join the Marathi Mission; also, Rev. S. V. Karmarkar and wife, who, after four years in the United States, return to labor in connection with the Marathi Mission.

August 5. From Boston, Miss Grace H. Knapp, daughter of Rev. George C. Knapp, of Bitlis, to join her parents in the Eastern Turkey Mission; also, Miss Frances C. Gage and Miss Martha A. King, both of Minnesota, to join the Western Turkey Mission at Marsovan.

August 12. From Boston, Rev. Charles S. Vaughan and wife, and Miss Ella Samson, to join the Madura Mission.

August 12. From New York, Rev. Richard C. Hastings and wife, to rejoin the Ceylon Mission; also, Miss Hattie A. Houston, formerly of the Madura Mission, now going to Ceylon. Mr. J. Lindsay Best goes by the same steamer, to be connected with Jaffna College.

ARRIVALS AT STATION.

June —. At Amanzimtote, Natal, Mr. and Mrs. George B. Cowles, Jr.

MARRIAGES.

June 14. At Esidumbini, Natal, by Rev. H. D. Goodenough, William L. Thompson, M.D., to Miss Mary E. McCornack.

June 15. At Foochow, Hardman N. Kinnear, M.D., of the Foochow Mission, to Miss Ella Johnson, formerly of the Methodist Episcopal Mission at Foochow.

DEATHS.

July 26. At Lyons, Mich., Mrs. Henrietta S. Smith, widow of the late Rev. Dr. Eli Smith, of Syria. Mrs. Smith was born at Northampton, Mass., September 15, 1816, and was married to Dr. Smith in October, 1846, arriving with her husband in Beirut, January 12, 1847. She greatly assisted her husband in his scholarly work of translating the Scriptures into Arabic. Dr. Smith, after his eminent services in the missionary field, died January 11, 1857, and Mrs. Smith returned to the United States the same year, and has resided with her children in this country.

July 24. At Hyde Park, Mass., Mrs. Elizabeth G., wife of Mr. George C. Hurter, formerly of the Syrian Mission of the American Board. Mrs. Hurter was born in Truro, Mass., July 28, 1814, and joined the Syrian Mission in 1841; her husband having charge of the Arabic printing establishment at Beirut.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Work of the year in the Marathi Mission. (Page 368.)
2. Persecution at Wadale. (Page 370.)
3. The nationalistic spirit in Japan, with questions before the mission. (Pages 364 and 360.)
4. Evangelistic work in the province of Echigo. (Page 365.)
5. Items from West Africa. (Page 367.)
6. Woman's work near Peking. (Page 371.)
7. Six years at Pang-chuang. (Page 373.)
8. Gemerek and its preachers. (Page 383.)

Donations Received in July.

MAINE.

Beddington, Cong. ch. and so.	2 25	
Brewer, 1st Cong. ch. and so.	11 00	
Bremen, John S. Fiske,	2 00	
Brownville, Cong. ch. and so.	10 00	
Cumberland Centre, Silas M. Rideout (with an elegant inlaid box),	5 05	
Falmouth, 1st Cong. ch. and so.	13 00	
Hampden, Cong. ch. and so.	5 67	
Houlton, Cong. ch. and so., for native helper, Madura,	51 00	
Island Falls, Cong. ch. and so.	7 00	
Machias, Centre-st. Cong. ch.	5 20	
Patten, Cong. ch. and so.	5 00	
South Paris, Cong. ch. and so.	8 37	
Wells, B. Maxwell,	20 00	
W. Falmouth, 2d Cong. ch. and so.	14 00	
Winthrop, Cong. ch. and so.	20 00	
Windham, Cong. ch. and so.	4 74	
York, 1st Cong. ch. and so.	8 30	192 58
Legacies. — Sidney, Rev. H. S. Loring, by D. Driscoll and C. L. Andrews, Ex's.		200 00
		392 58

NEW HAMPSHIRE.

Amherst, A friend,	3 00	
Concord, N. F. Carter,	10 00	
Exeter, 1st Cong. ch. and so.	100 42	
Exeter, 1st Cong. ch. and so., add'l,	2 00	
Francestown, M. C. Willard,	100 00	
Hampstead, Cong. ch. and so.	13 00	
Hollis, Cong. ch. and so.	25 40	
Hooksett, Union ch.	13 00	
Keene, 1st Cong. ch. and so.	50 00	
Manchester, So. Main-st. Cong. ch. and so.	20 75	
Orford, Cong. ch. and so.	16 65	
Orfordville, Cong. ch. and so.	4 75	
Piermont, W. A. C. Converse and wife,	10 50	
Sanbornton, Mission Band of Cong. ch.	10 39	
Warner, Cong. ch. and so.	14 00	393 86
Legacies. — Acworth, Azel H. Church, by J. H. Dickey, Ex'r,	63 82	
Greenville, Mrs. Mary A. Merriam, by Rev. Geo. F. Merriam, Ex'r,	100 00	
Swanzey, Mrs. E. A. F. Milliken, by C. E. Milliken, Ex'r,	50 00	
Temple, Warren Keyes, by Isaiah Wheeler, Trustee,	1,420 00	
Walpole, Rev. Thos. Bellows, add'l,	135 00	1,768 82
		2,162 68

VERMONT.

Bennington, Green Box Bank Co., 2d Cong. ch., with other dona., to const. PARK VALENTINE PERKINS, H. M.	25 00	
Berlin, Cong. ch. and so.	23 21	
Brattleboro, Centre Cong. ch. and so., m. c.	26 73	
Brandon, Cong. ch. and so.	8 40	
Burlington, College-st. Cong. ch. and so.	63 82	
Cambridge, Mrs. Charlotte Safford,	50 00	
Holland, Cong. ch. and so.	8 00	
Ludlow, Cong. ch. and so.	15 12	
McIndoes Falls, Cong. ch. and so.	18 00	
Montpelier, Bethany Cong. ch. and so.	50 81	
Newport, 1st Cong. ch. and so.	23 60	
North Bennington, Cong. ch. and so.	53 42	
North Craftsbury, Cong. ch. and so.	13 33	
Pawlet, 1st Cong. ch. and so.	6 00	
Rutland, Cong. ch. and so.	100 00	
St. Johnsbury, Franklin Fairbanks,	250 00	
Shoreham, Cong. ch. and so.	20 05	
Underhill, Cong. ch. and so.	6 50	
——, A widow,	10 00	771 99
Legacies. — West Townshend, Levi Jarvis Boynton, by O. R. Garfield, Ex'r,		6,352 97
		7,124 96

MASSACHUSETTS.

Amherst, 1st Cong. ch. and so.	100 00
Ashburnham, 1st Cong. ch. and so.	16 40
Bedford, Cong. ch. and so., add'l,	5 00
Bernardston, Cong. ch. and so.	10 30
Billerica, Cong. ch. and so.	27 08
Boston, Union ch., 162.84; Eliot ch. (Roxbury), 104.18; 2d ch. (Dorchester), 95.60; Mt. Vernon ch., 35; A friend (Dorchester), for educa. work in Spain, 5,	402 62
Brookfield, Cong. ch. and so.	12 84
Brookline, Harvard Cong. ch. and so.	370 26
Cambridge, No.-ave. Cong. ch. and so.	513 66
Cambridgeport, Pilgrim Cong. ch. and so.	36 16
Campello, South Cong. ch. and so.	100 00
Deerfield, Cong. ch., by a friend,	15 00
Essex, Cong. ch. and so.	45 00
Foxboro, Cong. ch. and so.	32 70
Framingham, Plymouth ch., of which 5 is for Africa,	105 00
Georgetown, Memorial ch.	27 95
Gloucester, Trinity Cong. ch.	50 00
Granby, A friend,	25 00
Haydenville, Cong. ch. and so.	15 00
Hinsdale, Cong. ch. and so.	49 45
Housatonic, Cong. ch. and so.	80 70
Hubbardston, Cong. ch. and so.	15 00
Huntington, 2d Cong. ch.	11 25
Ipswich, South Cong. ch. and so.	130 00
Lakeville, Precinct Cong. ch. and so.	65 00
Linden, Mrs. S. A. D.	5 00
Longmeadow, Gentlemen's Benev. Ass'n, 4.02; Rev. C. Peabody, 50,	54 02
Lowell, Pawtucket Cong. ch. and so.	23 00
Malden, 1st Cong. ch. and so.	86 15
Mattapoisett, Mrs. P. G. Hubbard,	5 00
Medfield, 2d Cong. ch. and so.	36 48
Medford, Union Cong. ch. and so.	4 22
Methuen, 1st Cong. ch., add'l,	10 00
Middleton, Cong. ch. and so.	3 00
Monson, Cong. ch. and so.	19 52
New Marlboro, Cong. ch. and so., for Madura,	3 50
Newton, Eliot ch., towards salary of Rev. G. M. Rowland, Tottori, Japan,	346 00
Newton Centre, Rev. J. L. Maile, towards support of Mr. and Mrs. Bunker,	5 00
Newton Highlands, C., for special needs,	100 00
Norfolk County, C. B. M.	100 00
Northampton, 1st Cong. ch. and so.	215 11
North Brookfield, 1st Cong ch. and so.	45 40
Northfield, Trin. Cong. ch., 80; Rev. M. H. Wells, 10,	90 00
Oxford, Cong. ch. and so.	88 98
Paxton, Cong. ch. and so.	8 93
Pittsfield, 1st Cong. ch. and so.	25 00
Randolph, 1st Cong. ch. and so.	94 24
Reading, Cong. ch. and so.	10 00
Sandisfield, Cong. ch., for Madura,	3 50
Shutesbury, A friend,	25 00
South Walpole, Missionary,	3 00
Springfield, Memorial ch., 116.32; Y. P. S. C. E. of do., for Volunteer fund, 25; 1st Cong. ch., 50; North Cong. ch., 50; Mrs. A. C. Hunt, 10,	251 32
Stockbridge, Mrs. William Fuller,	10 00
Taunton, Rev. S. H. and J. R. Emery,	10 00
Walpole, Cong. ch. and so.	33 00
Waquoit, Cong. ch. and so.	15 70
Wareham, 1st Cong. ch.	17 50
Wellesley Hills, Cong. ch. and so.	59 68
West Boxford, Cong. ch. and so.	8 19
Westfield, 1st Cong. ch. and so.	6 00
Westford, Union Cong. ch., to const. Rev. A. A. BICKFORD, H. M.	50 00
West Somerville, Cong. ch. and so.	6 58
Williamsburg, Cong. ch. and so.	35 00

Wilkinsonville, Miss Carrie W. Hill, for Western Turkey Mission and to const. Rev. G. W. Hinckley, H.M.	50 00	
Worcester, Piedmont ch., 35; Cent-a-Day Band, Union ch., 6.69; Rev. Henry T. Cheever, to const. Rev. Frank Buffington Vrooman, H. M., 100,	141 69	
——, A friend,	5 00	4,371 08
Legacies. — Boston, Mrs. Betsey R. Lang, by L. S. Ward, Trustee,	75 00	
Southfield, Edward S. Canfield, by Mrs. Olive L. Canfield, Ex'x,	500 00	575 00
		4,946 08

RHODE ISLAND.

Central Falls, Two Cents a Week Fund, Cong. ch., for No. China,	14 50	
East Greenwich, James L. Roomian,	1 00	
Newport, United Cong. ch., Rev. Thatcher Thayer, D.D., to const. William P. Buffum, H. M.	100 00	
Pawtucket, Cong. ch.	200 00	
Providence, Mrs. Phebe W. Angell, 15; Pilgrim ch., 20; Union ch., to const. Amelia B. McAuslan, John E. Troup, Jane Troup, Adeline M. T. Sprague, Mary Grace Leonard, H. M., 500,	535 00	850 50

CONNECTICUT.

Barkhamsted, Cong. ch. and so.	4 10	
Berlin, Junior Y. P. S. C. E., Cong. ch., for Bibles for heathen children,	1 84	
Branford, Cong. ch. and so.	34 67	
Bristol, Cong. ch. and so., 100; Mrs. Ellen L. Peck, 80,	180 00	
Canaan, Pilgrim ch.	26 99	
Collinsville, Cong. ch. and so.	22 00	
Danielsonville, Westfield Cong. ch. and so., 24.05; Mrs. S. B. Winter, 5,	29 05	
East Haddam, A friend,	5 00	
East Lyme, Cong. ch. and so.	7 00	
Farmington, Dea. Hawley, of 1st Cong. ch., toward salary Rev. Geo. P. Knapp,	100 00	
Groton, 1st Cong. ch. and so.	39 00	
Hartford, 1st Cong. ch. and so.	341 66	
Harwinton, Cong. ch. and so.	6 50	
Kensington, Miss F. A. Robbins,	10 00	
Madison, Cong. ch. and so.	15 33	
Marlborough, Y. P. S. C. E., for Chinese Mission,	1 50	
Meriden, Centre ch.	50 00	
Middletown, 1st Cong. ch. and so.	135 06	
Millington, Cong. ch. and so.	2 25	
Milton, Cong. ch. and so.	10 00	
New London, 1st Church of Christ, of which 1.50 is from two Chinamen for So. China, 112.57; do., Monthly Concert, 12.30,	124 87	
New London Co., Friends,	400 00	
New Milford, Friends,	15 00	
Norfolk, Cong. ch. and so.	416 55	
Old Saybrook, Cong. ch. and so.	38 38	
Preston City, 1st Cong. ch. and so.	14 50	
Southport, Cong. ch., to const. Miss Clara A. Osborne, H. M.	118 86	
Stamford, E. Roberts, for the work in Africa.	10 00	
Stonington, 1st Cong. ch.	10 00	
Suffield, Cong. ch. and so.	57 39	
Thomaston, Swedish Cong. ch.	10 00	
Wallingford, Cong. ch. and so.	30 00	
West Hartford, Mrs. E. W. Morris,	14 00	
West Stafford, Cong. ch. and so.	5 00	
Windham, Cong. ch. and so.	16 62	
Windsor, 1st Cong. ch. and so.	237 50	
Woodstock, 1st Cong. ch. and so.	39 28	
——, A friend in Conn.	100 00	2,679 90
Legacies. — Avon, Nathan L. Case, by Lucy R. Alford, Ex'x,	100 00	
West Hartford, Mary Talcott, by Eliza S. Talcott, Adm'x,	1,000 00	1,100 00
		3,779 90

NEW YORK.

Brooklyn, Cen. Cong. Sab. sch., for Bible readers, Madura,	36 00	
Buste, Eli Curtiss,	5 00	
De Peyster, Cong. ch.	8 25	
East Aurora, Rev. C. Boynton,	4 00	
Ellington, Cong. ch. and so.	6 00	
Hoosick Falls, Benj. V. Quackenbush,	110 00	
New Haven, Cong. ch.	41 00	
New York, W. C. C., 6; D. Willis James, 5,000; Pilgrim Cong. Sab. sch., 2d quarter's salary of Mrs. T. B. Scott, Ceylon, 150,	5,156 00	
Northville, Women's Home Miss. Soc.	5 00	
Perry Centre, Cong. ch.	20 09	
Randolph, Cong. ch.	7 00	
Sanborn, Abigail Peck,	5 00	
Syracuse, Plymouth Cong. ch., of which 20 for native preacher, Madura,	27 00	
Wading River, Cong. ch.	25 00	5,455 34
Legacies. — Pitcher, James B. Packer, by A. B. Packer, Ex'x,		950 00
		6,405 34

PENNSYLVANIA.

Allegheny, F. E. Young, 1; M. E. Young, 1; S. M. Young, 1; Mrs. S. M. Young, 1,	4 00	
Jeffersonville, Mr. and Mrs. F. Whiting,	50 00	54 00

NEW JERSEY.

West Hoboken, Alex. Smith,	5 00	
Woodbridge, 1st Cong. ch.	31 50	36 50

MARYLAND

——, A friend,		500 00

FLORIDA.

Macclenny, A. A. Stevens,	3 00	
Philips, Rev. W. E. Mather, of which 5 for work of Dr. Atwood, and 5 for work at Kwojelin, Micronesia,	10 00	13 00

OHIO.

Cincinnati, Walnut Hills Cong. ch.	49 66	
Cleveland, Union Cong. ch., 9.80; Madison-ave. Cong. ch., Mr. Betts, 5; Rev. John G. Hall, D.D., 5,	19 80	
Kirtland, Cong. ch., add'l,	1 00	
Lexington, Cong. ch.	10 35	
Marietta, Mary B. Dimond,	100 00	
Oberlin, 1st Cong. ch., 76.25; 2d Cong. ch., 79.48,	155 73	
Strongsville, 1st Cong. ch.	10 00	
Thompson, Cong. ch.	6 00	
West Andover, Rev. U. C. Bosworth and wife,	2 00	354 54

MISSOURI.

St. Joseph, Tabernacle Cong. ch.		45 41

ILLINOIS.

Batavia, 1st Cong. ch.	50 09	
Chicago, U. P. Cong. ch. (bal. exp. An. Meeting),	24 25	
Earlville, J. A. D.	25 00	
Evanston, 1st Cong. ch.	50 00	
Galesburg, Mrs. E. T. Parker,	10 00	
Healey, 1st Cong. ch.	15 29	
Moline, 1st Cong. ch.	105 20	
Oglesby, Union ch.	6 82	
Plainfield, Cong. ch.	17 00	
Savanna, Fanny Olds,	5 00	308 65

MICHIGAN.

Ann Arbor, 1st Cong. ch.	130 50	
Bensonia, Cong. ch.	20 68	
Olivet, Cong. ch.	23 46	
Watervliet, Plymouth Cong. ch.	38 00	
——, A friend,	50 00	262 64

WISCONSIN.

Clinton, Cong. ch.	12 00	
Delavan, Cong. ch.	38 00	
Glenbeulah, J. H. Austin,	10 00	
Lake Geneva, 1st Cong. ch.	17 00	
Menomonie, 1st Cong. ch.	14 85	
Racine, Mrs. Canfield Smith, and Marsh, 100; A friend, 8,	108 00	
Whitewater, 1st Cong. ch.	15 00	214 85

IOWA.

Avoca, German Cong. ch.	4 00	
Bassett, Cong. ch.	1 80	
Big Rock, Cong. ch.	10 00	
Ionia, Cong. ch.	4 48	
Manson, Cong. ch.	4 20	
Reinbeck, Cong. ch.	24 97	
Toledo, Cong. ch.	23 01	
Waterloo, Cong. ch.	50 25	122 71
Legacies — Des Moines, Mrs. Harriet L. Rollins, add'l,	39 43	
Davenport, M. N. Cornelius, by Wm. Cornelius, Adm'r,	100 00	139 43
		262 14

MINNESOTA.

Benson, Pilgrim Cong. ch.	70	
Edgerton, Cong. ch.	2 00	
Faribault, Cong. ch.	55 21	
Freeborn, Cong. ch.	4 00	
Freedom, Cong. ch.	3 66	
Glyndon, Cong. ch.	2 54	
Hansen, Cong. ch.	2 86	
Medford, Cong. ch.	10 00	
Minneapolis, Plymouth ch.	42 15	
Washington Co., A friend,	25 00	148 12

KANSAS.

Abilene, Mrs. H. M. Hurd,	5 00	
Boston Mills, N. H.	5 00	
Douglass, Cong. ch.	3 00	
Kiowa, Cong. ch.	1 00	
Osawatomie, Cong. ch.	7 00	21 00

NEBRASKA.

Arborville, Cong. ch.	6 65	
Fairfield, Cong. ch.	2 25	
Freewater, Cong. ch.	10 50	
Hildreth, Cong. ch.	2 65	
Lincoln, Vine-st. Cong. ch.	11 90	
York, 1st Cong. ch.	89 12	123 07

CALIFORNIA.

Grass Valley, Cong. ch.	25 00	
Redlands, Mary G. Hale,	5 00	
San Mateo, Cong. ch.	15 40	
Stockton, Rev. John C. Holbrook, D.D.	15 00	60 40

OREGON.

Portland, 1st Cong. ch.		39 05

COLORADO.

Boulder, Cong. ch.	9 00	
Silverton, Cong. ch.	10 00	19 00

WASHINGTON.

Cheney, F. V. Hoyt,	1 55	
Lakeview, Cong. ch.	5 55	
Steilacoom, Cong. ch.	3 75	
Do. West Wash. Insane Asylum,	8 00	18 85

SOUTH DAKOTA.

Springfield, Cong. ch.	2 00	
Yankton, Cong. ch., add'l,	1 00	3 00

IDAHO.

Challis, F. E. Nash,	5 00

UTAH.

Ogden, Ladies' Union in 1st Cong. ch.	5 00

DOMINION OF CANADA.

Montreal, Chinese Sab. sch. in Emmanuel Cong. ch., for the South China Mission,	31 85

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, E. B. T.	100 00

MISSION WORK FOR WOMEN.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part,		10,072 77

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,*	2,000 00	
For outfits, trav. expenses and salaries of missionaries of W. B. M. I.	3,143 50	
For Miss L. A. Day,	75 00	5,218 50
		15,291 27

MISSION SCHOOL ENTERPRISE.

Massachusetts. — Amherst, Y. P. S. C. E. of 1st Cong. ch., 4.90; Berlin, Y. P. S. C. E. Two Cents a Week Fund, 2.60; Boston, Highland Sab. sch. inter. dep't, 11.08; Y. P. S. C. E. in Phillips ch., 7.37; Cotuit, Y. P. S. C. E., 1; Harvard, Cong. Sab. sch., 15; Manomet, Cong. Sab. sch., 10; So. Sudbury, Y. P. S. C. E. of Memo. ch., 3; Winchester, Y. P. S. C. E., 10; Worcester, Old South C. E. S., Two Cents a Week Fund, 53.49,	118 44
Connecticut. — Bridgeport, Y. P. S. C. E. of Park-st. ch., 5; New Britain, Standard Bearers in South Cong. ch., 10; Stamford, Y. P. S. C. E. of 1st Cong. ch., Two Cents a Week Fund, for Bible reader, 29.42,	44 42
Rhode Island. — Pawtucket, Two Cent Pledge Y. P. S. C. E.	10 52
New York. — Brooklyn, Lewis-ave. Cong. Sab. sch., 32.14; do., Junior Y. P. S. C. E. of Union ch., 5; Ithaca, 1st Cong. Sab. sch., for student, Harpoot, 27.69; Jamestown, 1st Cong. Sab. sch., 16.08,	80 91
Ohio. — Freedom, Cong. Sab. sch.	2 43
Illinois. — Chicago, South Cong. Sab. sch., 50; do., Y. P. S. C. E. of Warren-ave. ch., towards salary Mr. Jeffery, 28; Hamilton, Y. P. S. C. E., 5; Mendon, Cong. Sab. sch., 10; Stillman Valley, Cong. Y. P. S. C. E., 4.60,	97 60
Wisconsin. — Brodhead, Cong. Sab. sch., 5; Genoa Junction, Cong. Sab. sch., 7.29; Menomonie, Y. P. S. C. E., 10.93; Milwaukee, Y. P. S. C. E. of Pilgrim ch., 6.50; Windsor, Y. P. S. C. E., 8.10,	37 82
Minnesota. — Austin, 1st Cong. Sab. sch., 5.26; Minneapolis, 1st Cong. Sab. sch., 8.94; Jr. Y. P. S. C. E., Union ch., 2.15; Sherburne, Cong. Sab. sch., 1.68,	18 03
Iowa. — Stacyville, Y. P. S. C. E.	8 63
Michigan. — Northport, Y. P. S. C. E.	1 00
	419 80

CHILDREN'S MORNING STAR MISSION.

Connecticut. — Plantsville, Cong. Sab. sch., 12.03; Whitneyville, Cong. Sab. sch., 14,	26 03
Ohio. — Cincinnati, Walnut Hills Sab. sch.	10 00
Africa. — Bailundu, Cong. ch., 6.25; do., Mrs. M. M. Webster, 2,	8 25
Bulgaria. — Philippopolis, Sab. sch. primary class,	2 20
	46 48

FOR SUPPORT OF YOUNG MISSIONARIES.

New York. — Brooklyn, Y. P. S. C. E., Pilgrim ch.	25 00
Michigan. — Chassell, Y. P. S. C. E.	12 50
Iowa. — Des Moines, Y. P. S. C. E., Plymouth ch., 25; Y. P. S. C. E., No. Park ch. 12.50; Reinbeck, Y. P. S. C. E., 25,	62 50
Illinois. — Chicago, Y. P. S. C. E., New Eng. Cong. ch., 25; Neponset, Y. P. S. C. E., 5.50; Wyoming, Y. P. S. C. E., 6.25,	36 75
Colorado. — Silverton, Cong. Sab. sch.	5 00
So. Dakota. — Friedensfeld, Cong. Sab. sch., 8.22; Hoffnungsberg, Cong. Sab. sch., 5.75; Ipswich, Y. P. S. C. E., 12.50; Parkston, Cong. Sab. sch., 2; Zion, Cong. Sab. sch., 7.15,	35 62
	177 37

From The American Missionary Association, by H. W. Hubbard, New York, *Treasurer.*

Income of the "Avery Fund," for Missionary Work in Africa., 1,896 00

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

New Hampshire. — Derry, Lend a Hand Society for Girls' School, Tottori,	3 00
Vermont. — Chelsea, Cong. Sab. sch., for school at Marash, 14.67; Hartford, Y. P. S. C. E., for work of Rev. F. E. Jeffery, 30; St. Johnsbury, Infant class in So. ch., for Mrs. Barnum's work, 5; Swanton, Cong. ch., for use of Rev. A. W. Clark, 8; West Randolph, Cong. Sab. sch., for pupil, Aintab, 30,	87 67
Massachusetts. — Auburndale, Lassell Sem. Mis. Soc., for Miss Barnum, 10; Boston, Park-st. ch., E. K. A., for native teacher, 28; do., Mt. Vernon Chinese Sab. sch., for native preacher, 5; do., Cash, for famine sufferers, Trebizond, 1; Conway, M. Louisa Graves, for use of Rev. D. C. Greene, 35; Haverhill, Chinese Mis. sch., for training school, South China, 20; Maynard, Mrs. L. Maynard, for work of Miss Shattuck, 10; Templeton, Cong. Sab. sch., for Magnesia ch., 17.29; So. Hadley, La. Aux. W. B. M., 15, and Mt. Holyoke College, 15, both for Girls' school, Tottori; Wayland, Y. P. S. C. E., for work of Miss Wheeler, 5; W. Springfield, Friends, 3,	164 29
Connecticut. — Birmingham, Willing workers, for pupil, Ahmednagar, 10; Colchester, "Christian Soldiers," for Mr. Ransom, 5.25; E. Hartford, Long Hill La. Mis. Circle, for Huss Memorial work, 5.68; Hartford, Mrs. May C. Hunt, for Evangelist, Nicomedia, 212; Manchester, Friends, for Huss Memo. work, 10.75; Middletown, Y. P. S. C. E. of No. ch., for chapel, 10.50; New Haven, New Lebanon Mission, for Sabharian, 10; do., Miss Merwin's Sab. sch. class, for Sumati, 12; do., Rev. J. Y. Leonard, for Anatolia College, 20; Rockville, Cong. ch., for self-help dep't, Bardezag High School, 99; Wapping, Cong. ch., for Huss Memo. work, 8.51; Wethersfield, Rev. Geo. W. Harris, for work of Rev. J. H. Roberts, 7; Winsted, Y. P. S. C. E. of 1st Cong. ch., for work of Rev. L. S. Gates, 1.01,	411 70
New York. — Wading River, Mrs. John Hurd, for native teacher, Bailundu, 12; Wellsville, Y. P. S. C. E. of 1st Cong. ch., for Sirur School, 12,	24 00
New Jersey. — Glen Ridge, Friends in Cong. ch., for Madura, 20; Haddonfield, J. D. Lynde, for church, Adiaman, 40; do., for furniture, Samokov, 30; do., for Pasumalai, 30; Westfield, J. L. Clayton, for native preacher, Madura, 15,	135 00
District of Columbia. — Washington, Mis. Soc. in 5th Cong. ch., for Spain,	24 35
Tennessee. — Knoxville, Y. P. S. C. E. of Pilgrim ch., for native preacher, Madura,	12 50
Ohio. — Cincinnati, Walnut Hills Cong. Sab. sch., for Miss Bessie Noyes, 30; Cleveland, Mrs. Pres. Thwing, for the Misses Cozad, 100; Milan, Mrs. L. B. Gaston, for Mrs. L. Bissell, 10; Oberlin, 2d Cong. ch. Sab. sch, for Olpiki, 36,	176 00
Indiana. — Indianapolis, Mrs. A. M. Carlisle, for poor widows, Hadjin,	1 00
Illinois. — Chicago, W. B. Jacobs, for work of Rev. T. W. Woodside, 50; do., Junior Y. P. S. C. E. of 9th Presb. ch., for girl, care of Mr. Krikorian, 5; Stillman Valley, Y. P. S. C. E., 5; Miss Lewis, 15; Mrs. Lewis, 10; Mr. L. Johnson, 15; Mr. J. D. White, 10 (all for educa. pupils, care Mr. Krikorian),	110 00
Michigan. — Ann Arbor, Y. P. S. C. E., for girl, care of Mr. Krikorian,	5 56
Iowa. — Blairstown, Mrs. J. H. French, for well at Wai, 10; Des Moines, Sab. sch. class in Ply. church, for Bible-woman, 30; Farmington, M. H. Cooley, for evangelist, 2,	42 00
Oregon. — Forest Grove, Cong. Sab. sch., for Chinese helper,	10 00
South Dakota. — Mission Hill, Y. P. S. C. E., for girl, Ahmednagar, 6; Spearfish, Y. P. S. C. E., for new work in Albania, 15,	21 00
Utah. — Salt Lake City, Y. P. S. C. E. of Phillips ch., for native preacher, Gilbert Islands,	6 00
Canada. — Montreal, A. P. Chinese Sab. sch., for Rev. C. R. Hager, Hong Kong,	25 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions,
Miss Ellen Carruth, Boston, *Treasurer.*

For Zulu Sanitarium,	3 55	
For vacation trip, Miss Nellie Bartlett,	100 00	
For Mrs. Karmarkar,	30 00	
For girls' sch. b'ld'g, Ahmednagar,	960 00	
For deepening well at Sirur,	48 00	
For children's paper, Bombay,	192 00	
For Bible-woman, Madura,	27 00	
For Miss Bushee, furnishing room,	5 00	
For Girls' School, San Sebastian,	5 00	
For the John Huss garden,	53 62	
For Miss Prescott's work, Mexico,	13 69	
For work of Mrs. S. V. Karmarkar,	200 00	
For personal expenses of Mrs. E. S. Hume,	554 58—	2,192 44

From Woman's Board of Missions of the Interior,
Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For work of Miss Millard, 3 00

From The Canada Congregational Woman's Board of Missions,
Mrs. Ella F. M. Williams, Montreal,
Treasurer.

For Mr. Currie's work in Cisamba,	10 00
	3,464 51
Donations received in July,	38,497 32
Legacies received in July,	11,086 22
	49,583 54

Total from September 1, 1892, to July 31, 1893: Donations, $426,424.33; Legacies, $124,492.24 = $550,916.57.

FOR YOUNG PEOPLE.

GEMEREK AND ITS FIRST PREACHERS.

BY REV. W. A. FARNSWORTH, D.D., OF CESAREA, TURKEY.

GEMEREK is a large town about forty miles northeast of Cesarea, Cappadocia. It is near the south bank of the ancient Halys River. The population of the town numbers about 8,000, of whom one fourth are Moslems and three fourths Armenians. When I first visited the place it was noted as a home of men of violence. The man of the greatest influence and practically the ruler of that region was a Moslem, but many of his most trusted and efficient followers were Armenians. Let me introduce those who are interested in this department "For Young People," to their first preachers, and also show some of the changes wrought by the gospel in this rough place.

GARABET SARKISYAN.

The names of the two men were Garabet Sarkisyan (George, the son of Sarkis) and Harootune Noorgeyan (Resurrection, the son of Light). The former was much the older, but they became fast friends in the years long passed, when together they frequented the dramshops of Constantinople, and that friendship continued through life. Garabet was an ill-favored man and was often spoken of and well known as Booroonsiz (noseless) Garabet. But, despite his ill favor, a loving, sympathizing nature made him a very great favorite with all who knew him. Harootune was a man of fine presence and about the greatest favorite with children that I ever knew. He was a most agreeable conversationalist. His fund of apt anecdote, forcible illustration, and appropriate proverb seemed inexhaustible.

About 1850 these men, while pursuing their wild career in Constantinople, heard very vile stories about a new sect that had appeared there, known as Protestants. Curiosity led them to their place of worship. Instead of the evil things that they expected they found only purity and love. Their consciences were awakened, their hearts were changed, and they became new creatures in Christ Jesus.

In 1854 Garabet, and in 1857 Harootune, joined me as helpers for opening up the evangelistic work in Cappadocia and Pontus, in Galatia and Lycaonia. They had only the slightest rudiments of an education, but they were well fitted for the special demands of the work at that time. They were both fine horsemen and accustomed to the use of arms, and, well mounted, were very fearless. They were also well armed with the gospel of love. For many years one, and sometimes both, of them accompanied me in my many journeys, acting as both guard and preacher. Garabet went to his rest in 1876, after being my fellow-worker for twenty-two years. Harootune was called home a few weeks ago, after thirty-five years of faithful service. The last few years of his life he spent in Cesarea, where he was bookseller, having in charge the large depot of mission books. At the same time he was a very active member of the church, more ready for every good work than almost any other, and especially active in caring for the poor and in all his duties as deacon.

The month of February, 1861, found these two friends together at Gemerek. At that time the post had been occupied but a few months. The people were very free to join in discussion and many of them were very hostile. It was felt that it was not safe to leave one man alone there. Hence at that time and for some months the two worked together. Early in the morning of February 23, 1861, I was surprised by the appearance at my door of Garabet. With a good deal of excitement he told me that he left Gemerek after dark, that he had been riding all night, and that as soon as the horses were rested I must put on my *hat* and hasten to Gemerek, for there was danger of bloodshed. Starting the next morning, midnight found me at Gemerek. Hadji Harootune had remained at his post and on our arrival we found him master of the situation. The excitement had been caused by the arrival of a young man who had once been a student in the famous Protestant school at Bebek. He claimed that he had examined the new faith and that it was without foundation. He challenged our preachers to meet him in a public discussion. But that discussion must be in a large open square near the town, where the young men were accustomed to meet for their athletic sports. He wished the whole town to see how utterly he would put the Protestants to rout.

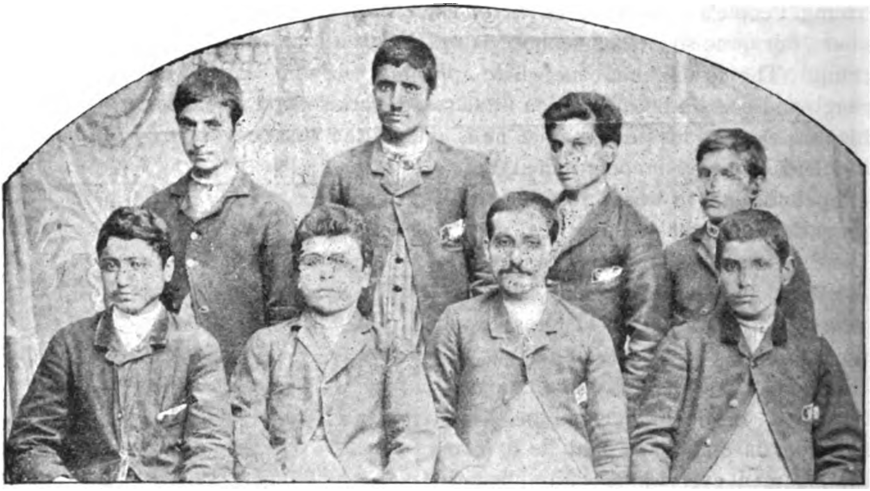
There was little doubt but that his purpose was to appeal ultimately to muscle, and in such a contest there could be no doubt about the result. It was not easy to persuade the more ignorant of the people that such a discussion was not the proper thing; but Harootune always had a strong influence with the leading men of the place wherever he happened to be. In this case he showed them that the proposition was both absurd and dangerous. It was agreed that if the man questioned our doctrines, the proper way was for him, with a few friends, to meet us and in a quiet way talk over our differences. How much the *hat* had to do with the quelling of the excitement I do not know. It was true that in those days the people of the country had great respect for any one who wore a hat. In three or four days I was able to leave, feeling that the prospects for a good work in Gemerek were all the better for the excitement.

Now let us look at some of the changes wrought by the gospel in Gemerek. Harootune worked there twelve years and in that time the congregation came to be the second in the Cesarea station. Able men of more education have followed him and much fruit has been gathered. He who now visits the place finds that in many houses the gun and the dagger have given place to the New Testament. Where was heard the language of violence is now heard the morning and evening songs of praise and prayer and thanksgiving.

Were you at Gemerek early on a Sunday morning you might attend a sort of Young People's Society of Christian Endeavor. It is not organized quite like yours, nor quite so well as we hope it will be, but it is an earnest attempt at a good thing. The costume and the whole appearance of the leader will seem to you rough and coarse, but could you understand Turkish you would know, both from his remarks and his prayers, that he is one of the "Endeavorers." An hour or two later you may come to their rude chapel and join in worship with a congregation of three hundred or more. Here comes the preacher with his family. How very unlike all the people they are, both in dress and manner! Yet they are all natives of this place. All this difference of manner is a result of education. This preacher is one that would be a man among men everywhere; an able and efficient preacher that the best of our congregations are glad to hear. Here, living on a small salary, he is doing a noble work both by precept and example, raising his townsmen to a higher mental, physical, moral, and spiritual life. He with his wife and children are an admirable object-lesson for all who see them. Were you to visit this family in their home and see their tidy rooms, their curtained windows, their well-filled bookcase, their bureau, their sewing-machine, their baby-organ, you would feel that a bit of civilization had been dropped down in Gemerek.

HADJI HAROOTUNE.

Almost from the first the people of Gemerek have shown a good deal of interest in education. Let us visit their schools. We will first go to the school for boys. The teacher is a native of the place. He is not up to the demands of the position, but he is doing the best that he can with eighty or ninety boys. When I last visited him he had about 120 pupils. I am glad that he now has a more reasonable number. A few rods from this place we find the school for girls. Here we find sixty or more, with but one teacher. Compare these girls with their playmates that you will meet in the street and then tell me what you think of the civilizing influence of even such a school as this. I would be glad to introduce you to some of the men who have gone out from this town and, after pursuing studies elsewhere, are now doing good service as preachers or teachers in other towns or villages. There is a goodly number of them. We have also a goodly number now in training, some of whom will, we trust, make first-class preachers or teachers. We have eleven of them here now as boarders, including one blind boy who is simply studying music. The accompanying group gives a poor impression of seven of them. The eighth in the group is a fine fellow from a small village near Gemerek.



BOYS OF THE SCHOOL IN GEMEREK.

Please join us in thanksgiving for the great changes wrought in that rough place. If you will also send us any aid in the education of these boys and such as these, it will be very gratefully received.

Knowledge in Your Own Home.

WHY WRITE TO THE EDITOR?

And sign yourself "A constant reader" or "An old subscriber," if you want to know when Christopher Columbus discovered America, or the date of the great fire of London, or what is good for whooping-cough.

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ANNUAL MEETING

OF THE

American Board of Commissioners for Foreign Missions,

OCTOBER 10-13, 1893.

The Eighty-fourth Annual Meeting of the American Board of Commissioners for Foreign Missions will be held at WORCESTER, MASS., in *Mechanics Hall*, beginning on TUESDAY, October 10, 1893, at 3 P.M., and closing FRIDAY noon, October 13.

The Annual Sermon will be preached by Rev. A. J. Lyman, D.D., of Brooklyn, N. Y., on Tuesday evening, at 7.30 o'clock.

In accordance with a recent vote of the Board, entertainment will be given most cordially to the following classes of persons: missionaries and assistant missionaries of the Board, theological students, officers of the Board and of the Woman's Boards, and Corporate Members and their wives.

All others, including ministers and honorary members, who desire to attend, will, so far as practicable, be assisted in procuring places of entertainment, either free or at reasonable prices, on timely application to the Committee on Entertainment. Terms at the hotels and boarding houses will vary from $2.50 to $1.00 per day, according to accommodations.

Persons accepting the above invitation for free entertainment are earnestly requested to send their names before September 15 to H. B. LINCOLN, Esq., CHAIRMAN ENTERTAINMENT COMMITTEE. Each applicant is requested to give the name in full, with title (Rev., Mr., Mrs., Miss), and state to which of the invited classes he or she belongs.

Cards of introduction and assignment will be sent to those applying, as soon as possible after September 15. Anyone receiving such a card, and deciding that he cannot attend, will be expected to notify the Chairman of the Entertainment Committee at once, and return the card, that his place may be assigned to someone else. Accommodation will be engaged at hotels and boarding houses, as far as possible, for all who are to provide for themselves at the meetings, if applications are made to the Chairman of the Entertainment Committee prior to September 15, and the kind of accommodation desired is stated.

It is expected that the railways embraced in the Western Traffic and Central Traffic Associations will grant a rate of a fare and a third to those attending the meetings. This rate is given on the certificate plan, by which purchasers will pay full fare going to Worcester, and MUST ASK FOR and procure of the Agent selling the ticket a printed or written certificate of the fact that they have done so, which certificates will be *viséd* by a special agent of the railroads at the place of meeting, so that a return ticket can be purchased for one third of the usual rate.

Further details respecting rates at hotels and on railroads may be expected in the October HERALD, and in the religious papers.

The Committee, while unable to extend gratuitous entertainment beyond the classes first above mentioned, will do all in their power to aid all those who wish to attend the meetings.

REV. DANIEL MERRIMAN,

Chairman General Committee of Arrangements.

RARY

D.S.

BOSTON W M 2

THE MISSIONARY HERALD

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THE
MISSIONARY HERALD.

Vol. LXXXIX. — OCTOBER, 1893. — No. X.

The receipts for August from regular donations were in advance of those of the corresponding month last year by nearly $250. The bequests were in advance by over $4,500, so that during the month there was a gain from these sources of $4,756.12. For the twelve months the regular donations have nearly equaled those of the preceding year, being behind only $2,067.71. A year ago, however, there was a special extra gift from a few gentlemen of over $50,000, and another of nearly $10,000 for the church building at Constantinople, specially collected by Dr. Cyrus Hamlin, a total of $59,842, to which there has been nothing to correspond during the present fiscal year, so that the total receipts from donations are less this year than the last by over $60,000. The legacies, which were extraordinary during the preceding year, have fallen back to about their ordinary level and are less this year than the preceding by over $103,000, so that the total falling off for the year is $164,928.42. This decline in receipts from bequests must, if possible, be more than made up by additional gifts from the living. Could there be announced in the next *Herald* or at the approaching Annual Meeting that a special freewill offering of $150,000 had been pledged by a few large-hearted donors, it would make the meeting memorable in a sense which would send cheer throughout the churches at home as well as to the laborious missionaries abroad. Here is a grand opportunity for a new missionary sensation of which all will approve. Let the report which must be made, of a debt of $88,000, be accompanied by special pledges, heartily and voluntarily made, of an additional $150,000, and we may be pretty sure not only of a harmonious but of an enthusiastic meeting. Who will give the key-note of this new song by the first offer of $10,000?

The last word from Turkey is that the promised firman for Anatolia College has not been granted, and that the permit to rebuild at Marsovan on the lot where the building burned last winter stood is withheld. The authorities have demanded a written pledge, before giving the permit, that the building shall not be used either for church or for school purposes, and the answer has been that the building was designed for a school. It seems difficult to believe that the Turkish government will violate its pledge, made to our United States Minister, to grant the firman for the college, and we cannot but think that our government will not brook much further delay in the matter. The case is a clear one. We have rights under treaties which cannot be ignored. In the meantime our work in Turkey is much impeded and our brethren need our sympathies and our prayers.

We call special attention to a vote passed by the Eastern Turkey Mission at its late annual meeting, recommending to the several stations the observance of Thursday, September 28, as a day of fasting and prayer with reference to the approaching Annual Meeting of the American Board at Worcester. The mission refers to the need of seeking with special earnestness the gracious interposition of divine wisdom and that "God will so influence the hearts of his servants and guide the whole course of that meeting that the issue may be in accordance with his own will, and may tend to the allaying of dissension, the increase of unity, and a great revival of zeal on the part of the churches and of Christians for the more vigorous carrying out of our Master's Great Commission." We venture to urge that Christians in this land carry out the proposal of the Eastern Turkey Mission and join with their brethren abroad in the observance of the day named. Already there has been much prayer in reference to the approaching meeting, but a union of prayer on the day which is designated may serve to call out the hearts of Christians for the desired object. We regret that the proposal reached us too late for mention in our last number, but it is not too late to urge all our readers to join with their fellow-Christians across the seas and in the homeland in common supplications to Him to whom our beloved Board belongs, that He would guide its counsels at the approaching meeting.

We need not call further attention to the fact that the Annual Meeting of the Board will occur at Worcester, Mass., commencing Tuesday, October 10, at three o'clock in the afternoon. See the notice on the third page of the cover of this number. May the Master of assemblies be present to direct and bless!

Our brethren in the Madura Mission have been much cheered recently by tokens of appreciation of their labors on the part of men of high position, who, although not of the Christian faith, yet recognize the value of the Christian work among them. The Rajah of Ramnad has subscribed and paid 2,000 rupees as his contribution for the endowment of the Pasumalai Institution. Two of the foremost Brahman gentlemen of Madura recently called upon Dr. Washburn in reference to a plot of land which joined the college grounds at Pasumalai, stating that they were happy to make a donation of the land to the mission, the owner of the property saying to the treasurer, at the same time, that whenever there was a matter of public utility on hand he wished to be counted among the friends of the mission. This man also paid last year 250 rupees to the Pasumalai endowment fund. There is great significance in these gifts.

We must refer our readers to the reports in the daily and weekly newspapers for accounts of the African Congress held at Chicago, which was a gathering of exceptional interest and value. The Missionary Congress, which is to convene about the time this number will come from the press, promises to be also a meeting of unusual importance. Christian men from all parts of the world will assemble to consider what has been done and what may yet be done, that the kingdoms of this world may become the kingdom of Christ. May the blessing of the Most High rest upon the assembly!

A VERY practical suggestion in reference to the supply of needed reinforcements in our missions will be found in the article on another page, by Rev. Henry Kingman. In almost all our missions more men from our own land are needed, and in some of them the needs are most pressing, but everywhere the most effective method for securing the large evangelical force required is through the proper training of native Christians who may become preachers and teachers among their own people. This is especially true in China, and Mr. Kingman, who writes in behalf of the mission in reference to better provisions for the Tung-cho College and Seminary, shows clearly how a comparatively small endowment for this training institution may secure speedily a numerous and vigorous force of laborers, and prove a source of permanent supply. Would that his plea, as well as that of similar institutions which are preparing a native agency, might receive a swift and generous response from those who are praying the Lord of the harvest for more laborers!

PAINFUL tidings have been received from Japan of the sudden death, on August 6, of Mr. George C. Foulk, Professor of Mathematics in the Doshisha, at Kyōto. Mr. Foulk was a graduate of high rank of the Annapolis Naval Academy, and went as an officer on a United States vessel to Japan, visiting also Korea and China, and acting as United States *Chargé d'affaires* at Korea. After remaining as lieutenant in the naval service for a time, he earnestly desired to engage more directly in Christian work, and the trustees of the Doshshia employed him in the department of mathematics, in which he was specially proficient. Though not under appointment as a missionary of the Board, he threw himself into the work of the mission with great enthusiasm and was greatly beloved by his associates, both Americans and Japanese. It seems that he has not been well for some time, so that, with his wife, he had gone to a health resort on a mountain near Yokohama, where Dr. Berry was with them. In his weakened state a sudden attack of acute cerebral congestion caused his death while he was walking on the mountain with no companion near. Mr. Albrecht, of Kyōto, writes of him: "We buried his remains here yesterday in our Christian burial ground, a large number of Japanese friends as well as missionaries testifying by their attendance to the esteem in which he was held by everyone. His death is a most serious and painful loss to our school and to our missionary circle. He was a warmhearted, genial companion, an enthusiastic, faithful teacher, a most devoted husband, an earnest, self-denying Christian man, who often pleaded, with tears in his eyes, with the students to take the Lord Jesus for their Saviour and Guide. Both in the school and in the church, of which he and his wife were members, he will be greatly missed."

WE learn from Constantinople that five of the persons who were condemned to death at the same time that the now released professors of Marsovan were condemned, were executed at Angora early in August. The general impression is that these five men merited their fate for crimes other than political. It is also said that a large number who were sentenced to imprisonment have had the terms of their sentence reduced one half.

Several of our missionaries in China are anxious that the minds of the Christians in this land should be disabused of the thought that their position in China is specially imperiled by reason of the supposed animosity awakened by the legislation of the United States in reference to the Chinese. Mr. Ament, of Peking, says that "the Chinese government is dignified and extremely conservative and is not given to noticing the contemptuous treatment of other governments so long as life or property has not been injured. The general feeling among the Chinese who know anything of these affairs (and they are very few indeed) is that the action of the American government is beneath contempt and will bring its own retribution in the condemnation of all well-disposed people. Only one short notice has been taken of the American government's action in The Peking Gazette, the official organ of the Court. The Manchu statesmen are too astute to risk their supremacy by international complications in behalf of a few tens of thousands of southern Chinamen who are always causing them anxiety, especially when no blood has been shed and they have so little to gain in case of victory and so much to lose in case of defeat. It certainly is not kind to write letters which keep our friends in a continual state of apprehension when there is not the slightest iota of evidence that anything serious is contemplated. While our government has put itself totally in the wrong, and no rightminded person can justify its position and approve the Exclusion Act, yet there is no evidence that the Chinese government regards the case as of sufficient gravity to warrant serious complications." If this view is correct, as we doubt not it is, the Christian men of the United States ought all the more to press with vigor for the repeal of the unrighteous Act which disgraces our statute book and which justly awakens the contempt of the Chinese. We fear, however, that the weighty matters now before Congress will prevent a speedy repeal of the Geary Act.

Rev. Mr. Swann, of the London Society's Mission on Lake Tanganyika, who has recently returned from Central Africa, brings a report, giving many details, of the death of Dr. Emin Pasha. If the public had not been misled by previous reports of a similar character, there would be little question that the intrepid explorer has ended his career. Mr. Swann says that all the Arabs in the vicinity of Lake Tanganyika accepted, without question, the reports of Emin's death, and that his body was eaten by the cannibal Manyemas.

The Commissioner for the World's Columbian Exposition appointed by the Bulgarian government, Mr. V. I. Shopoff, has been moved to write a letter to the senior Secretary of the American Board, giving his testimony to the work accomplished by our missionaries in Bulgaria, and to ask for the return of such of them as are now in this country. Mr. Shopoff, in his early youth, was connected with our mission schools, and is a member of the Protestant church in Philippopolis. While at Chicago he has spoken in several churches, within the city and in vicinity, expressing his great gratitude to God and to the American Board for what has been accomplished through our mission. In writing to the Secretary of the vast changes, political, social, and moral, which have taken place in Bulgaria within the past thirty years, Mr. Shopoff says: "Throughout the whole of this period your missionaries have so identified themselves with us that when our history comes to be written, if it be as to the renaissance of our literature, there stand the venerable figures of those saintly men who translated the Bible into the vernacular and of those who disseminated it among the people; if it be for the tale of those blood-curdling scenes of 1876–77 which brought our people to the notice of the civilized world, there stand your missionaries, the first on the tragic scene, at the risk of their own lives, to offer help to the suffering and comfort to the sorrowing; or again, if it be of that most important period when our political existence sprang up and we were left like children for the first time to use our own legs and walk in paths of political liberty, it was your missionaries who by word of mouth and by the press gave us, as they continue to do, the best and most impartial advice, which has been a great factor in helping us to accomplish what has been accomplished in consolidating our national liberties, in spite of almost insurmountable difficulties, opposition, and intrigues by our powerful enemies. The present period of our national existence is none the less important to us as regards our connection with your good missionaries. Politically we are struggling now to find our proper level and to form our national character. Morally we are passing through a period when superstition and the national religion are losing their hold on the younger generation, and nothing but the simple Bible truth can satisfy the young strugglers after the innovations and theories of the age." This unsought testimony by a Bulgarian official is quite in the line of the utterances of Rev. Mr. Tsanoff, of Samokov, given in the *Missionary Herald* for August. The friends of missions may well take courage when such evidence is furnished of the success of their work.

Some of our readers may have seen an extraordinary statement issued in Honolulu bitterly attacking the Provisional Government, and accusing the early missionaries of the Board, as well as their descendants, of all manner of corruption. Probably the extravagance of these utterances will prevent their being credited by sensible people, but it may be well to say that the charges proceed from the Anglican Bishop, whose High Church tendencies, as well as his high temper, have brought him into conflict with his own people, so that he is quite as much at war with the larger and better portion of his own church as he is with what he seeks to stigmatize as the "missionary party." The absurdity of his charges has been clearly shown by Mr. Bishop in an article in *The Friend* of Honolulu.

Instead of taking direct action upon the question of the opium traffic in the East, the British government has appointed a Royal Commission to investigate and report upon the subject. There are those who regard this as a way of postponing, if not altogether dodging the issue, but we cannot help hoping that something practical will result from the investigation which must be made. It is said that the Commission is to take evidence in India, meaning, as we suppose thereby, making an investigation upon the spot. We notice among the Commissioners appointed the names of Lord Brassey and W. S. Caine, Esq., giving assurance that, whatever else the report may be, it will not be tame.

DURING the month of August there was a serious riot in Bombay between the Hindus and Mohammedans. The latter form about one fifth of the population of the city, but as they are much more restless and aggressive they call for the attention of the police quite as frequently as do the more numerous Hindus. At the time of the great festivals there is always danger of collision between the followers of the two religions, especially when both parties have festivals falling, as has occurred this year, on the same date. Provocation in the late riot was first given by the Mohammedans, though the Hindus struck the first blow and seem to have been the chief aggressors. In anticipation of such difficulties the police department of Bombay, which is efficiently managed by European officers, takes special precautions, and it has hitherto succeeded so well as to prevent any serious outbreaks. In consequence there is a general assurance of safety, even during the time of the riotous Mohammedan feast, the Mohurrum, when at least 100,000 men parade the streets, many of them infuriated by powerful intoxicants and stirred up to an unwonted intensity of religious frenzy. Without doubt the usual measures were taken this year, but the collision between the two factions developed suddenly to serious proportions, and the police lost control of the mob. There is always a small detachment of European troops in the city, but even these were unable to meet the emergency. Others were ordered down from Poona, which is the headquarters of the Bombay army, and is distant six hours by rail from Bombay. Since the mutiny of 1857 the English have kept the artillery entirely in their own hands. When cannon were planted in the streets of Bombay and European troops assumed control the riot was soon quelled. It is doubtful if so serious an outbreak in Boston could have been put an end to with such promptness and efficiency. So far as we have learned the Christians were unmolested, although our own American Mission Church is located in the midst of one of the most important and bigoted centres of Mohammedanism in Bombay.

AN English missionary, of Trichinopoly, Southern India, reports that the barbarous rite of hook-swinging has been revived in that vicinity, and that on the twenty-ninth of May last no less than five men were swung in connection with a Hindu religious festival. When Rev. Mr. Chandler reported in our pages, nearly two years since, an instance of hook-swinging near Madura city, it was supposed to be a sporadic case, not likely to be repeated, but since then several cases have occurred, indicating the continued vitality of Hinduism.

TIDINGS have been received of the death in June last of Sir Theophilus Shepstone, who, since Natal became an English colony, has been the most prominent figure in the management of its affairs. When other officials were unsympathetic toward missions, Sir Theophilus was a stanch friend, rendering valuable aid. He was a Christian gentleman as well as an enlightened and wise statesman. The Rev. Josiah Tyler, in a brief note, says of him: "Personally I found him a warmhearted friend, and I have reason to know that he often said to the natives: 'Your missionaries are your best friends; they preach to you the truth; give heed to their instructions.' No ruler in South Africa during the last half a century has had more to do in keeping the numerous native tribes at peace with the white men and with one another. The natives loved him."

A RECENT letter from Miss Mary A. C. Ely refers to the fact that in July last it was twenty-five years since her sister and herself sailed for Turkey, where they established at Bitlis the Mount Holyoke Seminary of Koordistan, modeled as far as possible after the institution at South Hadley. They have been greatly blessed in their work for the girls of Eastern Turkey, and their labors have been highly appreciated by their associates. Miss Ely writes: "In even a cursory review of this quarter of a century we see great changes and find many causes for gratitude; conspicuous among others we note the almost unbroken health and extraordinary powers of endurance which have been given us. I cannot put into words any adequate expression of the thoughts that fill our minds as we think of the unnumbered opportunities and high privileges of service granted us during this long period. With regard to the seed sown in all these years, it is doubtless true now, as when our blessed Master uttered his parable of the sower, that some has fallen on stony ground, some by the wayside and among thorns, but that so large a proportion has fallen on good ground is certainly cause for humble thanksgiving."

THE September number of *Life and Light* gives an interesting account, with pictures, of the new building of the American Mission Woman's Hospital at Madura city. The dedication of this building took place on Friday, July 28, with songs and prayers and addresses, in the presence of many members of the mission and a goodly company composed of Hindu gentlemen and of the native Christian community. The wife of the district judge presided, making a graceful speech; Dr. Van Allen responding, and accepting the keys of the building. Appropriate addresses followed by Rev. Mr. Jones in behalf of the mission, the Rajah of Ramnad in behalf of the Hindu community, by a native member of the municipal council, and by Dr. Chester. The building is large and of two stories, and is located between the mission dispensary and the ladies' bungalow. The arch over the gateway has upon it: "I will restore health unto thee." The building was commenced in 1890, upon the suggestion of Dr. Pauline Root, and of the money raised for it, amounting to somewhat over $6,000, one-fourth part came from local subscriptions and the remainder from the United States.

THAT Christianity, even where it is imperfectly received, is having a powerful and beneficent influence in Central Africa is seen in an incident which recently occurred in Uganda, where the king was holding court and a case involving a breach of the law was on trial. The king gave sentence that the offender should pay as a fine so many cattle and sheep and two women, but a Christian chief who was present interposed, saying, "Christians do not give men or women; they give cattle and goats, not human beings." The result was that the king altered the sentence, so that no women were to be given.

WE have received a note from Dr. Cyrus Hamlin, in which he says that in the article on "The Burial of Brother Oscan," in the *Missionary Herald* for July, he gave an erroneous designation to the portrait of the Armenian Patriarch. It was not the portrait of the *persecuting* Patriarch, but of a successor of his in office, who might rather have been designated as the friendly Patriarch.

MORE MEN FOR CHINA.

BY REV. HENRY KINGMAN, TUNG-CHO, CHINA.

THE urgency of this need — for more pastors, evangelists, and teachers in China — increases year by year. A force that measurably kept pace with the opportunity ten years ago is now painfully inadequate. The immediate demands for pastors alone are to-day threefold what they were a decade since. And yet, in spite of yearly repeated calls, the ordained missionary force of the North China Mission is less by one than it was ten years ago. Nor is it reasonable to expect, judging by the past, that this number will be very greatly increased in years to come. This is one side of the situation.

On the other hand, the seven stations of that mission need to-day, and could use and support immediately and to advantage, *thirty* trained men as pastors of village congregations, as preachers in chapels, as teachers in responsible positions, as medical assistants — as messengers, in varied capacity, of God's truth to men. Nor is this a sentimental need. Its non-supply means disastrous waste and loss in work already under way. The number of buried congregations of Christian converts, over whom the waves of heathenism have closed again for lack of care, is an impressive witness to this fact. Furthermore the needs of to-day are but a fraction of what a second ten years will bring appealingly to the front.

It would be idle to bewail this need if its relief were hopeless. But it is not hopeless. Its divinely appointed relief is ready to hand, needing only the sympathetic assistance of American Christians to make it immediately operative. Pastors, teachers, and evangelists of a high excellence there are by the score already on the field, only awaiting God's call, in the children of the present converts. These boys of Christian parentage, placed early in the schools at Tung-cho, growing up there in a pure atmosphere of Christian love, trained slowly and patiently for the apostolic work for their own people, are *in fact* meeting this need. No men of higher native abilities or more devoted Christian character have gone forth from any of our New England seminaries this year than several recent graduates of the Tung-cho College and Seminary, now laboring unnoticed here and there as pastors in towns and villages at a salary of $60 a year.

The slow, patient, Christian education and training of native pastors and teachers, adding thus a few — though ever more and more — each year to the ranks of capable Christian workers, is the divinely indicated way of saving China: for the evangelization of that empire by the direct agency of foreigners is as vain a fantasy as ever entered the imagination.

The means are thus at hand, and the work of meeting the urgent call for laborers is being done by the mission schools at Tung-cho — the threefold institution of High School, College and Theological Seminary. In them lie, as in nothing else to the same degree, the hope of our mission work in China. Till now the institution has been sorely straitened for lack of room and other necessary facilities for growth. Last year an ample property was bought outside the city, and three buildings are in process of erection there — a college building and houses for two missionaries. Other needed buildings are to be erected as soon as the money is in hand. But at present money even for this first attempt at enlargement is exhausted, and the college dormitory stands unfinished and roofless, a mute appeal to Christians at home in behalf of the Church of China. Unless $8,000 are immediately forthcoming, the school will have to go back to its old, cramped, unhealthy quarters in the city, and more than a score of expectant applicants who were to begin their course this autumn must be refused.

For colleges at home — where many score exist to fill the need — gifts pour in yearly by the millions of dollars. Forty thousand dollars are asked for, with the hearty approval of the Board, for the placing on a satisfactory initial footing of the only Congregational College and Seminary in North China, on which, as on a cornerstone, the health and prosperity of the church of North China rest. Of this sum, $6,000 are needed immediately, so that the good news of its receipt may be cabled out before autumn has well begun.

Many will read these words who lament that more of our own young men are not found to go out as laborers in our Lord's vineyard in China: some even who would gladly go themselves, could the years turn back and the way open as it did not in their youth. In the unspoken appeal of scores of Chinese young men, to whom the North China College would open the way for a missionary life, is found for such as cannot go themselves an opportunity of placing substitutes — more than one or two — in that honorable front rank of the army of God in China.

THE WEST CENTRAL AFRICAN MISSION IN 1893.

A BIRD'S-EYE VIEW.

Crossing to England and taking steamer thence to Lisbon, we may sail by a Portuguese steamer on the fifth of any month for Benguella, the chief coast town of the Portuguese province of Benguella. It is about 850 miles below the equator and 430 miles below the mouth of the Congo. The voyage from Lisbon will require a little over three weeks. We shall find no missionary station at Benguella, but Mr. Kammerman, a Dutch merchant, who is the mission agent for receiving and forwarding mail and supplies, will give us any needed advice. If a caravan from the interior is at the coast, we may secure tepoias, in which hammock-like conveyance two carriers, with another two as relay, will take each traveler inland. They pace over the narrow track, just wide enough for their naked feet, day after day climbing a gradual ascent till they have reached Bailundu, at a height of 5,000 feet above the sea. This journey of 190 miles inland will take about three weeks. At this altitude we shall not see great tropical luxuriance. The country is mostly forest-covered, but the trees are not generally of massive size, as the natives ruthlessly cut them down and are withheld even from planting fruit trees by the notion that it would cause their death.

As we near the mission station we shall look off eastward over an undulating country, rising gradually toward the mountains of Bihé. Even in the dry season the beautiful landscape is not entirely bare and brown, as many of the trees with waxy or velvety foliage are evergreen. Just before us lies an open space of about ten acres, enclosed by a palisade of slender sticks. It is dotted here and there by the mission houses of "wattle and daub" with grass-thatched roofs, which are flanked by the little dwellings of some dozens of native adherents. The schoolhouse, the bell-tower, and the church, built at the cost and by the hands of the young Christians, are scattered about the enclosure. In the centre is the flower-covered spot where the precious graves of Mr. Bagster, Mrs. Currie, the baby Sanders, and May Stover have taken possession of the land for Christ. Gardens and fruit trees surround each home; the growths of the temperate zone being added to the oranges, limes, bananas, and guavas of the tropics. Our quick-witted Americans have brought in foreign seeds and have availed themselves of the resources of the country, until now they seldom lack nourishing food. Of course many things must still be imported. The rainy season begins in October and ushers in their summer, so that at Christmas they dine on fresh vegetables and berries. Taking the year together, the mercury seldom goes below 35° F. or above 88° F. The climate is healthful and delightful.

FRANKLIN ENG. CO.

THE OJANGO, OR COMMON REST-HOUSE, AT CHISAMBA.

As we enter the enclosure we shall have a warm welcome from Mr. and Mrs. Stover, who came here in 1882, Mrs. Webster, who came with her now sainted husband in 1887, and from Mr. and Mrs. Woodside, who followed in 1888. Helen Stover and Mabel, Frances, and Ruth Woodside will add the brightness of healthful and happy childhood to the scene. Here also are Mr. and Mrs. Read, who have just been added to the Bailundu force, having found the Chisamba station unfavorable to their health, after a year's residence there.

We shall find Mr. Stover at his special work of translation. Into the Umbundu, which was, a few years ago, an unwritten language, he has now translated the Gospels of Matthew, Mark, and John, The Acts, the Epistles to the Romans and Corinthians, and the first fifty-one Psalms, with "The Story of the Gospel" and various schoolbooks and hymns. As the language is spoken far into the interior of the continent, this work avails for Mr. Arnot's mission also.

Mr. Woodside is doing the work of an evangelist, teaching the Boys' School, building a schoolhouse and preaching-place at the king's village two miles away, preaching there on Sundays, and attending to the multifarious temporal cares of a station in an uncivilized land. Mrs. Webster has the Girls' School, lending a hand wherever she can. The other ladies, besides teaching their children and caring for their households. assist in many ways. At last accounts, Mrs. Stover was taking care of some of Mrs. Woodside's home work, to set her free for teaching at the king's village.

There are now nearly forty members in the native church, of which Cato is the pastor and Kapila and Moso are deacons. Mr. Stover preaches Sunday mornings and is their counselor and Christian instructor, but Cato faithfully performs a pastor's duty and the church conducts its own affairs with discretion. It has just begun home missionary work by assuming the support of Kapila as the first native teacher in a neighboring village. Katito and others are preparing to go out in the same way, for other villages are desiring teachers.

As to foreign missions, the church carefully observes the Monthly Concert for Prayer and gives a relatively large contribution for its chosen foreign work, which is in Micronesia. These young Africans have a deep sympathy for the Micronesian missionaries because they can so seldom hear from their home friends.

The church is growing every way. The year 1892 saw but one communion season pass without a baptism. The two persons last received had been on probation for a year; such care is exercised to keep the church pure. The members have endured bereavement with tearful submission, persecution with stedfastness, and some have met death with trust. The death of Moso's wife Maria, early in the year, has been a fiery trial to the faith of all. During weeks of severe illness, Maria's relations and the king himself sent fetich doctors to cure her by incantations. Both she and her husband steadily refused them admission. "I can die," said Maria, "but I never will have a fetich doctor." After all the tender nursing and the many prayers offered for her recovery, she died, and a wild uproar of abuse rose around the poor young Christians from the heathen outside. These persecutors are now sufficiently taught to turn from their spirit-worship and "witchcraft"; the *will* is wanting.

As to temporalities, an order from the station lads, just received in Boston, may speak for itself. It includes "rain-coats," axes, hatchets, hammers, saws, door-hinges, and hoes. The *native* hoe is a sort of pick with a short handle. With all their toils and trials, and in great need of a lady teacher to set Mr. Woodside free for more evangelistic service, the missionaries are yet happy in their work and in each other; not expecting, as one of them writes, "to find any better people to work with or live with this side of heaven."

But we must now leave them and follow the ascending forest-path leading to the second station, seventy miles southeastward, at Kamundongo, in the province of Bihé. Here we shall find only three missionaries, Mr. and Mrs. Fay, with their little Jeanette Kimball, and Miss Bell. Mr. Fay came to Africa in 1882, his wife in 1886, and Miss Bell in 1888. Mr. Sanders, the pioneer of the mission, on his return the past summer from furlough after twelve years' continuous toil, remained for a while at Lisbon for further study of the Portuguese language, which is needed in dealings with the government at the coast and also at the Fort, twelve miles from Kamundongo.

The mission press is here. Miss Bell has had charge of the printing recently, aided by native lads into whose hands she expects soon to pass it over entirely, retaining only a general oversight. Two already understand the work very well and she is training a third. They have just printed, folded, bound, and covered Mr. Stover's translations from the Psalms. Miss Bell teaches the Boys' School, which numbered fifty-five pupils in February. The missionaries could no longer employ and feed such a crowd and a self-help arrangement became a necessity. It has been successfully begun. Any boy may take a garden spot from land allotted to the mission by the chief near by, and may raise food for his own support while attending school. By the aid of friends in America, Mr. Sanders has secured tools and machinery for enlarging this most promising work. Miss Bell has also taken six or seven girls into her own house; the germ of a boarding school, as she hopes. She trains them in every kind of housework; at what cost of time and patience we shall never know. Yet she enjoys it and is glad to have them come into her own room in the evening to study, to sew, or to look at pictures. Besides these house girls, several more sleep under her roof; going to their fieldwork and to school by day. She often takes pleasure in hearing their sweet voices singing hymns as they rest upon their mats at night before going to sleep. Besides these labors, Miss Bell acts as Sunday-school superintendent, goes out with a Christian lad Sunday afternoons as a Bible-reader to a neighboring village, and on Saturday afternoons goes to another village; while on another evening she teaches some lads who are anxious to learn English.

Are there any young women with unemployed energies who read these pages? Let them hear what this busy missionary says: "There are many who pity me, if they think of me at all; whereas if they knew how happy I am, they would be inclined to envy me. Oh! I am so glad that I am well and strong and can be of some use here."

The Girls' School is Mrs. Fay's care. There are about forty attendants. Baby Fay must be present, of course, and other babies also must come in their young mothers' arms; but in spite of difficulties the progress is good. They learn easily.

As for Mr. Fay, the whole care of the station, too varied for description, rests on his shoulders until Mr. Sanders' return. He preaches twice on Sundays, the congregation numbering from 150 to 175. Five boys and five girls were added in March to the church, which was organized in 1889 with eight members and has been added to from time to time. Daily prayers are well attended by the natives. Mr. Fay goes out with Christian lads for evangelistic services in the villages and many adults listen with attention. Influential chiefs are convinced of the truth but do not yet obey it. The great hope, as in all the stations, is in the children; training them early in the knowledge of the Lord and fitting them to be evangelists to their people.

Setting forth upon the road to Chisamba, we travel thirty-six miles northeastward and come to the Canadian station, manned and supported by the Congregational churches of Canada under the care of the American Board. Founded in 1888 by Mr. Currie after his two years in Bailundu, it is now occupied by him, with the addition of Mr. and Mrs. Lee. Miss Clarke, the devoted, efficient, and beloved missionary teacher whose labors had already accomplished so much and were expected to continue in growing usefulness through years to come, laid down her life for Chisamba on the eighteenth of March last. The greatness of this loss and sorrow to the little band of her fellow-missionaries cannot be fully understood here. Their own private grief is great, but the loss to the work "which," as one of them writes, "is dearer than life to us all," swallows up all personal considerations. Mr. Currie, having been a year in America, sailed in June on his return to Africa, accompanied by Miss Johnston, of Manitoba, and Miss Melville, of Toronto, Canada, and was joined at Lisbon by Mr. Sanders. Thus reinforced, they hope to found another Canadian station. There are not less than fifty villages within a morning's walk of the Chisamba Mission. Here as elsewhere the natives are now generally quiet and friendly, asking advice of the white man, preferring trade to fighting, giving criminals a fair trial under laws as just as could be expected, and having some desire to improve their condition. No person has been put to death on a charge of witchcraft since Mr. Currie went among them, but several have been sold as slaves on such a charge.

The picture on the preceding page shows the Ojango of Chisamba. Similar houses for waiting and visiting, and where travelers may stay, are found at the centres of all the villages. Native pots and baskets are shown in the cut, and on the left side a boy is playing a native drum.

We shall find about sixty natives living at the station and fifty boys in school. Miss Clarke has had thirteen girls in school and more were wishing to attend. There is a self-help arrangement here also, by which the pupils can support themselves while studying. Some 150 different persons attend the Sunday services and there are over twenty who have long been on probation for membership in the church soon to be organized. Of late the services have been in the open air because there was no building large enough.

It is a great relief to the monotony of this African life that the three stations now afford opportunity for change of scene to any wornout or ailing missionary. The first station, also, of Mr. Arnot's mission is only twenty-five miles east of Kamundongo, and Dr. Fisher, their resident physician, is kindly ready for any call. But he cannot be summoned by telegraph or come by rail; and sudden illness has wrought sad havoc in the little company. There is sore need of a medical man both in Bihé and Bailundu.

The annual meeting of the mission is a healthful break in the round of the year's work. It occurs in May, and Kamundongo was the place for 1893. The missionaries return to their duties refreshed and encouraged by the friendly visit, the interchange of experiences, the discussion of methods, by their united prayers, and by their communion at the Lord's table.

They want *our* prayers. One of them, writing recently of the book-hunger which had been appeased by a desired volume sent him through the mail, said:

"But all we *ask* of you is your continued love and prayers. We can get along without books but not without the love and sympathy and earnest prayers of our friends."

Now may every Christian heart which receives this message offer faithful intercessions for the Church in the wilderness!

WHAT WE LIKE TO HEAR FROM MISSIONARIES.

BY REV. HERBERT W. LATHE, SILVERTON, COLORADO.

When the missionary comes home we gladly welcome him to our pulpits. He is a man specially honored and revered. We await his report with expectant interest, and this is what we like to hear: —

First of all—*facts*. What has been accomplished? Statistics are eloquent. How many people have been led to Christ? What is the condition of the churches? If the home Christians knew the facts relating to foreign missions, the missionary spirit would revive. We are not afraid of figures. Nearly five times as many conversions relatively each year among our missionary churches as at home—that fact in itself is a whole missionary address. An ardent friend of the Board was converted to foreign missions by a map showing the millions in darkness compared with the few who have the light of the gospel. Ply us with facts. What are the results, what the prospects of missionary work?

We like to hear the first personal pronoun. Paul used it with great emphasis and effect on his return from missionary labors. There is no egotism in it. Personal experiences, personal blessings, difficulties, triumphs. The story of these from an ambassador of Jesus Christ is edifying. What has God done for the missionary; what has God done through him? Has he any testimony to bear as to the rewards of his calling? Perhaps some young man or woman in the congregation, with the choice of a lifework still open, would like to know how a missionary feels in view of his experience. Give us autobiography.

And this reminds us that we always like to hear young Christians affectionately and earnestly invited to this noble work. The pastor cannot urge it as the missionary can. And we greatly enjoy it if Christian parents are pressed to dedicate their children to this service. The appeal cannot be too bold and urgent.

We like to hear the ring of the old gospel all through a missionary address; something of that spirit which burned in our Saviour's heart when he said, "The Son of man is come to seek and to save that which was lost." We like to have stirred within us something of that heavenly enthusiasm for the world's redemption out of which the American Board was born, and which inspired Judson, Carey, and all the noble band.

We like to be reminded lovingly but forcibly of our opportunity and responsibility. Our consciences sleep. What is the actual condition of heathen races? Never mind their manners and customs. A letter just received says of a certain missionary, "He did not do as many do, spend all the time telling us how the heathen people live and eat and dress." We assume that the messenger of Christ has been seeking and saving the lost. If any *are* lost, terribly lost in sin and degradation, burn that truth into our souls. If God will require their blood at our hands in case we neglect them, do not hesitate to warn us. Challenge us fearlessly, for somewhere under our seeming indifference we have Christian consciences.

We like to hear heroic hopes and prophecies for the future. Our souls are refreshed and our faith revived when the missionary tells us that the Gospel of the Cross is still God's power unto salvation, and that the morning cometh. We are impressed by the narratives of individual conversions and Pentecostal outpourings on heathen soil. These rehearsals of what God has done are pledges of what is to be, and thus "The Acts of the Apostles" is a book to be numbered among the major prophecies.

Let us sound these notes at the coming meeeting of the Board. Let us have a holy conspiracy, a union of conference and prayer to the end that there may be laid on the hearts of God's people the awful peril of a world dying in sin, the mighty resources of divine grace to meet the exigency, and the immediate duty and glorious privilege of every disciple of Christ to help preach the gospel to every creature. A baptism of the zeal and faith which fired the hearts of the early missionaries is our need, and we may have it if we will.

WHAT HAS THE AMERICAN BOARD DONE FOR WESTERN INDIA?

BY REV. SUMANTRAO V. KARMARKAR, OF BOMBAY.

I. THE American Board could have done no greater service to our country than to present, as it has through its missionaries, the Lord Jesus Christ the Saviour of the world. The Mahrattas and other nationalities were struggling in the foul stream of idolatrous and superstitious rites; their minds were choked with its obnoxious odor and they were in the jaws of death. The *Mukti*, or salvation, which they sought through self-abnegation and self-torture, only compelled them to sink deeper in filth. Their concept of God was vague. Philosophical speculations led them to believe in materialistic and spiritual pantheism. Metaphysical contentions among philosophers produced unrest in the popular mind. To satisfy the religious cravings of their nature, faith became supreme in their creeds. It brought, according to their maxim, godhood into wood, stubble, stone, silver, and gold. While they were thus striving hard for salvation the saving arm of Christ was stretched out to them through his devoted servants who rescued many from their wretched and fatal condition. Gordon Hall, Samuel Nott, and Newell, the pioneers of the Marathi Mission, brought to the people the knowledge of the true God and the eternal life. The warlike Mahrattas, who held their country against the Mohammedans and who fought bravely against the English, did not at first care to listen to the teachings of the American missionaries, since their religion was the same as that of their enemies, the English. However, the times changed, the truth presented by self-sacrificing and patient missionaries pierced their hearts, and many amidst great tribulations have become the obedient followers of Jesus Christ. There are now thirty-eight churches of the American mission in different parts of Western India, which are scattering the gospel seed in their neighboring regions. We are now no more bondservants of Satan, but the sons of God! What a blessing! What an honor! Is not this due to the American Board? Can this new Jerusalem, planted among the millions of Mahrattas, be measured by the line of the young man whom the prophet Zechariah saw? Thousands of my countrymen to-day are invoking God's abundant blessings upon the members and supporters of the Board for the life and freedom given to them in Jesus.

II. It paved the way for the heralds of other countries to proclaim the good tidings of great joy among the people of Western India. About eight or nine different societies of England, Scotland, and Germany are now laboring in this field which was first opened by the missionaries of the American Board.

III. It has elevated the despised and downtrodden low-castes. "The conversion of a Brahman," said Henry Martyn, the pioneer missionary to India, "would be a miracle." Many such miracles have been performed by the American missionaries in our country. Even more wonderful things have been wrought by them — especially in raising up men from despised low-castes to be the pastors and teachers of the Brahmans as well as other castes. Is it not a greater miracle to see a pariah administering the holy sacraments to the Brahmans? Thus the missionaries are demolishing the baneful caste system by uniting in Christ Brahmans, Vaishyas, Kshatriyas, and pariahs. Christ alone can bind these diverse castes together. Other agencies can only bring them near, but never effect the union, as the cord of love is not with them.

IV. It has benefited the people by imparting true secular and religious knowledge. Educational agency is a handmaid to evangelization. The primary and higher mission institutions are diffusing the right idea of God and of sin. The Hindu conception of sin is so vague that like a vampire it is sucking the lifeblood of the people and is fanning them to sleep with its wings. Moreover, through education the individual is able to assert his liberty of thought and action which he had lost through the baneful effects of the caste system. Christianity can grow rapidly when these bolsters of servility and dependence are entirely removed from the Hindu mind. This result can only be obtained by giving sound education with Christian instructions. The progress of the converts and of their children was somewhat impeded for several years by certain steps taken against higher education. But since establishing high schools at Ahmednagar, Bombay, and other places the Board has done signal service to the cause of Christ. A new generation of native Christians is coming into prominence from these institutions who will be able to give intelligently the reason for the hope that is in them.

The co-educational school for Christian children at Bombay has been a blessing to our young women as well as young men. The intermingling of boys and girls in classes has produced among them a respect for self and for each other. It is much to be regretted that among the Hindus the girls do not have an opportunity to become acquainted with the other sex till after marriage. Such a condition necessarily brings them into slavery and dependence upon man; it also tends to weaken their minds and produces thereby unhealthy effects upon their offspring. But through such co-educational schools the true Christian independence is imparted, the mind is invigorated, and the character of both the sexes is developed. It is a marvel to the Hindus to see their sons and daughters studying together in the same room and in the same grade. The Bombay school, as well as other schools exclusively for girls, have provided our homes with diligent, loving, and Christian wives, and many efficient workers to spread the gospel among their own sisters. The training of native Christian children still needs a greater impetus at the hands of the Board in order to raise a corps of efficient workers who could share with the American missionaries their responsibilities and cares, and thus relieve them of their great burden.

V. It has helped, through its Industrial Schools, some of the converts and Christian young men to stand on their own feet, instead of depending upon the mission. The excellent school at Sirur has been the pioneer in this line, and has done a great service to the cause of Christ.

VI. It has trained men for the ministry and evangelistic work through its missionaries and the Theological Seminary at Ahmednagar. Though the present standard of this institution, owing to the lack of good material, is not very high, yet it has done its best and has sent out young men who have been remarkably successful among certain communities and castes. The day is not distant when high school and college graduates will ask the Board to provide for higher theological training. In fact there are already a few consecrated and educated young men who are desirous of securing such theological education.

VII. The Board through its medical missions in one or two districts has relieved many suffering people. Even those missionaries who have had no regular medical training have in their districts helped the sick by giving remedies for general diseases. At the time of cholera panic the representatives of the Board and Marathi Mission, at the risk of their lives, have rescued many from the grip of death, and thus manifested the beauty of the noble religion of Jesus. Many lady missionaries out of love and sympathy have aided the helpless women who would rather die than tell their ills to male physicians. It is astonishing that this agency, which is one of the best in influencing the women of India, has not been more largely utilized. Will not the Board have pity upon the poor suffering women and send a large number of lady physicians, who are annually graduating from the medical colleges of America?

VIII. It has through its zealous, loving, and sympathizing lady missionaries opened the prejudiced hearts of many of our Hindu women, who are becoming more and more reconciled to the teachings of Christianity. By the presence of cultured lady missionaries, and the native Christian women trained under them, a desire for education is slowly but surely taking possession of their hearts. Through this zenana work the fabric of Hinduism will fall to pieces. I firmly believe that it is the Hindu woman who is going to save India from the clutches of idolatry and superstition; and, therefore, the more the Board does to emancipate her, the sooner it will usher in the Kingdom of Christ.

IX. It has benefited us immensely by providing good literature for our people. From time to time both the missionaries and their wives have published excellent books in order to create a healthy moral and religious tone among the Hindus. Through the weekly publication of the *Dnyanodaya*, an Anglo-vernacular paper, the Board has done a remarkable service in upholding the religion of Christ before the people, in dispelling ignorance and superstition, in aiding the unsettled and doubting inquirers toward decision, and in spreading intelligent and right ideas with respect to God, home, and government. Also, by the monthly visit of *Balbodh Mewa*, an excellent children's paper, Christian as well as Hindu homes have been brightened, and the growing desire of our children for good and interesting reading-matter has been satisfied. The good that has been done through its Columbian Press, at Satara, can hardly be estimated. Its publications of exquisite pictorial Scripture textcards and leaflets have not only attracted the eye but also the mind; and it has thus influenced many to decide for Christ.

X. It has blessed us in our homes. The Hindu home is a miserable institution. Its joint home system only produces unhappiness and sorrow. Instead of being a paradise it is a hotbed of envyings and quarrels. The poor child-wives are ruled not only by their mothers-in-law, but also by other elder members of the husband's family. To avoid the eternal complaints of the wife, the poor husband has to find, outside of his home, a place of refuge among his sympathizing friends. Since the young men have been receiving higher education they are unwilling to spend their evenings with their illiterate wives. The early marriage system which the Hindus were forced to adopt, owing to the loose morality of the Mohammedans who claimed during their tyrannical régime unmarried Hindu women as a portion of their harems, is the cause of all this trouble. Since the introduction of Christianity the domestic life of native Christians has been greatly blessed. The home of the missionary has done more toward the progress of the gospel in India than any other agency. To see a lady, intelligent yet womanly, presiding at the table, voicing her opinions and ideas freely, assisting her husband in his noble work, managing diligently her own household, and conducting faithfully her special work among women is a novel and most interesting sight to a Hindu. The æsthetic and Christian environments of such a home have so impressed the minds of our people that they are endeavoring to adopt this ideal homelife as far as practicable. Our homes, however, will not be purely American, as we can never abandon our Oriental tastes and ideas.

In conclusion, allow me to thank sincerely the American Board in behalf of my people for rescuing many of us from the thraldom of idolatry, superstition, and degradation, for giving us good homes and noble ideas, for imparting religious and secular education, and above all for presenting eternal life through Jesus Christ.

THE ANNUAL MEETING OF THE JAPAN MISSION.

BY REV. M. L. GORDON, D.D., OF KYŌTO.

A MARKED impression made by such a meeting is the extent and variety of the work more or less closely connected with the American Board's mission in Japan. Despite the many limitations under which missionaries labor, despite their own dissatisfaction with their efforts, the less than twenty-four years of existence which this mission has had has been at least one source of a vast stream of influences for good. We gladly give all credit to those from abroad, the results of whose labors have joined with ours. We would yield all honor to our Japanese brothers and sisters, who often at great self-denial and with abilities as teachers and preachers surpassing our own have labored and are still laboring to swell this river of God which is blessing Japan; but we thank God for permitting us as a mission these years of service and for giving us a part in bringing about these glorious results.

In a large district where the name of Christ was practically unknown have sprung up not far from seventy churches, gathered into which are 11,500 Christians, who are being guided by 133 pastors and evangelists. Of these Christians over 1,000 were baptized during the past year, during which time their contributions were more than $22,000 silver. Educationally this movement has resulted in the Doshisha, where more than 500 young men have been taught during the year, and where in addition to the college and its preparatory school three university departments have been in active operation. The largest of these is the Theological School, which has had sixty-one students. Besides several schools of lower grade for young men in which missionaries teach there are twelve schools for girls and women, including a "School for Nurses," a "Woman's Evangelistic School," and a "Kindergarten Training School," in which about 800 pupils have been under instruction. Thousands of sick have been cared for in hospitals and dispensaries, and more than 6,000 children have been gathered into 170 Sunday-schools. Surely this is no mean showing! I would repeat, however, the fact which is made clear in our annual report that a large part of this work is done by our Japanese associates, and its connection with the mission is chiefly an historical one.

The recent annual meeting was as usual in Kōbe and lasted from July 5 to 14. Of its salient features one was the very able paper on "Self-support," by Rev. Otis Cary. It made a profound impression, was accorded more time, and was the subject of a more spirited discussion than any other subject brought before the mission, and was finally referred to a very large committee created for its further consideration. Another feature was the action of the mission in favor of granting the full privileges of suffrage to the ladies of the mission.

One of the most difficult questions before the mission was the holding of property in the interior. As Japanese law does not allow foreigners to hold such property and as Japanese houses have not been found comfortable or healthful as residences, these have been hitherto held in the names of Japanese, usually of the Japanese in whose employ the missionary lives in the interior. This has been a perfectly open arrangement and has been done by government employees by the help of high officials as well as by missionaries. Partly because of the action of these officials and partly because of the morbid nationalism which fears that foreigners are trying to buy up and appropriate the whole country, public opinion — not the government — has made it unwise, if not impossible, to continue holding property in this way, and this brings before us the serious problem of putting the property entirely into Japanese hands, thus fully conforming to Japanese law and at the same time not sacrificing the object for which the money was given by the Board. This matter, too, was put into the hands of a careful committee for further study and adjustment.

Incidentally the passport question came up. As the regulations for giving passports established a quarter of a century ago, by which passports are granted only for "health" or for "scientific purposes," are still in force, some missionaries question whether we can honestly use them or not for evangelistic tours. The consideration most favorable to their continued use is the statement of the highest government officials, made several years ago, that such a use was entirely proper; that most unfavorable is the statement in the passports that they are for other purposes. President Kozaki and Pastor Harada, upon being questioned, gave their opinions that the use of passports in this way was not improper.

In previous meetings for many years the most arduous work has been done by the "Location Committee." This year we had no such committee, for the simple reason that we had no new missionaries to locate. In view of the nationalistic reaction and the consequently severe criticism of missionaries, not a few of our number question the wisdom of further immediate reinforcement. Upon this point, too, the opinions of our trusted Japanese brethren were sought. Their replies made clear the fact that some do not desire an increase. All present, however, thought there was still a call for first-class missionaries. They said that in early years there had been an excessive estimate on the part of the Japanese of all foreigners, including missionaries. But in view of the reaction missionaries must now stand on their own merits. For the best missionaries, for those whom the Lord calls, there will be room, for the work has just begun.

During the meeting there occurred close by us in Kōbe the first general convention of Japanese Christian Endeavorers, with Pastor Harada as president; and a half-dozen miles away at Suma was the "Fifth Summer School," where 400 young men and 100 young women were gathered for twelve days for Christian instruction.

The meeting was held in the Kōbe Girls' School, the dormitories and dining-room being used by the missionaries. It was an occasion of great social enjoyment, especially to those — a by no means inconsiderable part of our number — who had been living in stations composed of one or two families only. This was especially true of the children whose annual Christian Endeavor meeting was this year, as usual, one of the most enjoyable features of the meeting. The committee of arrangements, with Rev. J. H. Pettee at its head, did its work to the great satisfaction of all.

Letters from the Missions.

North China Mission.

AN OPIUM DEALER AND SMOKER.

Mr. Ament, of Peking, sends the following striking incident: —

"Our chapel audiences on weekdays are usually so fluctuating and uncertain that we take special notice only occasionally of the men who fill the benches. But last winter a man put in an appearance who immediately attracted our attention, not only by his interesting personal address, but especially by the way he seemed to absorb every word that the preacher uttered. Our hopes of permanent impression, however, grew dim as we saw upon his face the 'trail of the serpent.' He was an opium smoker. Not only that, but we learned soon after that this man was the proprietor of two opium dens outside the city. Could such a man be moved, already in the coils of that hateful monster and bound to him by every material interest? Our desire for the man's rescue grew with every new indication of response on the man's part. He began to feel, under the operation of God's Spirit, that he was a lost man unless relief came, and that too speedily. All hope must be given up so long as he was in the grip of the opium vice. He suggested the giving up of his opium. But we replied that he was also a dealer in this drug and leading others in the downward way. These things must all be swept away before he could come into the kingdom of God. He writhed in agony as he became aware that his mighty enemy had bound him with withes stronger than those of steel. What should he do?

"He left us and his shadow did not darken our doors for some weeks. We thought he had given up the struggle. Our little church was deeply interested in the man and many were the prayers offered in his behalf. Our disappointments in this line of work are so numerous that we are usually prepared for the worst. After a few weeks our man appeared with a radiant face, stating that, at last, he was free of the opium business and would never sell another ounce of opium so long as he lived. He had disposed of his outfit at considerable financial loss, but he counted that as nothing to the joy at his deliverance. His next great object was to break the bonds which tied him to the drug. He had indulged in this vice for thirty years and it seemed to have entire possession of him, body and soul. The record of persons really rescued from this vice in Peking is not encouraging. Of ten men who enter the refuge, perhaps not more than two, possibly not one, will remain to a full cure. They must endure suffering in spite of all that medical science can do. They become wild with the pain and often require strong and vigilant watchers. At the Presbyterian Mission Hospital the physician in charge practically refuses to take opium cases, as the results are so unsatisfactory."

CONFLICT AND VICTORY.

"The whole affair was laid before our friend, Mr. Hsieh, and he was commended to the only Source from which help could really come. He said he had thought the matter over carefully and had determined to break off the habit even if it cost him his life. He said this in no spirit of boasting, but realizing that his eternal salvation hung upon the issue of this struggle. Seeing his genuine purpose to be free, we gave him a note to Dr. Pritchard, of the London Mission Hospital, who kindly received him. Here, for two weeks, Mr. Hsieh suffered as few men do, being so anxious to be thoroughly cured that he refused the usual anodynes given to assuage the pain. At the end of that time he had grown thin and emaciated and looked fully ten years older. But he was full of good cheer and courage, said he prayed night and day, and was bound to conquer or die. Dr. Pritchard said he never had a more plucky opium patient or one who seemed more completely cured. He was finally dismissed from the hospital and immediately began to recuperate. His appetite returned, and in a few months we had a new man in our constituency, new in more ways than one. Never was the renewing power of Christianity more manifest than in the restoration and salvation of this opium-bound man.

"After his total recovery and entrance into the church, Mr. Hsieh began to talk about Mrs. Hsieh, and his desire that she should go along with him in the heavenly way. Alas! she was a Mohammedan. Here was another problem as difficult of solution, or perhaps more difficult, as his own had been. It is not often that a Mohammedan woman is allowed to marry outside of her faith, but the circumstances were peculiar in this case. When young, their parents were very intimate friends and they grew up in the greatest intimacy. The fathers of the two children died early, and the mothers resolved to unite the two families at whatever cost. The mosque was practically abandoned by the

Mohammedan, she being too poor anyway to pay the dues which are rigidly exacted, and the girl grew up with no defined religious faith, knowing enough, however, not to worship idols and burn incense, enough to keep clean, as most Mohammedans do, but not enough to come out into Christian truth. Of course she had none of the bigotry of the genuine Mohammedan. Hence when her husband found his new life she readily responded to his invitation to follow in the same way. She came to our chapel with some fear and trembling, having heard of the many slanders which fill all Peking concerning us. Her anxiety speedily vanished and all were pleased with this bright-faced woman who had never worshiped an idol and who was so glad to pray to the one true God. Her progress was rapid. The small preliminary books were read through as though she were working for a prize. Her disappointment was great that we thought it best to delay her baptism till she was a little better instructed in the faith. Suffice it to say, she is now a member of the church and pushing her studies with as much energy as ever."

POWER OF CHRISTIAN SONG.

Mr. Ament also reports some interesting incidents connected with a trip into the country. In one village of the Cho Chou District, the leading Christian is the head of his clan, having something like the influence of a patriarch of olden time. When Mr. Ament arrived at this village, this man gathered together quite a little audience, calling upon his sons to give up their work and collect their workmen. Among the groups were a large number of children, and one of these children offered to sing a song if a certain picture which he had seen should be given him. The little boy was not six years old, and Mr. Ament was greatly surprised that any of these children knew any Christian songs.

"The boy then stood up before the company and sang several hymns most beautifully. Other children then came forward and offered to do the same thing for the same prize. This was a surprise indeed. They had been taught by a young man, not himself a Christian, he having learned the hymns while on a visit to Peking. Did ever music sound more sweet to human ears than the strains of those Christian songs did to me? Yes! the Christian leaven was at work in that village! The children had fallen in love with 'Jesus loves me,' 'The year of jubilee,' 'There 's a wideness in God's mercy,' and they promised to learn still more and teach others, and sing on the streets, and see what progress could be made by the time the missionary visited them again."

Mr. Ament had a similar though not quite so striking an experience in another village, so that he was greatly impressed by the power of Christian song among people who had seldom or never seen a missionary.

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Shansi Mission.

ABUNDANT OPENINGS. — THE POPPY.

Mr. Williams writes from the village of Yu Tao Ho, a health retreat, about sixty miles from Tai-ku. He had been obliged recently to visit Pao-ting-fu, 300 miles from Tai-ku, a journey which consumed, going and coming, twenty days, of which he says: —

"The road continually passes through cities and villages, large and small, and in only two of these during the entire distance are missionaries stationed. Is not this a painful fact for the Christian church to contemplate? And we must remember that we are not shut out from any one of these cities. Every place is open to-day for the entrance of the gospel. At no point on the road did I meet with any trouble or opposition."

In reference to Yu Tao Ho, Mr. Williams says: —

"It is a lovely valley at the foot of the mountains, with a sparkling, splashing stream of clear, cool water, with grassy, mossy banks shaded by tall trees. It is more like dear old New England than any place I have before seen in China, and gives one a delightful home feeling.

There are many villages in the vicinity whose people are friendly and approachable. Many come to our Sunday service and we also have a daily service in the nearest village.

"Not long since I spent a Sabbath at Ching Yüan, our new out-station, of which I have spoken in recent letters. The people are unusually respectful and courteous at this place and show considerable interest in the 'Jesus doctrine.' About twenty men and as many women assembled and listened to my broken Chinese as I attempted to tell them of the heavenly home which Jesus is preparing for his disciples, using a part of the fourteenth of John for my theme. The Chinese helper afterward enlarged upon what I had said. Some of the people were interested; others were more interested to ask me what people ate and wore in America, how fast the steamcars could go, if Americans smoked opium, and if there were any poor people there, and many other questions of a similar nature. It is a very difficult matter to get a Chinaman to comprehend a spiritual thought. Their minds are all taken up with worldly matters.

"This Tai Yüen plain on which we live is, for the most part, exceedingly fertile; in fact, this province of Shansi has been called in times past the granary of the empire. At this season of the year the country is beautiful with growing grains and vegetables, almost like a vast garden; but, as one rides along, it is sad indeed to see the amount of valuable land given up to growing the poppy for opium. Sometimes one sees almost the half of a farm covered with this plant which only brings misery and death to those who use it. More opium is used in Shansi than in any other province in China. Two men were asked what proportion of the people took opium. One said eight out of every ten! The other said eleven out of every ten. When one sees the blurred eyes and the pale faces on the streets of Tai-ku he almost believes the latter statement true. Those who use it become so debauched that our Christian work for them seems almost hopeless. Mr. Clapp has classes of opium patients whom he treats medically, at the same time teaching them Christian truth. He is obliged to search their persons for any of the drug they may have concealed about them, and lock them up in a closed court to keep them from procuring any while under treatment."

Micronesian Mission.

FROM THE "HIRAM BINGHAM."

A BRIEF note from Mr. Walkup written June 7, on board the *Hiram Bingham*, which was then at Butaritari, gives a cheering account of his recent experiences. The vessel had been but a short time within the Gilbert group, and yet she had anchored sixty-three times at ten different islands. On account of her light draught and the facility with which she can move in narrow channels and amid currents, she has been able to pass safely along reefs and into lagoons, so that, as Mr. Walkup says, "She could anchor at the front doors of villages where a ship never goes." Mr. Walkup writes: —

"The thousand shares in the *Hiram Bingham* within the Gilbert Islands have all been taken, but much of the money is in South American silver and depreciated. Shall the stock be watered? I have yet to visit out-stations of this island and also Makin, Barnaba, and Pleasant Island. If the Star is on time (22d) and calls here, she will meet us; otherwise I shall try to catch her at Kusaie early in July. I have made my second visit at three islands, and find that a visit every four months is none too often to look after the work. I think next year's report will be encouraging. Many of the fallen, among them Mr. Kaure and teachers, have again confessed their Saviour. One king has discarded his second wife, and another king has given up heathen games. Much depends on the work and character of the resident governor we are expecting daily. If he has a vessel at his command and is active, the 'British lion' will soon devour the remnant of heathenism. After some of my addresses on tobacco and smoking, nearly the whole audience would rise to signify their intention of discarding the use of the article. Praise the gospel's power! Brother Lono's prayer-song, 'Jesus, pilot Hiram Bingham,' is being answered. I need your letters and your prayers."

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East Central African Mission.

PROGRESS OF THE EXPEDITION.

THE following brief letter from Mr. Bunker, dated Jobo's kraal, Buzi River, July 1, gives all the tidings we have in regard to the progress of the party on its way to Gazaland: —

"We arrived at this place on Friday morning after a tedious journey up from Beira. The ladies were introduced to their pioneer experiences by having to sleep on the deck of our sailboat without any mattress. Overhead was stretched the sail of the boat to keep off the dew, which is like a rain here, while we were entertained (?) and kept awake all night by the beating of drums and dancing in a kraal near by. Our boatmen took advantage of the tide and by morning we reached here. We have now made ourselves comfortable in our boats, and will soon be entirely at home in them. We have an excellent company for such a journey and life as is before us. The ladies are doing nobly in adjusting themselves to the rather trying circumstances in which they find themselves. We have hired canoes to take us to Jerroma's kraal — the place which we reached in canoes last year. The men claim that they cannot go above that point in canoes. We shall try to get canoes above the falls for the rest of the journey. If we cannot do that, we must have the goods carried 100 miles farther, but will try to take the ladies up in our boat, which we think is going to work very well. It is far from an easy undertaking to begin such a mission as this, and we are put to our wits' end at times to know what to do; but we find many hard places made smooth by the overruling power of our Lord. With all the hardships he 'prepares a table before us' in the wilderness."

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Zulu Mission.

A PROLONGED SERVICE.

MR. PIXLEY, writing from Lindley, Natal, in June last, speaks of this as being the nineteenth year of his residence at that station, and the thirty-seventh year of his own and his wife's missionary life in the Colony. Since his arrival in Natal in 1856 there has been an entire change in the staff of missionary laborers. Not one of those who greeted Mr. and Mrs. Pixley on their arrival is now in Natal. Of some of the changes which had taken place at Lindley, Mr. Pixley writes: —

"The church, which numbered some fifty members at the time of our coming to this station, has increased to over 300. We have reaped where others, especially the sainted Lindley, sowed. Of the original members of this church some three are still living, in good standing. One John Mavuma was present at our last communion and partook with us. The temperance work, which commenced here in 1882, now numbers in its army all the church members, besides a goodly number of young people, as well as some older ones who have not as yet been received into the communion of the church. The pledge to which they have given their names is total abstinence from all intoxicants. This includes the native beer, which at first was regarded as food, and was supposed to contain only a small proportion of the intoxicating element.

"Fifty-nine new members have been received to the church since our last annual meeting. Of these a large proportion have come from the out-stations, most of them by profession of faith. Much the larger portion are females, although at the Umgeni (Jwili's) station the larger portion baptized were young men. Of the eight received into the church from that place on the eleventh of June last six were young men.

"Steps have been taken at two of these out-stations, at the Umzinyati and Umgeni, to form separate churches. They have chosen deacons and they are preparing to choose pastors to be set over them whom they will wholly or in part support."

NATIVE WORKERS.

"One feature of the work commenced during the last year at the home station has much encouraged me. Some of our best and most spiritual members of their own accord commenced a series of meetings, held twice a month among the kraals, to which as many of the church were called as could find time to attend. These meetings were commenced about the beginning of 1893, and have been continued till the present time with good results. The plan has been to have a meeting for prayer and special pleading for the Holy Spirit's presence on the evening before the public services, at which meeting only the preachers and a few leading Christians are present. The notice for the public meeting the next day is widely circulated, and to it all the heathen within a convenient distance are invited. A morning prayer-meeting is also held, and at noon the principal service begins, when one, two, or three sermons or addresses are given, and invitations presented to inquirers to come forward to be conversed with or to rise and be prayed for. This kind of meeting, held often in the open air, has brought the gospel very near to a class of persons who seldom or never come to the home station to Sabbath or weekday services, and has led some to become afterward regular attendants and seekers for the truth. Our Sabbath services have increased since the opening of these meetings. The encouraging feature of this work is that it commenced among the church and has been carried on thus far with little or no help from the missionary."

THE NEW MEDICAL WORK.

Dr. Burt N. Bridgman, who has recently joined the mission, is planning for extensive medical work, having its centre at Amanzimtote, where at present Dr. Nembula is assisting him in this department. Dr. Bridgman greatly desires that, in addition to the dispensary, hospital accommodations shall be provided for the needs of the people. He writes: —

"In general, I may say, the work is developing fully as fast as, if not faster than, I had anticipated. I find that the natives are much less prejudiced against hospitals and against surgical operations than I had supposed. Dr. Nembula is, as you know, living at Adams, and fortunately I have been able to secure his assistance in performing several surgical operations which I otherwise could not have attempted. I find also that it is the surgical work which impresses the natives most favorably, as it is a department of medicine which they know practically nothing of, and in which they can see indisputable results of civilized and scientific methods."

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West Central African Mission.

A MAIL received from this misson August 24 brings a good health report from all the stations. Mr. and Mrs. Read have removed to Bailundu. Mr. and Mrs. Fay are rejoicing in the birth of a little boy in their home. The young man Ngulu, to whom allusion was made in our last issue, is somewhat better in health. Mr. Lee writes as follows from Chisamba: —

"Our Sunday services during the past month have seemed to me of a peculiarly interesting character. I do not know whether it results from my better command of the language, but certainly the attention of our congregations has been very good and there has seemingly prevailed a deep interest in the message proclaimed. I personally have enjoyed the services, and some of our older lads have told me that the meetings were unusually good. The congregations have not been as large for the past few Sundays as formerly, since several large caravans have left for the interior and for the coast, and many of our regular attendants have gone with them. Two Sundays ago there were about 130 present. This does not include children, of whom there is always a swarm. I only reckon those whom I think capable of comprehending the teaching. The day-schools have gone on satisfactorily and both girls and boys give us great encouragement. The temporal affairs of the station have progressed quietly and pleasantly. All our boys have given good satisfaction. I cannot tell you how fond we grow of these fellows. Occasionally I have to give a word or two of reproof for carelessness, but for actual disobedience or wrongdoing it has been long since I have had to discipline anyone. It is delightful to see the influence of the older lads over the younger and also to notice the respect paid to the former by the latter. Some of these boys have certainly a large measure of the grace of God in their hearts, and with a few years more of judicious training will, under the blessing of God, make fine evangelists."

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Madura Mission.

THE report of this mission for the year 1892, prepared by Rev. Mr. Tracy, is an exceedingly interesting document. It is just fifty years since the first published report of the mission was issued, entitled "Statement of Schools under the care of the American Mission, Madura." The changes which have taken place since that early day are most remarkable, and no one can read this report without being deeply impressed with the variety of agencies employed by the mission and their success.

SELF-SUPPORT.

The past year has been one of much distress in several districts, some of the people having been compelled to satisfy their hunger by digging wild roots in the fields. Yet out of their poverty the Christian community has given nobly for the maintenance of the Christian work. The following statement is most remarkable, and we know not where we should turn to find a community that contributes at such a rate in proportion to income. The report says: —

"Though they come from a large variety of castes, and are not infrequently people of some means, yet the majority are poor and are quite unable to do much toward the support of those who are appointed as catechists and teachers among them. In many cases they give generously, but at the best the amount of their contributions is small. Careful estimates made by those who live among them and know them best show that the average income per individual is between 1 rupee and 1.8 rupees per month. [The rupee is now worth thirty-two cents.] In the Madura station, not including the congregation of the city churches, the yearly income of 221 persons in nine different villages gives an average income of 17-5-5 rupees for each individual for a year. In Melur station the average income of Christian families is estimated as low as two rupees per month per family, while in Tirupuvanam the average is nearly three rupees per month per family, and in Manamadura and two or three of the other stations the average is about five rupees per month per family. Probably, taking the Christian community as a whole, one rupee, or a little over, per individual per month represents the average income. It is out of such poverty that our people have given in the aggregate 8,585 rupees, this being but a small advance on the amount reported last year."

Of the Tirumangalam station, Mr. Jones says: —

"I have been greatly cheered this year by the large offerings of the people. Notwithstanding the general distress and suffering it is very gratifying that they have denied themselves to the extent of more than 1,100 rupees during the year. Every rupee of this means solid self-denial — it has represented the surrender not of luxuries only, but of many of the comforts and not a few of the necessaries of life. This sum represents offerings to the extent of three rupees for every church member, and nearly twelve annas per individual in the community. Many a widow's mite that is included in this sum multiplies its preciousness manyfold, and the true devotion which is represented must bring its blessed reward."

ATTITUDE OF THE PEOPLE.

There has been no marked change in the relation of the mission to the Hindu population. Open persecution is said to be less frequent than secret opposition. Yet one of the missionaries writes: —

"Many have shown an unusual degree of opposition, in some cases native officials even using their influence *as* officials in intimidating and discouraging Christians and in preventing others from joining their number. In missionary work, as in individual life, it is the insidious influence of evil that is more to be feared than outward opposition. Secret persecution, without outward violence, does much to discourage many who would otherwise go on step by step to a confirmed and noble Christian life. Four families who joined the Mandapasalai station two years ago have thus been influenced to return to the Hindu life, which they confessed to be too meagre and unsatisfying to meet their spiritual needs. First a son, then a wife and her husband, then others weakened and finally went back, saying, 'We can stand this thing no longer: we must have friends; our lands and business, our whole living is mixed up with our Hindu relationships and we cannot live alone.' One man said: 'I know that the Christian religion is true, but my wife renders my life simply unbearable, and unless she comes I cannot;' and he added: 'Pray for her and for me.'"

PASTORS, CATECHISTS, AND EVANGELISTS.

Of these three classes of laborers the report presents some specially interesting items: —

"PASTORS. — Of ordained men nineteen are in charge of churches and two others are engaged in educational and literary work. Those who are engaged in pastoral work have also a limited authority in the superintendence of other agents whose work is situated in the villages where church members reside. The work of spiritual care for their local congregations is their first concern; besides this they engage also in itineracy work and in visiting the smaller congregations within their respective pastoral charges. They are generally men of superior quality and larger experience than our other men, and have justified the confidence we place in them. They are supported — without any grants from the Board — by the contributions of the people and by grants-in-aid from the Native Evangelical Society. In times of scarcity the matter of their support becomes a cause of anxiety, but as the Christian community increases in number and in means, this difficulty, it is hoped, will gradually diminish.

"CATECHISTS. — Of this class of native agents there are 140 who are engaged partly in evangelistic work and partly in the religious instruction of Christian communities, scattered all over the district in more than 400 villages. In the larger congregations their work is sometimes supplemented by the assistance of a teacher, and in many of the stations individual catechists have charge of several small congregations, to each of which they devote a part of their time. Some of these men are not inferior in attainments, experience, or influence to the native pastors, and it is from such that vacancies in the pastorate, caused by death or the infirmities of age, are occasionally filled. Their zeal and intelligence and faithfulness make them a most valued class of agents. They need constant superintendence, and in proportion as that is given their work rises in value. Some of them are deficient in energy, others in spiritual apprehension, but of all it may be said that they aim to do, and in a large measure really accomplish, good spiritual work.

"EVANGELISTS. — This class of native agents came into existence as the outgrowth of a missionary spirit on the part of our native agency as a whole. They are supported by funds, raised for the purpose by their brethren in the work, and often their support is the direct fruit of most self-sacrificing and consecrated giving. Their work may be regarded as an expression of the organized, self-denying effort of our native community for those about them. These men number more than a dozen, all the stations but two having one each, and four stations supporting also a second. Their work is entirely among non-Christians, and is watched with interest by those who contribute to their support. Several cases of conversion are reported this year from Tirumangalam and Pasumalai stations as the result of the work done by these evangelists. One of them is the case of a respectable and wealthy landowner of the robber caste, through whose influence a congregation will probably soon be gathered in his village."

BIBLE-WOMEN.

There are Bible-women at work in all stations of the mission. In Madura and vicinity eight of these women and four assistants have been employed during the year, having 825 women under instruction. Miss Swift writes: —

"Our methods of work are very simple. These Bible-women will go into any house where they are permitted an entrance, and ask to be allowed to read a little from the book they have brought with them. They seat themselves and open their Bibles while the women of the house gather around with curiosity rather than interest. As the Bible-woman reads some passages from the life of Christ and explains who this person is of whom they are reading, curiosity often changes to eager interest, and when she rises to go she will have secured one or more pupils from among her audience. The new pupils' names are entered upon our lists and the Bible-woman or her assistant goes every day (or as frequently as the number of her pupils permits) to teach them to read. This means not merely to read the First Book, for from the beginning the women understand that they are to learn verses from the Scripture, and when they can read sufficiently well are to read from the Bible itself. Every visit gives the Bible-woman opportunity to speak of Christ, and not only the women who are studying but many others from the street and from neighboring houses gather to hear her read and explain the Scripture portions. The women under their care vary greatly in capacity for study. Some will learn rapidly, memorizing verses and hymns with apparent ease. Some will spend months in learning one verse, and seem utterly unable to grasp the meaning of what they hear. The work is often laborious, but the Bible-women are working in nearly all cases with earnestness, and some are carrying enthusiasm into all that they do. We gather on Saturday morning for a Scripture lesson and for prayer. The Bible-women bring requests for prayer for individuals, thus showing their personal interest in those among whom they work. So far it has been my custom to talk with each one alone, as frequently as possible, in regard to her work, but our Saturday morning meetings are varied by occasional reports and conference meetings when incidents are related and difficult cases are brought up and discussed. My afternoons are spent in going about the city with the Bible-women, visiting in turn all the women who are reading with them. The Bible-woman makes an appointment the day before, and I visit an average of three houses in an afternoon, hearing from five to seven women read. But in every house there is an audience of from five to twenty persons, and after the women have read to me and recited their verses, I make use of my opportunity to speak to them of our Lord and Saviour."

ITINERACIES.

The methods employed in this branch of work are described by Mr. Perkins, of Mandapasalai: —

"In each pastorate we try to have two itineracies a year, often lasting ten or twelve days each. On each itineracy the pastor in that locality, eight or ten catechists, two evangelists, and oftentimes the missionary are present. We have found that these itineracy bands are very effectual in stirring up the people to take the last step which brings them into Christianity. Pastor, catechist, or teacher may have done excellent preliminary work and yet have failed in actually prevailing upon the people to forsake caste and announce themselves as Christians. But the coming of a large band of workers, the teaching, singing, and preaching in and about the village for two or three days has given the necessary impetus which has caused them to give their names to be enrolled as Christians. Several congregations now existing in this station are known to be the direct result of such itineracies.

"Our usual program for the day while on the itineracy is to gather together at daylight for prayer and then depart two by two to the surrounding villages. At eleven o'clock they come again to the tent and at a prayer-meeting give their report of the morning's work and experiences, and listen to the exposition of a passage of Scripture; then after eating and a short rest, at 3 P.M. they start out again for a repetition of the morning's work, returning at 6 P.M. At 8 o'clock in the evening all unite in assisting in preaching and singing at an exhibition of the Life of Christ with the magic-lantern in some central place in the village where the tent is pitched. We have noticed that one of the most successful ways to hold a crowd is by introducing into the speeches songs of different kinds. It is surprising to find that some of the agents whose mental attainments do not seem to be very great, yet because they have this ability of singing and speaking in true native style can hold the attention of the crowd remarkably well for such a time as they may deem fit, whereas some scholarly, well-reasoned address may fail to interest. As a general thing we meet with but little opposition in preaching on the itineracy, but during this year we have had one outbreak in a very bigoted place when the people were determined that we should not be allowed to preach. We had been warned that trouble would occur, but the preaching during the day had been attended with no disturbance. However at night, at half-past nine, after we had been preaching for about an hour by means of the magic-lantern and had turned off the light and the agents were quietly returning to their tent, a shower of stones came upon us. It was impossible to tell in the dark who of the crowd were the guilty ones, but the next day the assistance of the police was called in and their investigatian resulted in the coming of the headman of the village to the missionary's tent and apologizing for the rude action of the people and assuring us that we might preach as often as we desired and no such rudeness should occur again. Of course we gladly accepted their statement and the second night no disturbance occurred at the preaching."

PASUMALAI COLLEGE AND TRAINING INSTITUTION.

Four hundred and twenty-five students have been in attendance the past year, and applications for admission to the higher grades have been more than could be entertained. Nineteen have been connected with the theological seminary. In Dr. Washburn's report he says: —

"This year the Pasumalai Institution has become two bands under two leaders. For twenty-eight years theological and Biblical instruction was given along with that in secular subjects, in the longer or shorter courses of the old Seminary. For the following twenty-two years the theological students formed a department by themselves but still under the supervision and instruction of the principal of the college. At length at the beginning of this year, fifty years from the founding of the institution, the time long looked forward to has been reached, when a missionary could be detailed from the general work to make the training of our spiritual agents and pastors for their distinctive service his chief business. The records of Pasumalai present a good example of missionary development. First a Christian school for general and religious education; next a specialization for the sake of larger preparations to meet the needs of growing churches and evangelistic work; then the separation of another department for the training of teachers for the schools in our Christian community and among the Hindus; and finally a separate theological school and fifty years' growth of a new Christian community behind it, and fifty years of patience, faith, and generosity of the American churches sustaining it."

AN ASCETIC CONVERTED.

There is much more in this report which we would gladly reproduce for our readers had we space, but we must make room for the following interesting story contributed by Mr. Jones, referring to a case which he briefly mentioned in a letter printed in the *Missionary Herald* for March last, page 106: —

"Recently we had the pleasure of receiving into the Pasumalai church, on profession of his faith, a Brahman, probably the first one of that social status ever united with this church. Probably no one of this caste was ever received into the Christian church with less demonstration than was this brother. His case is both interesting and encouraging. He is a young man of twenty-three years of age, of considerable intelligence, and well versed in Hindu Shastras. His home was at Wynaad, where his brothers and sisters now live. Four and a half years ago he donned the yellow cloth, became an ascetic and as a Hindu devotee has wandered all over India. He was everywhere well received inasmuch as he was in the habit of addressing audiences on Pantheism. But his own teaching brought him no peace of mind, and the more he taught the more he felt the utter hollowness of his own words. Moreover his visits to Benares to the temple of Jaggannath and to other sacred places revealed to him the vast corruption of these centres of Hinduism; so that he now claims that if there is a hell upon the earth it must be Benares. In his pilgrimages he also met in many places Christians whose lives he watched and whose Bibles he studied. Thus he grew more and more dissatisfied with his ancestral faith and leaned increasingly toward the Christian religion. When he came here a short time ago he was in this unsettled state of mind. I had a long talk with him and found that he was in no mood to defend his old faith. After a few days of intercourse with us here he finally decided to give himself up to Christ and asked that we baptize him. While rejoiced at this decision we hesitated to take so important a step without adequate evidence of his sincerity and conversion. Since that time I have seen him daily and had opportunity in conversation with him and in prayer to satisfy myself that he is thoroughly sincere. He is also remarkably well versed in the Bible and shows appreciation of its truth. The pastor with whom he has lived during these weeks is deeply impressed with his character and intelligence and believes most strongly in his new life. He now purposes to discontinue entirely his wanderings and after suitable preparation to enter upon Christian service. He goes out with the students to preach in the villages and has already manifested considerable ability and much interest in this work. Having been formerly an ascetic, involving separation from family and the lessening of caste influence, he has not yet suffered any severe persecution. It may come, and when it comes he may find it difficult to withstand it. His former life also in its corrupting, demoralizing influence must make him liable to temptations which will require great strength of purpose to overcome. But I trust that with his present spirit and with divine help he will come out more than conqueror over all and live a life which will correspond with the new name which he at his own request received at his baptism, 'the servant of Christ.'"

Notes from the Wide Field.

AFRICA.

CONSECRATION OF BISHOPS. — Since the death of Bishop Crowther the English Church Missionary Society has been in some perplexity as to the conduct of its missions on the west coast of Africa. The matter has now been settled by the appointment of three bishops, two of them native Africans, who were consecrated at St. Paul's Cathedral, London, on June 29. The two African bishops are both from the Yoruba country, and are sons of Christian parents. Bishop Phillips' father was a freed slave and Bishop Oluwole's father was a convert at Abeokuta.

SLAVERY IN UGANDA. — Bishop Tucker has forwarded a declaration signed by forty of the Protestant chiefs, representing more than half of the kingdom of Uganda, signifying their purpose to abolish slavery. The following is the translation of the declaration which they have signed: "All we Protestant chiefs wish to adopt these good customs of freedom. We agree to untie and free completely all our slaves. Here are our names as chiefs."

THE MATEBELE. — The incident to which we referred last month of the attack of a body of Matebele soldiers upon the Mashonas near Fort Salisbury may lead to serious complications. It is now reported that King Lobengula has admitted that British soldiers were authorized to repel the attack of his impi, or military expedition, but he asks: "Why did you kill my induna?" He declares that the Mashonas are his slaves and that he must punish them when they disobey him. It would seem that Lobengula understands the fact that his forces cannot resist the English troops, and yet it is a question whether he can control his hotheaded chiefs, who may rebel unless he shows courage enough to lead them against their foes. Dr. Emil Holub believes that Mashonaland, though clearly British territory under the agreements, will not be settled by foreigners so long as the Matebele chieftains are able to make incursions among the Mashonas. He therefore thinks that it will be necessary for the British South Africa Company in defence of their territories to scatter the Matebele and depose their king. But this would be a long and terrible conflict. How much better it would be to try and convert them! The latest intelligence is that a strong Matebele impi has established itself at a point halfway between Buluwayo, Lobengula's kraal, and Fort Salisbury, and that English missionaries at Buluwayo have left that place.

SLAVERY IN THE CONGO FREE STATE. — Monsieur Greshof, general agent of the Netherlands establishments upon the Congo, sends home some unpleasant statements as to the sale of arms and the trade in slaves practised by agents of the Free State in open day. He declares that Messrs. Le Mauriel and Mathieu signed, February 27, 1892, a treaty with the chief Bangasso, by the terms of which Bangasso was made an independent sultan on condition of his giving to the Free State all the produce of his land, in return for which the State was to provide him with arms and munitions. As to the trade in slaves, Monsieur Greshof says the Free State authorities explain that they buy slaves in order to suppress slavery; that is, to liberate the slaves after seven years of service. Meanwhile they chain them or attach great stones to their feet, to keep them from escaping. "And with what," asks Monsieur Greshof, "do they pay these future freedmen? With a gun worth about two dollars, although the work of seven years, reckoned at the usual price of free labor, represents about $400."

CHINA.

MURDER OF SWEDISH MISSIONARIES. — Full reports have been received of the murder of Messrs. Wikholm and Johannsen at a town fifty miles inland from Hankow. These missionaries rented a house in April last, when four men, well known to the authorities and to all the people, posted a scurrilous anti-foreign placard. The authorities refused to issue any proclamation for the protection of the missionaries. The landlord of whom the house was rented was cruelly beaten. The report was circulated that the "foreign devils" would be murdered at the time of a local religious festival on July 1. The magistrate promised to keep the peace and said that he would hold the four placard posters responsible for the safety of the missionaries. But on the morning of July 1 the mob hunted the missionaries from their houses to the roofs, and so from roof to roof till after six or seven hours they battered them to death, stripping their bodies and leaving them in the hot sun. The Viceroy of the province, the noted Chang Chih Tung, was very slow in aiding the friends to secure the bodies of the missionaries, which, after eight days, were brought to Hankow and buried in the little cemetery in the presence of marines from the gunboats and the whole foreign community. This case certainly is one calling for the intervention of foreign powers. The mob might easily have been checked had the authorities taken the least pains. The missionaries had given no provocation whatever.

RUSSIA.

THE STUNDISTS. — It is estimated that there are in various provinces of Russia not far from 160,000 Stundists, of whom it is said 30,000 are Baptists, the remainder being either Presbyterians or Independents. The Russian government 's bitterly persecuting these humble yet faithful Christians and exiling many of them to Siberia. Great efforts are being made also to persuade them to enter into the Established Church, but so far with little success. A correspondent of *Evangelical Christendom*, writing from St. Petersburg, speaks of the brethren as bearing persecution with great patience; some of them who are in prison and loaded with chains were full of joy and counted it a great honor to endure persecution for the gospel's sake. Another correspondent reports a striking incident which occurred in the prison at St. Petersburg, where many convicts were under orders to depart for Siberia. One of the prisoners was a Christian who had been much reviled by his fellow-prisoners because he had conversed with them so much about faith in Christ. When all were brought out ready to march, the prisoners scoffed at this Christian because the God in whom he trusted had not delivered him. "You stand wearing bracelets [handcuffs] just as we do and are sharing our fate." But the man replied: "Though the hands are chained, the heart has been made free; and if the Lord will, he can even now set me at liberty." At that very moment a voice was heard calling him by name, and telling him that a paper had just been received granting him full pardon. His chains were instantly taken off and he was let go. At the same time the prison doors were opened and all the rest marched off into exile. No one knows how that pardon was granted. The incident made a profound impression on all who were present.

SAMOA.

SIR ROBERT STOUT, who has recently visited Samoa in connection with political affairs, has published some articles, in one of which he refers to the noble work the London Missionary Society has done within the group. He says that every Samoan village has a native pastor, who is schoolmaster as well, and that the Samoans generally can read and write. They all go to church, each person carrying, according to the old Scotch custom, a Bible and hymnbook rolled up in a white handkerchief. That they use these books is shown by the turning of the leaves in the congregation. Sir Robert Stout describes some of the schools and the faithful work that is done in them, referring specially to the Malua College, which is located at a distance of two and one-half hours from Apia. There are 105 students here, fifty of whom are married. These students are of the higher grade and the course is a four years' one. Among them were some natives from the Gilbert and Ellice groups. Each student has his own little room in one of the many small houses which are built on each side of the square. There are about 350 acres of land belonging to the institution and the students raise their own food on this land. Here have been trained teachers and preachers, not only for Samoa, but for other groups, and especially for New Guinea, which these Samoans regard as their special missionary field. This is the institution founded by Rev. Dr. Turner, whose memory is cherished with great affection throughout Samoa.

Miscellany.

BIBLIOGRAPHICAL.

Korea: From its Capital, with a Chapter on Missions. By Rev. Geo. W. Gilmore. Philadelphia: Presbyterian Board of Publication.

This is a volume for popular use, giving not only the history of Korea, but a clear and interesting account of its government, people, their customs and domestic life, with a concluding chapter on missionary work. We have here the story of Protestant evangelization begun by Rev. John Ross, of Moukden, China, and the subsequent labors of the Presbyterian and Methodist Boards of the United States. Korea is certainly an attractive field for missionary labor. It is still true that it is not safe for a man to become a Christian within its borders. Nevertheless many have bravely faced the danger involved and have confessed Christ. An incident is mentioned of a company of over twenty men who had assembled in a northern town for the purpose of acknowledging their faith, and while they were together word was brought of a serious disturbance at Seoul, and that the foreign ambassadors had desired that, for a time at least, the teaching of Christianity should cease. These men were told that there was danger to be apprehended should they be found to be Christians. Yet of the whole number only two withdrew, the rest declaring that they would confess Christ even though death were involved in the confession.

What's O'clock? A Missionary Book for Boys and Girls. London: Church Missionary Society.

This is a charming book for young people, in which the story of the different lands where the Church Missionary Society is laboring is briefly told. The scheme is to report under each hour the land where it is the hour named when it is twelve o'clock in London. For instance, when it is twelve o'clock in London it is two o'clock in Palestine, Egypt, and Eastern Equatorial Africa, and so, under the title of "Two O'clock Land," a story of the missions in this section is told. The book is a dainty one and beautifully illustrated.

Glances at China. By the Rev. Gilbert Reid, M.A. With Illustrations. London: Religious Tract Society. New York: F. H. Revell Co. pp. 191. Price, 80c.

This volume is just what its title indicates, not a history of the Middle Kingdom or an elaborate account of its people or its customs. It contains simply glances at China by a very keen observer, who, during his missionary life, has had opportunity to see much within the empire. The book will be read with interest and profit both by young and old.

BOOKS RECEIVED.

The Expositor's Bible. (1) *The Book of Joshua.* By W. G. Blakie, D.D. (2) *Ezra, Nehemiah, and Esther.* By W. F. Adeney, M.A. New York: Armstrong & Son.

The Sermon Bible. (1) *Second Corinthians to Philippians.* (2) *Colossians to James.* New York: A. C. Armstrong & Son.

The History of Music. By J. Frederic Robotham. Imported by Charles Scribner's Sons, New York.

The Newer Religious Thinking. By David Nelson Beach. Boston: Little, Brown & Co. pp. 207. Price, $1.25.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the approaching Annual Meeting of the American Board: that a spirit of love and truth may be granted to all who shall assemble, and that divine wisdom may so direct in the deliberations and in the results that there shall be great enlargement of the missionary work. (See page 388.)

DEPARTURES.

August 28. From Vancouver, Rev. Mark Williams and Mrs. Eleanor W. Sheffield, returning to the North China Mission; also, to join the same mission, Miss Henrietta B. Williams, daughter of Rev. Mark Williams, Miss Gertrude W. Stanley, daughter of Rev. Charles A. Stanley, Miss Abbie G. Chapin, daughter of Rev. L. D. Chapin, formerly of the North China Mission, and Miss Viette I. Brown.

August 28. From Vancouver, Miss Mary L. Partridge, of Oberlin, Ohio, to join the Shansi Mission.

September 12. From San Francisco, Rev. H. P. Perkins and wife, returning to the North China Mission, and Mrs. M. L. Gordon, returning to the Japan Mission.

MARRIAGES.

August 8. At Madison, Wis., Rev. Henry K. Wingate, under appointment as missionary of the Board, to Jane C. Smith, daughter of Rev. John F. Smith, of Marsovan, Turkey.

September 2. At Danvers, Mass., Rev. George H. Ewing to Miss Sarah Porter, both under appointment to the North China Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Self-support in the Madura Mission. (Page 412.)
2. Native laborers in the Madura Mission. (Page 413.)
3. Itineracies. (Page 414.)
4. An ascetic converted. (Page 416.)
5. Items from Africa. (Pages 410, 411, 417.)
6. Story of an opium dealer and smoker of Peking. (Page 406.)
7. What the American Board has done for Western India. (Page 401.)
8. A Sabbath in the Hokkaido, Japan. (Page 425.)

Donations Received in August.

MAINE.

Boothbay, Emily D. Thorpe,	10 00	
Brownville, ———,	1 00	
Gorham, Mrs. C. F. Smith,	10 00	
Greenville, Cong. ch. and so.	18 00	
Monson, Cong. ch. and so.	6 50	
Norridgewock, Cong. ch. and so., 38; A friend, 25,	63 00	
Phippsburg, A friend,	6 40	
Portland, Daniel Choate, 5; Bethel ch., 50; State-st. Cong. ch., 200; A lady friend, 25; M. E. Barrett, 100,	380 00	
Sherman Mills, Washburn Memo. ch.	7 25	
So. Bridgton, Cong. ch. and so.	4 50	
So. Freeport, Cong. ch. and so.	55 30	
Standish, Cong. ch. and so.	5 00	
Woolwich, A friend,	1 00	
York Village, Caroline L. Smith,	15 00	582 95
Legacies. — Bath, Thomas Harward, by Galen C. Moses and others, Ex'rs,		5,000 00
		5,582 95

NEW HAMPSHIRE.

Alstead, Cong. ch. and so.	2 50	
Amherst, Rev. A. J. McGown,	10 00	
Bedford, S. C. Damon,	9 00	
Candia, Cong. ch. and so.	13 00	
Centre Harbor, Cong. ch. and so.	4 00	
Centre Ossipee, Cong. ch. and so.	7 00	
Concord, A friend,	10 00	
Croydon, Cong. ch. and so., 8.80; A friend, 5,	13 80	
Exeter, "A. B. C.," 25; 2d Cong. ch., 10,	35 00	
Franklin, Cong. ch. and so.	15 00	
Greenland, Cong. ch. and so.	67 44	
Hampton Falls, Seabrook and Hampton Falls 1st Cong. ch.	8 36	
Hanover, Rev. S. C. Bartlett, D.D., 40; A friend, 10,	50 00	
Hollis, Cong. ch. and so., add'l,	1 00	
Keene, 2d Cong. ch. and so., 7.55; 1st Cong. ch. and so., 13.22; 1st Cong. ch. and so., 50,	70 77	
Kensington, Cong. ch. and so., 7.50; Cong. ch. and so., add'l, 1,	8 50	
New Ipswich, Cong. ch. and so.	2 13	
Plaistow, Cong. ch. and so. of Plaistow, N. H., and Haverhill, Mass.	175 76	
Portsmouth, Hattie Lewis,	10 00	
Raymond, Mrs. J. T. Dudley,	4 00	
Rindge, Cong. ch. and so.	22 15	
Stratham, Cong. ch. and so.	30 00	
Surry, Cong. ch. and so.	3 00	
Swanzey, Cong. ch. and so.	14 00	
Temple, A friend,	1 00	
Walpole, 1st Cong. ch. and so.	34 70	
W. Lebanon, Cong. ch. and so.	10 00	
Wolfeboro, 1st Cong. ch. and so.	10 40	642 52
Legacies. — Newport, Rev. John Woods, by Charles H. Woods, Ex'r,	1,000 00	

Stratham, Mrs. Clarinda F. Wingate, by Isabel C. Wingate, Ex'x,	100 00	—1,100 00
		1,742 51

VERMONT.

Bennington, 1st Cong. ch. and so.	67 00	
Bennington Centre, 1st Cong. ch. and so.	15 00	
Brattleboro, Cen. Cong. ch., m. c.	107 49	
Castleton, Cong. ch. and so., 7.15; Farrand Parker, 10,	17 15	
Danville, S. Knowlton,	25 00	
East Corinth, Cong. ch. and so.	12 00	
Georgia, Cong. ch. and so.	8 00	
Hartford, Cong. ch. and so.	10 00	
Johnson, Cong. ch. and so.	25 00	
Manchester, Cong. ch. and so., 101.49; S. G. Cone, 50,	151 49	
New Haven, Cong. ch. and so.	83 50	
Northfield, Cong. ch. and so.	17 75	
No. Thetford, Cong. ch. and so.	9 58	
Roxbury, 2 mem. of Cong. ch.	5 00	
Saxton's River, Cong. ch. and so.	31 00	
So. Hero, A friend,	10 00	
St. Johnsbury, Mrs. Horace Fairbanks,	200 00	
Strafford, Cong. ch. and so.	50 00	
Wallingford, Miss C. M. Townsend,	2 00	
West Brattleboro, Cong. ch. and so.	25 00	
Windsor, Cong. ch. and so.	18 00	
Woodstock, Cong. ch. and so.	102 58	—992 54
Legacies. — W. Townshend, Levi Jarvis Boynton, by O. R. Garfield, add'l,		638 78
		1,631 32

MASSACHUSETTS.

Amherst, So. Cong. ch. and so.	14 50	
Andover, So. Cong. ch. and so.	100 00	
Ashland, Cong. ch. and so.	130 00	
Auburndale, "Instead of the Fair," 50; Cong. ch. and so., 300; do., m. c., 115.08,	465 08	
Belchertown, A friend,	2 00	
Beverly, Dane-st. ch., m. c.	4 21	
Billerica, J. F. Bruce,	10 00	
Bradford, 1st Cong. ch. and so.	31 84	
Braintree, Storrs La. For. M. Soc., 50; 1st Cong. ch. and so., 13.92,	63 92	
Brimfield, 1st Cong. ch. and so.	19 30	
Brookline, Annie T. Belcher,	25 00	
Byfield, Cong. ch. and so.	12 65	
Boston, 2d ch. (Dorchester), 132.81; Park-st. ch., 130; Winthrop ch. (Charlestown), 96.58; So. Evang. ch. (West Roxbury), 93.57; A friend in Eliot ch. (Roxbury), 10; M. T. A., 30; A., 10; A friend of the E. C. Africa Mission, 3,000; do., for the work at Ruk, 1,135,	4,637 96	
Campello, A friend, toward support of Mr. Melicha, Bohemia,	75 00	
Carlisle, Cong. ch. and so.	15 00	
Chelsea, Miss E. Brown,	3 00	
Chesterfield, Cong. ch. and so.	20 00	
Coleraine, Cong. ch. and so.	9 63	
Everett, Widow's mite,	2 00	
Fall River, Fowler Cong. ch.	33 00	
Feeding Hills, Cong. ch. and so.	12 00	
Fitchburg, Rollstone ch.	5 00	
Greenfield, ——,	100 00	
Greenwich, Cong. ch. and so.	34 52	
Holyoke, 1st Cong. ch., 27.41; 2d Cong. ch., to const. J. N. Hubbard, H. M., 165.90,	193 31	
Hyde Park, Blue Hill Ev. ch.	7 63	
Ipswich, Mrs. E. C. Lavalette, 1; Mrs. M. P. Conant, 1,	2 00	
Lancaster, Edward Phelps,	60 00	
Lee, 1st Cong. ch. and so.	600 00	
Leicester, 1st Cong. ch. and so.	10 25	
Lexington, C. H.	20 00	
Lincoln, Cong. ch. and so.	80 00	
Linden, Y. P. S. C. E., for student at Marash,	10 00	
Longmeadow, Gent's Benev. Assoc.	9 09	
Lowell, James Skilton,	50 00	
Ludlow, Cong. ch. and so.	17 48	
Malden, A friend,	100 00	
Marshfield Hills, 2d Cong. ch. and so.	13 00	
Maynard, Cong. ch. and so.	5 00	
Medford, Union Cong. ch.	3 50	
Millbury, 1st Cong. ch.	61 70	
Millis, Church of Christ,	14 00	
Monson, Cong. ch. and so.	21 15	
Newburyport, Prospect-st. Cong. ch.	50 00	
Northampton, Edwards ch. Benev. Soc.	169 58	
No. Woburn, Rev. Leander Thompson,	10 00	
Pittsfield, Special offering,	10 00	
Plainfield, Cong. ch. and so.	29 51	
Richmond, Y. P. S. C. E.	3 36	
Rockland, Cong. ch. and so.	30 00	
Salem, Crombie-st. ch., 87; A deceased friend, 45,	132 00	
Sheffield, Cong. ch. and so.	18 12	
Shrewsbury, Cong. ch. and so.	20 00	
Somerset, Rev. W. E. Morse,	2 00	
Somerville, Broadway ch.	15 00	
So. Deerfield, Cong. ch. and so.	60 00	
So. Framingham, Grace Cong. ch.	250 00	
Springfield, Olivet ch., with other dona., to const. J. B. Roberts, H. M., 46; White-st. ch., 6; T. H. H., 25,	77 00	
Wakefield, Cong. ch. and so.	93 69	
Waltham, Trin. Cong. ch.	20 82	
Wareham, 1st Cong. ch.	11 60	
Westhampton, Cong. ch. and so.	19 68	
West Granville, Cong. ch. and so.	9 21	
West Newbury, 1st Cong. ch. and so.	40 00	
West Springfield, Ashley School and Charitable Fund,	146 79	
Westminster, 1st Cong. ch. and so.	32 31	
Westport, Cong. ch. and so.	14 00	
Weymouth, 1st Cong. ch. and so.	42 04	
Whitinsville, Cong. ch. and so.	1,629 83	
Winchester, 1st Cong. ch., interest on legacy, D. N. Skillings,	200 00	
Worcester, Plymouth ch., with other dona., to const. E. H. Wentworth, H. M.	51 48	
——, I. O.	10 00	-10,201 74
Legacies. — Boston, Rev. Edward N. Kirk, D.D., by N. B. Prescott, Trustee, bal.	941 72	
Newburyport, Ann P. Bassett,	500 00	
Whitinsville, Wm. H. Whitin, by Edward Whitin, 500; Mrs. Chas. P. Whitin, by Edward Whitin, 200,	700 00	—2,141 72
		12,343 46

RHODE ISLAND.

Bristol, 1st Cong. ch. and so.	47 71	
Providence, Beneficent Cong. ch., 477.04; Pilgrim Cong. ch., 10,	487 04	—534 75
Legacies. — East Providence, Lucy Ann Healey, by Dea. Joseph Brown, Ex'r, in part,		120 00
		654 75

CONNECTICUT.

Coventry, 1st Cong. ch. and so.	55 00	
Darien, Cong. ch. and so.	30 75	
East Haddam, 1st Cong. ch. and so.	46 61	
East Lyme, Cong. ch. and so.	5 00	
Falls Village, Cong. ch. and so.	3 05	
Glastonbury, 1st Cong. ch., add'l,	50 00	
Griswold, 1st Cong. ch. and so.	22 00	
Guilford, 1st Cong. ch., to const. Mrs. Mary E. Leete, H. M.	100 00	
Haddam, 1st Cong. ch and so.	21 30	
Hartford, Roland Mather,	500 00	
Lebanon, Exeter Cong. ch., 21.68; Liberty Hill Soc., 50c.	22 18	
New Britain, Three true friends,	15 00	
New Hartford, North Cong. ch.	22 00	
New Haven, Davenport ch., m. c., 47.87; E. A. Anketell, to const. Rev. J. P. Hoyt, H. M., 100; J. M. B. D., 2,	149 87	

New London, 1st ch. of Christ, m. c.	11 31	
New London County, Friends,	100 00	
No. Madison, Cong. ch. and so.	24 75	
Norwich, J. S. Ropes, 100; A friend, 1,	101 00	
Old Lyme, 1st Cong. ch.	28 30	
Putnam, 1st Cong. ch.	14 00	
Salisbury, Cong. ch. and so.	54 20	
Somersville, Cong. ch. and so.	38 10	
South Canaan, Cong. ch. and so.	2 85	
South Killingly, Cong. ch. and so.	10 50	
Stratford, Cong. ch., 23; do. m. c., 1; Oronoque, m. c., 8,	32 00	
Thomaston, 1st Cong. ch.	64 61	
Tolland, Cong. ch. and so.	12 00	
Torringford, Cong. ch. and so.	19 25	
Trumbull, Cong. ch. and so.	8 26	
Westminster, Cong. ch. and so.	2 00	
Wethersfield, Cong. ch. and so.	96 75	1,662 64

NEW YORK.

Angola, A. H. Ames, for Japanese student,	5 00	
Antwerp, 1st Cong. ch.	16 50	
Brooklyn, Puritan Cong. ch., 121.03; Ch. of the Pilgrims, add'l, 40; do., by J. L. P., 50; South Cong. ch., 81.90; G. C., 2,	294 93	
Canandaigua, 1st Cong. ch.	32 06	
Clifton Springs, C., 10; A., 10; A friend, 5,	25 00	
Dunnsville, W. G. Davis, M.D.	100 00	
Ellington, Cong. ch., for Mr. Chambers,	2 00	
Gainesville, Cong. ch.	5 00	
Hoosick Falls, B. V. Quackenbush,	150 00	
Massena, Mrs. S. A. Worden,	5 00	
Mount Sinai, Cong. ch.	18 10	
New York, Z. Stiles Ely, 1,000; G. C. Williams, 125; J. B. M., 100; Broadway Tabernacle, Two friends, special for the deficit, 100; S. P. F., 25; L. A. Bradley, 10; C. E. Pierson, add'l, 10; J. S. Pierson, add'l, 5,	1,375 00	
Norwich, Cong. ch., 40; Rev. H. M. Scudder, for Scudder Memo. Fund, 40,	80 00	
Patchogue, Miss F. E. Brown,	10 00	
Pulaski, Cong. ch.	3 00	
Rockaway Beach, 1st Cong. ch.	5 00	
W. Bloomfield, Cong. ch.	34 50	2,161 09
Legacies.— John F. Delaplaine, by James Cruikshank and Talbot W. Chambers, Ex'rs, add'l, 10,000, less expenses,		9,600 00
		11,761 09

NEW JERSEY.

Beverly, Rev. R. Taylor, D.D.	25 00	
Montclair, 1st Cong. ch., by Samuel Holmes, towards support of Mr. and Mrs. Eaton, Mexico, and with other dona., to const. MARY G. HOLMES and RUTH BECKWITH, H. M.	100 00	125 00

PENNSYLVANIA.

Allegheny, Rev. T. H. Robinson, D.D.	10 00	
Farmington, Cong. ch.	27 00	
Jeffersonville, Mr. and Mrs. Francis Whiting,	15 00	
Miners, Cong. Sab. sch., for work of Rev. R. Chambers,	10 00	
Mount Carmel, Cong. ch.	12 25	
Philadelphia, Rev. S. W. Pierson,	1 00	
Wheatland, Cong. ch.	5 00	80 25

DISTRICT OF COLUMBIA.

Washington, A member of 1st Cong. ch.		5 00

FLORIDA.

Inter Lachen, 1st Cong. ch.	10 30	
Kanapaha, Presb. ch.	1 00	11 30

GEORGIA.

Savannah, Rev. L. C. Vass, D.D.		1 00

OHIO.

Akron, 1st Cong. ch.	51 62	
Andover, Cong. ch.	10 00	
Austinburg, Cong. ch.	10 00	
Cleveland, Pilgrim Cong. ch., 83.22; 1st Cong. ch., 22.65; Bethlehem Cong. ch., 36,	141 87	
Conneaut, F. N. Hayne,	20 00	
Cora, J. R. Jones,	5 00	
Cuyahoga Falls, J. L. Longshore, 5; 1st Cong. ch., 23.30,	28 30	
East Liverpool, Rev. H. D. Kitchel,	50 00	
Greenwich, 1st Cong. ch.	3 50	
Lexington, Cong. ch., add'l,	1 00	
Oberlin, Mrs. E. B. Clark,	10 00	
Painesville, Rev. J. H. House, D.D., 20; 1st Cong. ch., 50,	70 00	
Richmond, Cong. ch.	2 50	
Ruggles, Cong. ch.	62 44	
Springfield, Mrs. E. A. L. Danforth,	1 00	
Tallmadge, Miss Josephine M. Pierce, to const. Mrs. JANE P. SACKETT, H. M.	100 00	
Wellington, 1st Cong. ch., 90; J. S. Case, 10,	100 00	667 23
Legacies. — Mad River, Frances J. Snodgrass, by G. B. Harman, Trus., add'l,		300 00
		967 23

INDIANA.

Elkhart, Cong. ch.	10 20	
Orland, Cong. ch.	9 32	
W. Lafayette, A. E. Brush, 5; S. B. Freed, 2,	7 00	26 52
Legacies. — Angola, Orlando Wilder, by E. A. Wilder and M. T. Rose, Ex'rs, 2,000, less expense,	112 32	1,887 68
		1,914 20

ILLINOIS.

Atkinson, Cong. ch.	5 60	
Batavia, Cong. ch.	10 00	
Beecher, L. B. Nobis, 15; Cong. ch., 11,	26 00	
Big Rock, Cong. ch., 10.62; La. Mis. Soc., 5,	15 62	
Bunker Hill, Cong. ch.	30 15	
Chicago, Ransom Fund, Chicago Theological Seminary, balance, 1893, 50; do., on account, 1892, 10; South Park ch., 488.05; 1st Cong. ch., 150.05; Millard-ave. ch., 37.22; U. P. ch., m. c., 13.86; Cash, 3.90; Warren-ave. Cong. ch., 31.92; Cash, 100,	885 00	
Dundee, Cong. ch.	9 61	
Elmwood, Cong. ch.	8 57	
Godfrey, Church of Christ,	30 00	
Hinsdale, Cong. ch.	140 04	
Lake Forest, Rev. W. A. Nichols,	10 00	
Lee Centre, Cong. ch.	5 40	
Lockport, Cong ch.	4 02	
Mattoon, Cong. ch.	9 20	
Mendon, Cong. ch.	52 37	
Oak Park, Cong. ch.	58 99	
Odell, Mrs. H. E. Dana,	20 00	
Polo, Mrs. R. M. Pearson,	4 00	
Rockford, 1st Cong. ch.	154 39	
So. Chicago, Cong. ch. and Sab. sch.	25 00	
Shabbona, 1st Cong. ch.	40 00	
Stillman Valley, Cong. ch.	14 08	
Wheaton, Rev. J. D. Wyckoff,	25 00	1,583 04

MISSOURI.

Afton, Cong. ch.	1 80	
Kansas City, 1st Cong. ch.	32 57	
Lamar, Cong. ch.	8 00	
Sappington, 1st Cong. ch.	3 50	
Sedalia, 1st Cong. ch.	47 80	93 67

MICHIGAN.

Bancroft, Cong. ch.	6 27	
Coloma, Cong. ch.	5 50	
Cooper, Cong. ch.	8 13	
Columbus, Cong. ch.	12 20	
Detroit, 1st Cong. ch., to const. Mrs. FRANCES C. JACKSON, Mrs. H. S. KISKADDEN, and Miss MARTHA L. MILLER, H. M., 300; A friend, 5,500,	5,800 00	
Freeport, Cong. ch.	5 00	
Grand Rapids, So. Cong. ch.	25 30	
Greenville, Cong. ch.	30 19	
Onekama, Cong. ch.	4 85	
Perry, Cong. ch.	15 85	5,913 29
Legacies. — Ann Arbor, Mrs. Eunice J. M. Ford, by Messrs. Walker & Walker,		1,000 00
		6,913 29

WISCONSIN.

Boscobel, Cong. ch.	27 25	
Hartland, Cong. ch.	27 19	
Menasha, E. D. Smith,	200 00	
Milwaukee, Grand-ave. Cong. ch., by Gertrude E. Loomis, to const. L. Z. LOOMIS, H. M., 100; Grand-ave. Cong. ch., by Gertrude E. Loomis, to const. L. N. LOOMIS, H. M., 100,	200 00	
Racine, Welsh Cong. ch.	15 78	
Rhinelander, Cong. ch.	13 77	
Spring Green, Cong. ch.	2 37	
Tomahawk, Cong. ch.	2 50	488 86

IOWA.

Algona, Cong. ch.	11 22	
Cincinnati, Cong. ch.	2 50	
College Springs,	5 00	
Edgewood, N. G. Platt,	10 00	
Good Hope,	1 00	
Hawarden, 1st Cong. ch.	12 75	
Keokuk, Cong. ch.	52 00	
Lakeview, Cong. ch.	11 83	
Le Grand, A friend,	50 00	
Minden, Cong. ch.	7 50	
Montour, Cong. ch.	33 16	
Nevinville, Cong. ch.	4 50	
Onawa, 1st Cong. ch.	4 51	
Peterson, Cong. ch.	5 25	
Silver Creek, Cong. ch.	2 90	
Sioux City, Mayflower Cong. ch.	6 50	
Stacyville, Maria White,	10 00	
Waterloo, Cong. ch.	4 00	
Winthrop, Cong. ch.	7 13	
Wayne, Cong. ch.	15 00	
Traer, Cong. ch.	90 00	346 75

MINNESOTA.

Belgrade, Cong. ch.	3 25	
New Ulm, Cong. ch.	17 73	
Sleepy Eye, Cong. ch.	3 20	
Wayzata, Cong. ch.	5 75	
Worthington, Union Cong. ch.	7 72	37 65

KANSAS.

Almena, Cong. ch. and Sab. sch.	9 00	
Chapman, Cong. ch.	8 75	
Fredonia, Cong. ch.	3 00	
Hutchinson, Cong. ch.	2 12	
Kansas City, 1st Cong. ch.	12 00	
Leavenworth, Straitened, 10; Relieved, 20,	30 00	
Strong City, Cong. ch.	2 50	
Topeka, Central Cong. ch.	13 07	80 44

NEBRASKA.

Ashland, Cong. ch.	18 00	
Bruning, Cong. ch.	2 25	
Franklin, Cong. ch.	10 00	
Indianola, 1st Cong. ch.	13 50	
Leigh, Cong. ch.	3 05	
Linwood, Cong. ch.	12 90	
Lincoln, Vine-st. Cong. ch.	5 71	
Red Cloud, Cong. ch.	13 36	
Strang, Cong. ch.	13 25	
Shickley, Cong. ch.	2 25	
Wilcox, Cong. ch.	6 66	100 93

CALIFORNIA.

Alhambra, A friend,	10 00	
Oakland, Plymouth-ave. Cong. ch.	6 30	
Pasadena, Cong. ch.	38 95	
San Francisco, Cong. Chinese Miss. Soc., 10; 3d Cong. ch., 38.25; Plymouth Cong. ch., 35,	83 25	
Villa Park, Cong. ch.	6 00	144 50
Legacies. — Fort Jones, Isaac Titcomb, by Caroline W. Titcomb, Ex'x,		50 00
		194 50

WASHINGTON.

Snohomish, 1st Cong. ch.	10 00	
Vancouver, Cong. ch.	6 00	16 00

NORTH DAKOTA.

Inkster, Cong. ch.		4 75

SOUTH DAKOTA.

Bon Homme, Cong. ch.	10 00	
Huron, Cong. ch.	5 00	
Mission Hill, Cong. ch.	3 00	18 00

INDIAN TERRITORY.

Vinita, Cong. ch.		12 00

FOREIGN LANDS.

Mardin, Turkey, Rev. Willis C. Dewey,	20 00	
West Africa, Thank-offering,	40 00	60 00
Legacies. — Kalgan, China, Naomi Diament, by Nathaniel Diament, Cedarville, N. J.		428 58
		488 58

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS,
Miss Ellen Carruth, Boston, *Treasurer.*

For several missions, in part,	10,072 77
For trav. expenses of missionaries and salaries of new missionaries,	2,703 14
For taxes and insurance Girls' School, Smyrna,	305 27
For expenses of Girls' School building burned at Marsovan,	142 80
For kitchen of Girls' School, Kusaie,	136 54
	13,360 52

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,*	2,000 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, Sab. sch. 1st Cong. ch., 15; Kennebunkport, Y. P. S. C. E., So. Cong. ch., 8.02; So. Berwick, Two-cents-a-week fund, Y. P. S. C. E., Cong. ch., 12.40; So. Portland, A Christian Endeavorer, for Japan, 1; Sherman Mills, Y. P. S. C. E., 2.60,	39 02
NEW HAMPSHIRE. — Centre Ossipee, Cong. Sab. sch., 3.03; Claremont, Y. P. S. C. E., 2.15; Greenland, Cong. Sab. sch., 17.56,	22 74
VERMONT. — Brattleboro, Cong. Sab. sch., 25; Essex Junction, Y. P. S. C. E. of Union ch., 5.60; McIndoes Falls, Y. P. S. C. E., 5; So. Hero, Cong. Sab. sch., 52c.	36 12
MASSACHUSETTS. — Dudley, Cong. Sab. sch.,	

8; Holyoke, Y. P. S. C. E. of 1st Cong. ch., 10.92; Lynn, Y. P. S. C. E. of North Cong. ch., 16.43; Monson, Cong. Sab. sch., 20; So. Deerfield, Cong. Sab. sch., 6.54; Springfield, Olivet Sab. sch., 30,	91 89
Rhode Island. — Slatersville, Y. P. S. C. E.	3 19
Connecticut. — Lebanon, Y. P. S. C. E., Exeter ch., 1.53; Lisbon, Y. P. S. C. E., 4,	5 53
New York. — Ithaca, Y. P. S. C. E., 1st ch., 12; W. Bloomfield, Cong. Sab. sch., 7.11,	19 11
Pennsylvania. — Quakake, Union Sab. sch.	2 52
Ohio. — Oberlin, Christian Endeavor Society for pupil in Madura, 5; So. Radnor, Y. P. S. C. E., 25,	30 00
Illinois. — Big Rock, Y. P. S. C. E., 4; Elmwood, Y. P. S. C. E. of Cong. ch., 1.55; Millburn, Y. P. S. C. E., 20; Springfield, 1st Cong. Sab. sch., 10; Sterling, Cong. Sab. sch., 3.80,	39 35
Missouri. — De Soto, Y. P. S. C. E., 9; Kansas City, Clyde Sab. sch., 25,	34 00
Michigan. — Detroit, Mrs. D. Ogilvie's class, Plymouth Cong. Sab. sch., for Mission school, Erzroom, 4; Muskegon, Cong. Sab. sch., Grand-ave. ch., 5.50,	9 50
Wisconsin. — River Falls, Y. P. S. C. E.	9 44
Iowa. — Hawarden, Cong. Sab. sch., 2.14; Hull, Y. P. S. C. E., 1.50; Lakeview, Cong. Sab. sch., 2; Ogden, Y. P. S. C. E., 7,	12 64
Minnesota. — Custer, Y. P. S. C. E., 5; Spring Valley, Y. P. S. C. E., 2.52; Worthington, Sab. sch., Union Cong. ch., 1.31,	8 83
Kansas. — Hutchinson, Y. P. S. C. E., 1.38, Onaga, Y. P. S. C. E., 2,	3 38
Nebraska. — Ainsworth, Cong. Sab. sch., 6.54; do., Y. P. S. C. E., 4.42; Beatrice, Y. P. S. C. E., Kilpatrick Cong. ch., 5,	15 96
Colorado. — Trinidad, Y. P. S. C. E.	10 00
	393 22

CHILDREN'S "MORNING STAR" MISSION.

Connecticut. — Plainville, Cong. Sab. sch.	10 00
Ohio. — Ruggles, Cong. ch.	1 90
Illinois. — Joy Prairie, Cong. Sab. sch.	15 35
Kansas. — Pomona, E. K. Newcomb,	50
	27 75

FOR SUPPORT OF YOUNG MISSIONARIES.

Illinois. — Elgin, Y. P. S. C. E. of Prospect-st. Cong. ch.	12 50
Iowa. — Garner, Cong. Sab. sch., for Mr. Olds, 1.50; Rockford, Y. P. S. C. E., for do., 25,	26 50
Wisconsin. — Plymouth, Y. P. S. C. E., 4.16; West Salem, Y. P. S. C. E., 3,	7 16
Nebraska. — York, Y. P. S. C. E., 18; Junior Y. P. S. C. E., 7,	25 00
	71 16

WILLIAM WHITE SMITH FUND.

Income for education of native preachers and teachers in Africa,	1,666 88

HOLLIS MOORE MEMORIAL TRUST.

Income for Pasumalai Seminary, by E. K. Alden, Residuary Legatee,	300 00

GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

Income of endowment,	375 00

MISSION SCHOLARSHIPS.

Income of Dr. Hugh Miller scholarship for Ahmednagar Theol. Sem'y, 82.28; Income of Norton Hubbard scholarship for Ahmednagar Theol. Seminary, 40; Income of Norman T. Leonard scholarship for student, East. Turkey, 55,	177 28

FROM JAFFNA MEDICAL MISSION FUND.

For outfit and trav. expenses of Dr. and Mrs. T. B. Scott,	1,668 70

COLLECTIONS FOR THE SCHOONER "HIRAM BINGHAM."

Acknowledged in detail elsewhere,	5,152 48

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Portland, In memory of Hattie D. Liscomb, by her parents, for work of Mrs. S. W. Howland,	40 00
New Hampshire. — Hampton Falls, Joseph Kimball, for work of Rev. F. D. Greene, 20; Littleton, Cong. Sab. sch., for the Littleton Schoolhouse, Madura, 35.22; North Weare, Miss Dency T. M. Root, for use of Miss Bessie B. Noyes, 10; Swanzey, Rev. C. E. Milliken, for Mr. and Mrs. Cole, Bitlis, 25,	90 22
Vermont. — Georgia, Cong. ch. and Sab. sch., for Rev. A. W. Clark, 27; Northfield, Mrs. D. J. Allen, for work of Rev. J. Howland, Mexico, 25; Roxbury, Two members of Cong. ch., for famine at Erzroom, 4.80,	56 80
Massachusetts. — Belchertown, Y. P. S. C. E., for boy at Madura, 12; Boston, A friend, for repairing ch. at Adiaman, 625; do., for famine relief at do., 200; do., for famine relief at Erzroom, 300; do., for famine relief at Malatia, 100; do., for famine relief at Madura, 200; Mrs. S. C. Warren, for relief of helpers at Samokov, 120; L. J. B., of Union ch., for ch. building at Arnikotty, 100; A friend, for work of Miss Barbour, 5; Jona. A. Lane, for Malatia chapel, 5; Extra-cent-a-day Band of Cong. House, for Wagolie, 12; Campello, So. Cong. Sab. sch., for Miss Wheeler, 6.80; Cambridge, Bearers of Glad Tidings, for Miss Searle, 5; Dalton, Cong. Sab. sch., for scholarships at Yozgat, 30; do., Mrs. J. B. Crane, for scholarship in Galata High School, 15; do., Mrs. M. F. Andrews, for kindergarten at Yozgat, 5; E. Billerica, Mrs. C. E. Richardson, for chapel at Malatia, 12; Harvard, Rev. C. C. Torrey, for do., 10; Holyoke, Ladies of 2d ch., for Miss Houston, Ceylon, 150; Newton, M. D., for Adiaman relief, 10; do., for famine, Erzroom, 5; Newton Centre, W., for do., 5; Sheffield, R. F. Little's Sab. sch. class, for kindergarten, Yozgat, 5; So. Egremont, Y. P. S. C. E., for girl, Yozgat, 5; Warren, Cong. Sab. sch., for school, San Sebastian, 16.58; Worcester, Plymouth Sab. sch., for work of Miss Burrage, 20; do., Mrs. McClenning, for student, Pasumalai, 25,	2,004 38
Connecticut. — Brooklyn, Mrs. C. M. Adams, for famine, Erzroom, 10; Buckingham, Cong. ch., for Mrs. Dorward, South Africa, 26; Danbury, Y. P. S. C. E. of 1st ch., for student, Japan, 10; Farmington, 1st Cong. Sab. sch., for student, care of Rev. G. P. Knapp, 45; Hampton, Y. P. S. C. E., for Rev. H. G. Bissell, 23.50; New London, Friends, for two pupils, Mardin, 50; Waterford, C. H. Learned, for students, Okayama, 10; West Winsted, A friend, for church at Adiaman, 1,	175 50
New York. — Buffalo, R. W. B., for famine, Erzroom, 10; Canandaigua, 1st Cong. ch., for do., 15; Clifton Springs, Dr. C. C. Thayer, for native preacher, Madura, 60; do., A friend, for famine sufferers, 2; Geneseo, Three boys, for Mr. Wilcox, 1; New York, H. N. Lockwood, for schools, Santander, 25; do., Rev. and Mrs. Ingham, for chapel at Malatia, 5; Rochester, Friends, for buildings, Malatia, 27.29; Turin, Mrs. Decker, for famine, Erzroom, 3; Washingtonville, I. S., for chapel at Malatia, 5,	153 29
Pennsylvania. — Hazleton, E. Taminosian, for teacher and preacher, Antioch, 40; Pittston, Mission Band, for Bardezag High School, 5,	45 00

Florida.—Macclenny, A. A. Stevens, for sufferers at Erzroom,	2 00	
Ohio.—Claridon, Mrs. C. W. Eames, for Miss Searle, 10; McCutchenville, Mary Niebel, for Mrs. Woodside, 2; Windham, Y. P. S. C. E., for pupil, Madura, 15,	27 00	
Illinois.—Cobden, Bertha Morze, for chapel, Malatia, 1.75; Naperville, Junior Y. P. S. C. E., for Africa, 2; Stillman Valley, Cong. Sab. sch., 10; do., Mrs. J. A. Johnson, 5; both for pupils, Yozgat,	18 75	
Michigan.—Chelsea, Y. P. S. C. E., 5: Dundee, 1st Cong. ch., for pupil, Yozgat, 10; Galesburg, Y. P. S. C. E., for do., 5: Port Huron, Y. P. S. C. E. of 1st Cong. ch., foi do., 15; ——, A friend, for North China College, Tung-cho, 500; Saginaw, Mrs. G. Corning, 5,	540 00	
Iowa.—Grinnell, Miss Darnell, for student, Marsovan, 1; Independence, Pleasant Prairie ch., for sufferers, Erzroom, 3,	4 00	
Wisconsin.—Milwaukee, Mrs. Schueffner, for Prague, 5; West Salem, Friends, for famine, Erzroom, 2.25,	7 25	
Nebraska.—A. B. C., for evang. work in Spain,	10 00	
California.—Oakland, Y. P. S. C. E. of 2d Cong. ch., for native preacher, Madura,	7 30	
Canada.—Toronto, Y. P. S. C. E. of Zion ch., for pupil, Yozgat,	15 00	
Turkey.—Marash, Armenian friends, interest on endowment, Theol. Seminary,	50 00	

MISSION WORK FOR WOMEN.

From Woman's Board of Missions,

Miss Ellen Carruth, Boston, *Treasurer*.

For Rev. W. H. Sanders,	5 00	
For Rev. J. C. Dorward, for organ,	40 00	
For Miss Fidelia Phelps,	12 00	
For Miss Stillson's work,	20 00	
For pupil at Constantinople College, care of Mrs. Montgomery,	97 50	
For kindergarten, care of Miss Shattuck,	32 00	
For Bible-woman, care of Mrs. Farnsworth,	75 00	
For girl, care of Miss Wheeler,	5 00	
For work of Mrs. J. E. Tracy,	20 00	
For work of Rev. E. P. Holton,	7 04	
For Ling Kuang, care of Miss Garretson,	1 00	
For tuition of Mr. Hina, Doshisha College,	60 00	
For organ in Mrs. W. H. Gulick's school,	5 00	—379 54

From Woman's Board of Missions of the Interior,

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

For Kōbe College Building Fund,	100 00	
For Shimon Bible-reader at Harpoot,	37 28	—137 28

BENJAMIN SCHNEIDER FUND.

Income, for training preachers in Central Turkey, care of Rev. A. Fuller,	60 00

JEANNIE GRACE GREENOUGH CRAWFORD FUND.

Income, for education of girls in Western Turkey Mission schools, care of Rev. L. S. Crawford,	50 00

THE WILLIAMS AND ANDRUS SCHOLARSHIP.

Income, for support of a pupil at Mardin,	77 00

INCOME ENDOWMENT ANATOLIA COLLEGE.

Income, in part, for use at Marsovan,	440 00

FOR RELIEF OF SUFFERERS BY EARTHQUAKE, MALATIA, TURKEY.

Vermont.—Leicester, Cong. ch.	1 27	
Massachusetts.—Auburndale, Y. P. S. C. E., 10; West Springfield, A friend, 1; ——, ——, 1,	12 00	
Connecticut.—West Winsted, ——,	1 00	
Ohio.—Wellington, W. R. Clarke,	2 75	
Illinois.—Chicago, Rogers Park Cong. Sab. sch.	15 00	
Wisconsin.—Milwaukee, Mrs. M.	1 00	—33 02

FOR EXPENSES AND WORK OF REV. AND MRS. S. V. KARMARKAR, MARATHI MISSION, INDIA.

Massachusetts.—Boston, Y. P. S. C. E. of Walnut-ave. ch., 40; Dedham, Y. P. S. C. E. of 1st Cong. ch., 28.50; Newton Centre, 1st Cong. ch., 30.56; Friends, 11; North Brookfield, 1st Cong. ch., 19; Extra-cent-a-day Band of do., 20; Roslindale, Cong. ch., of which 5 for slides, 17; Wellesley, Y. W. C. A. of the College, 10,	176 06	
Illinois.—Oak Park, 1st Cong. ch.	50 00	
Minnesota.—Mazeppa, Y. P. S. C. E.	7 25	
	233 31	
Less expenses of Mr. Karmarkar,	54 00	—179 31

FOR YOZGAT, CESAREA, MISSION FUND, COLLECTED BY REV. G. H. KRIKORIAN.

Vermont.—Bennington, 1st Cong. ch.	15 80	
Massachusetts.—Great Barrington, Friends, 100; Housatonic, Cong. ch. and so., 14.64; Sheffield, Cong. ch., 18.02; do., Cong. Sab. sch., 15; So. Egremont, Cong. ch., 15; Stockbridge, Cong. ch., 25,	187 66	
Connecticut.—Plymouth, Mrs. M. T. Wardwell, 15.75; Winsted, 1st Cong. ch., 8.46,	24 21	
Illinois.—Chicago, 1st Cong. ch., 15; Rockford College, 10; Seward, Y. P. S. C. E., 15; Stillman Valley, Cong. ch. (of which 10 for High Sch. building), 31.60,	71 60	
Michigan.—Ann Arbor, Friends, 20.65; Detroit, Woodward-ave. Cong. Sab. sch., 20; Grand Rapids, Rev. D. F. Bradley, 1st Cong. ch., 33.50,	74 15	—373 42
		4,976 06

Donations received in August,	56,763 45
Legacies " " "	22,266 76
	79,030 21

Total from September 1, 1892, to August 31, 1893: Donations, $483,187.78; Legacies, $146,759.00 = $629,946.78.

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

New York. — New York, N. H. Gillette,	50 00
Pennsylvania. — Newcastle, Friends, 6; Philadelphia, Central Cong. ch., for Richards Chair, 25,	31 00
Michigan. — Lake Linden, Y. P. S. C. E.	20 00
Iowa. — Stuart, Cong. Sab. sch.	7 00
From Turkish Missions Aid Society, by Rev. W. A. Essery, Sec., £4 1 0,	19 80
	127 80
Previously acknowledged,	21,949 82
	22,077 62

FOR JAFFNA MEDICAL MISSION ENDOWMENT.

From Miss Anna Peacock, New York City,		50 00
From Miss M. W. Leitch, London, for hospital bed, £25,		121 75
For transfer of interest in Ceylon, by request of Miss M. W. Leitch,		79 38
		251 13
Previously acknowledged,		7,154 27
		7,405 40
Less, sent to Dr. Frye, Sec., Edinburgh Medical Mission, £25 for Dr. F. H. Parsons, by request of Miss M. W. Leitch,	122 25	
Subscription of John Whitley, returned,	488 50—	610 75
		6,794 65

FROM JAFFNA MEDICAL MISSION FUND.

Massachusetts. — Boston, Lend-a-hand Club, for ward in hospital, 75; Holyoke, Kozen Soc. of 2d Cong. ch., 25; Lawrence, King's Daughters and other friends, 8.50; Wellesley, Mrs. C. A. Ransom, 7.50; do., Miss L. F. Clark, 5; do., Frank A. Morse, 5; Worcester, Y. P. S. C. E., Union ch., toward support Dr. and Mrs. Scott, 50; do., W. Mis. Soc., Central ch., toward do., 150,		326 00
New York. — Brooklyn, Mrs. Robert L. Winsley, for hospital, 5; do., Bible Class No. 4, Willoughby-ave. chapel Sab. sch., for do., 25; Mt. Vernon, Mrs. E. A. Blakeman, for Helen Blakeman Memorial in hospital, 12.50,		42 50
Illinois. — Springfield, W. T. Reynolds, for native nurse,		25 00
Iowa. — Ida Grove, Mrs. T. N. Buchanan, for share in hospital building in memory of Ross and Paul,		50 00
———, Miss Eliza Moulton and Miss Addie Pryer, for hospital,		25 00
———, The Misses Leitch, for Mimeograph and Microscope for Dr. D. B. Scott,		50 00
		518 50
Previously acknowledged,		6,961 38
		7,479 88
Less transfer, to Endowment of interest in Ceylon,	79 38	
Less outfit and trav. expenses of Dr. and Mrs. Scott,	1,668 70	
Less for freight on "medical dep't goods" from London in 1889,	50 92—	1,799 00
		5,680 88

CONTRIBUTIONS FOR THE SCHOONER "HIRAM BINGHAM."

Maine. — Hampden, Cong. Sab. sch.	10 00
New Hampshire. — Concord, Y. P. S. C. E. of 1st Cong. ch.	15 38
Vermont. E. Hardwick, Cong. Sab. sch.	16 00
Massachusetts. — Amesbury, Main-st. Cong. Sab. sch., 11.40; Boston, A friend, 1; Boxford, 1st Cong. Sab. sch., 15.62; Dedham, 1st Cong. Sab. sch., 11.62: Dorchester, Sab. sch. of Village ch., 10; Foxboro, Ralph H. Boyden, 1; Framingham, Plymouth Sab. sch., 13.73; Hanover, 2d Cong. Sab. sch., 10; No. Leominster, Cong. Sab. sch., 4.10; Orange, Boys' Miss. Soc., 1; Royalston, Cong. Sab. sch., 20; Webster, Cong. Sab. sch., 15: West Hampton, La. Benev. Soc., 10; do., A friend, 1,	125 47
Connecticut. — Bridgeport, Junior Endeavor Soc., 10; Goshen, Y. P. S. C. E., 5; Hartford, Y. P. S. C. E. of 1st ch., 15; Higganum, Zion's Cadets, 3; Ivoryton, Junior Endeavor Soc., 1; Norwich, Broadway Cong. Sab. sch., 10; Old Lyme, Cong. Sab. sch., 10; Old Saybrook, Cong. Sab. sch., 17.11; Plymouth, Cong. Sab. sch., 10; So. Norwalk, Cong. Sab. sch., 7; Thompson, Cong. Sab. sch., 11.25,	99 36
New York. — Coventryville, Rev. J. F. Whitney and family, 2.15; Ellington, Cong. Sab. sch., 5.86; Flushing, A. L. Fowler, Jr., 1; Morrisania, Missionary Soc., 5; Northport, Miss C. H. Price, 1; Northville, Y. P. S. C. E., 10; Wellsville, Prim. Dep't, Cong. Sab. sch., 2; No. Walton, Cong. Sab. sch., 12,	39 01
New Jersey. — E. Orange, Y. P. S. C. E. of 1st Cong. ch., 10; Westfield, "Ministering children," 12.16,	22 16
Pennsylvania. — Jeffersonville, Mr. and Mrs. Francis Whiting, 1; York, Westminster Presb. ch., 6,	7 00
Alabama. — Mobile, Hubbard Mills,	1 12
Ohio. — Akron, King's Daughters of Grace ch., 1; Marietta, 1st Cong. Sab. sch., 7.26; Medina, Cong. Sab. sch., 4.34; Unionville, Y. P. S. C. E., 5; Cincinnati, Walnut Hills Cong. Sab. sch., 10,	27 60
Illinois. — Aurora, 1st Cong. Sab. sch., 28.77; Warsaw, Cong. Sab. sch., 4.45,	33 22
Michigan. — Ann Arbor, 1st Cong. Sab. sch.	6 98
Iowa. — Des Moines, Y. P. S. C. E. of North Park ch., 5; Webster City, Cheerful Givers, 10,	15 00
Kansas. — Fairview, Y. P. S. C. E. of Plymouth ch.	3 50
Nebraska. — Cambridge, Miss Chandler's Sab. sch. class,	50
California. — E. Los Angeles, Cong. Sab. sch. and Y. P. S. C. E., 31.26; Oakland, Market-st. ch., Sab. sch., 10; Ontario, Cong. Sab. sch., 3; Pasadena, Coral Workers, 3; San Francisco, Y. P. S. C. E. of 3d Cong. ch., 11; do., Plymouth Cong. Sab. sch., 10,	68 26
Washington. — Mima, Cong. Sab. sch.	2 00
Africa. — Bailundu, Cong. ch., 10; do., Mrs. M. M. Webster, 3; Kamundongo, Cong. ch., 6.25,	19 25
———, Woman's B'd Missions,	191 85
	703 66
Previously acknowledged,	4,448 82
	5,152 48

FOR YOUNG PEOPLE.

A SABBATH IN HOKKAIDO, JAPAN.

BY REV. W. W. CURTIS, OF SENDAI.

WE began the day after the good old Puritan fashion at sundown on Saturday, May 13. We were at Kabato where is situated one of the four great convict prisons of the northern island, in which prisons the government is trying the experiment of placing the moral instruction of the convicts in the hands of Christian men. We were at Kabato at the invitation of the little Independent Church, organized last September, and composed chiefly of prison officials and their families. We had already promised to spend Sunday with the Independent Church at Uembetsu some twenty-five miles away. But at the urgent request of this Kabato church that we come and hold a communion service with them, we had ridden out from Iwamizawa fourteen miles on horseback on Friday afternoon, expecting to return on Saturday, but there were too many things to consult about for us to be let off so soon; so we consented to have the service on Saturday evening and spent Friday evening and Saturday forenoon in consultation about the evangelistic and prison work.

We were invited to take supper on Saturday evening with some of the leading Christians in the rooms where the church holds its services, and we enjoyed a pleasant visit as we partook of our repast, a prominent feature of which was a pig that had been killed in our honor, and was deliciously cooked. It took but a short time to transfer our dining-room into an assembly room, for there was no necessity for disposing of tables and arranging of chairs and benches. All that was necessary was to remove the individual trays with their empty dishes. The rooms soon filled up. Then a sermon followed by the missionary and an address to the church by the evangelist. Before the communion service we had the pleasure of baptizing three adults and four children. After service we had to linger a while around the *hibachi*, for it would be six months, perhaps a year, before we should meet again. But "good-night" must be said sooner or later, and at length we retired to our hotel and to bed.

Though near the middle of May, it was a cold night. Not only were the mountain-tops around us garlanded with snow, but a snowbank lay under our window. The thick *futons* were altogether too short and too stiff to tuck in as bedclothes should be tucked. I tried again and again, but might about as well have tried to tuck a board in around my shoulders. I was reminded of the poor boy who thanked the Lord because he was so much better off than some folks he knew of, for he had a door to lay over him while they had — nothing. My quilt was rather better than a door, and to increase my gratitude there was a bearskin rug on the floor, for bears abound in this region. With the rug wrapped around my shoulders and my head on a pillow of rice hulls I dropped asleep, to be roused at half-past four by the landlady with the tidings that breakfast was ready. I begged off for an hour and caught another nap. Then after a hasty meal, and a hearty good-by from the friends who had come at that early hour to see us off, we were in the saddle and away.

A JAPANESE FAMILY.

It took us half an hour to cross the ferry, for Kabato is on the bank of the Ishikari, the largest river in all Japan, and its banks were full to overflowing with the melting snow from the mountains. Then we had a fourteen-mile ride through the woods and across the plain. Here and there was a green willow, but the most of the trees were bare of leaves, though scattered through the woods were magnolia trees full of white blossoms. It was a beautiful morning and our hearts sang with the skylarks, which all along the way caroled as if they could not contain themselves without praising God. We reached Iwamizawa in time to catch the train, our only hope of getting to Uembetsu in time for the afternoon service. We had hesitated about taking this more than a "Sabbath day's journey," but it seemed clearly a case where the Master's words applied. "The Sabbath was made for man." It was our only opportunity of meeting in this church whose members lived far and wide in the Yubari valley, and in this busy planting season could only get together on Sunday, and the visit of a missionary was a great event to them. Three women and one man walked eighteen miles that morning to receive baptism, for which they had long been waiting. It was a blessed privilege to meet the little company of earnest Christians. We forgot at once the fatigue of our long ride and walk, for we too had a walk of five miles to end our journey.

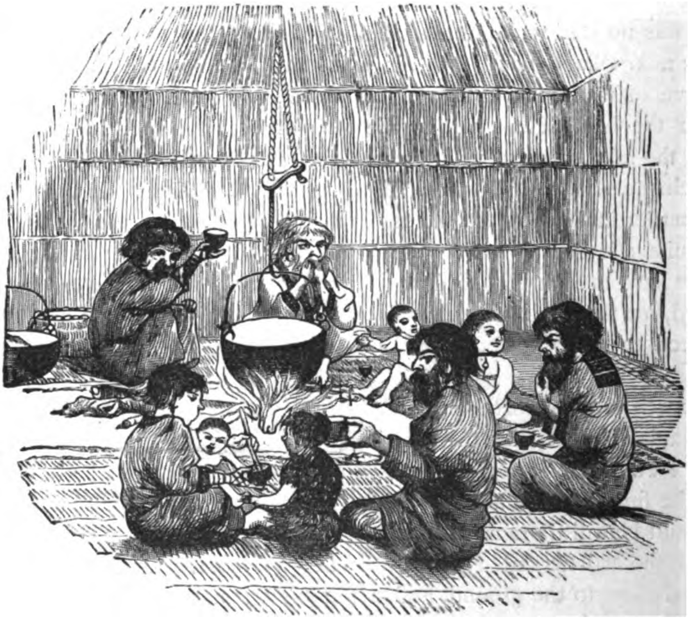
There was no station house at Uembetsu, so we had to go right through and on to the next village, passing within a few rods of the little church embowered in a grove of white magnolias in full bloom. We felt paid for our five-mile trudge in the heat of the day by the interesting fact that the Christians were ahead of the railroad folks in enterprise. A station will be opened in July, but the church precedes railroad and all other public buildings. Deacon Watanabe, the first settler in these parts, selected the finest location in town and gave for a church quite a large piece of land which is sure to be valuable by-and-by. The Buddhists have been trying hard to get ground for a temple, but as yet have not succeeded, for the leading men in the place want this to be a Christian village, and expect that it will be, though not more than one family in ten are so at present.

The church was organized but a month before our arrival, but in anticipation of its organization the Christians made "a bee" and put up a neat little building 18 by 30 feet. When we met in it that afternoon the windows had not been cut out, for the finishing touches had been left until after the planting season, when there should be a little more leisure. A unique feature was the pulpit, which well illustrated the artistic skill and taste of the Japanese. A tree had been found that forked close to the ground, and a section taken from it so as to leave the base a perfect oval about 2 by 3 feet in dimensions, and the top an oval of the same width but a foot or so longer, with an inward curve both in front and rear that added to the artistic effect of this most rustic desk. Among the pine branches which decorated the wall behind the platform hung the Beatitudes in Chinese characters.

Nearly one half of our audience were non-Christians, so we gave first an address to them and then one to the Christians; then after baptizing the five who were received into the church, increasing the membership from fifteen to twenty, we celebrated the Lord's Supper. One of the women who walked eighteen miles to join the church that day was a few years ago a great *saké* drinker, and thought she never could give up her cups, but the grace of Christ in her heart has made a new woman of her. A young man who has just moved into the neighborhood from a Sendai out-station promised to begin a Sunday-school on the next Sabbath, and our evangelist stationed at Iwamizawa will hold services in the church frequently. They are also looking about for a Christian teacher for the public school, so that the future of this community looks very hopeful.

On the way from church to Deacon Watanabe's where we were to spend the night we saw a hole in the ground, where generations ago stood the hut of one of the Kosobokkuru, the aborigines who preceded the Ainus in possession of the land. There is now an Ainu village close by, and as we spoke of the Ainus, Mr. Yoshihawa, who accompanied us, asked if we would like to enter one of their huts. We gladly availed ourselves of the escort of this gentleman, who is so warm a friend of their race that the Ainus in this region all call him *Nishpa*—father.

Crossing a stream in a dugout canoe we entered a hut and sat down with the family around the fire of branches burning in the centre of the room. As the younger members of the family understood a little Japanese, and our guide a little Ainu, we managed to converse a little, but we could say almost nothing of the precious truths that it was in our heart to talk about. Mr. Yoshihawa teaches them Japanese hymns, but said that he was unable to convey more than the faintest ideas of religious truth. It was a pleasant visit in that we had a cordial welcome, but my heart yearned to talk of the gospel, and I left them sad at heart that so little is being done for this noble looking and kindly dispositioned race.



INTERIOR OF AN AINO HOUSE

The newly received church members, as well as we, spent the night in Deacon Watanabe's hospitable home. The great room with an open fire of logs in the centre, the smoke from which only partially found exit from the hole in the roof above, the group of family and friends sitting about the fire and chatting, made a pleasant picture, but we were tired enough to seek rest soon in the little room set apart for the missionary and his companion.

ANNUAL MEETING

OF THE

American Board of Commissioners for Foreign Missions,

OCTOBER 10-13, 1893.

The Eighty-fourth Annual Meeting of the American Board of Commissioners for Foreign Missions will be held at WORCESTER, MASS., in *Mechanics Hall*, beginning on TUESDAY, October 10, 1893, at 3 P.M., and closing FRIDAY noon, October 13.

The Annual Sermon will be preached by Rev. A. J. Lyman, D.D., of Brooklyn, N. Y., on Tuesday evening, at 7.30 o'clock.

In accordance with a recent vote of the Board, entertainment will be given most cordially to the following classes of persons: missionaries and assistant missionaries of the Board, theological students, officers of the Board and of the Woman's Boards, and Corporate Members and their wives. All others, including ministers and honorary members, who desire to attend, will, so far as practicable, be assisted in procuring places of entertainment, either free or at reasonable prices, on timely application to the Committee on Entertainment.

Persons accepting the above invitation for free entertainment are earnestly requested to send their names before September 15 to H. B. LINCOLN, ESQ., CHAIRMAN ENTERTAINMENT COMMITTEE, and cards of introduction and assignment will be sent to those applying, as soon as possible after that date. Any one receiving such a card, and deciding that he cannot attend, will be expected to notify the Chairman of the Entertainment Committee at once, and return the card, that his place may be assigned to some one else. Accommodation will be engaged, as far as possible, for all who are to provide for themselves at the meetings. Arrangements have been made with hotels to receive guests at the following rates per diem: Bay State House, $2.00 to $2.50; Lincoln, Waldo, Commonwealth, Colonnade, New Waverley and Exchange Hotels, $2.00; Hotels Adams, Pleasant, Aldrich, Prentice, Stannix, Parker, Joslin and Maple Houses, $1.50; Brandon and Emery Houses, $1.00. These hotels are all on the American plan, and are on or near street-car lines which pass Mechanics Hall. Several of them are near the Hall. Application should be made to the Chairman of the Entertainment Committee for a card of introduction to the hotel selected.

The New England Railway Traffic Association, and it is expected also that the Central and Western Associations, will grant a rate of a fare and a third to those attending the meetings. This rate is given on the CERTIFICATE PLAN, by which purchasers will pay full fare going to Worcester, and MUST ASK FOR and procure of the Agent selling the ticket a printed or written certificate of the fact that they have done so, which certificates will be *viséd* by a special agent of the railroads at the place of meeting, so that a return ticket can be purchased for one third of the usual rate. The minimum return fare will be 50 cents, unless specially authorized.

The Committee, while unable to extend gratuitous entertainment beyond the classes first above mentioned, will do all in their power to aid all those who wish to attend the meetings.

REV. DANIEL MERRIMAN,

Chairman General Committee of Arrangements.

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THE

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THE receipts for September, the first month of the new fiscal year, from donations were $22,764.06, about $8,000 in advance of those for the same month one year ago; from legacies $5,535.48, also an advance of about $4,700, a total advance of nearly $13,000 over the receipts of September, 1892, but about $5,000 less than those of September, 1891. Since the expenditures for September were, as usual, much larger than the receipts for the same month, our debt of $88,000, as reported at the close of the last fiscal year, August 31, 1893, is now considerably over $100,000. And so will it continue to increase unless immediate and most vigorous efforts are put forth by individual donors and churches to send to the treasurer without delay generous offerings in addition to regular contributions. Who will respond to this urgent call?

THREE officers who have served the Board through a long series of years now retire from active service, with the thanks and best wishes of all their associates. Rev. Dr. A. C. Thompson became a member of the Prudential Committee in 1849, and during these forty-four years he has attended to the trust with singular constancy and devotion, and his place at the table of the Committee each week has rarely been vacant, never except for weightiest reasons. His knowledge of all matters pertaining to foreign missions is encyclopædic, and he has given unstintedly of time and strength to tne service of the Board. Elbridge Torrey, Esq., a member of the Prudential Committee for seventeen years, has brought to its deliberations the wisdom and skill which have characterized him as a business man. His mind and heart and purse have been devoted to this work in an eminent degree, and his retirement is in every way a loss to the cause. Rev. Dr. E. K. Alden served for seven years on the Prudential Committee prior to his election as a Corresponding Secretary, and now for seventeen years he has had charge, as Secretary, of the Home Department. His eminent abilities as well as conscientious discharge of his duties are everywhere recognized by those who have known him. To the details of the department of which he was the head, he gave unwearied attention, and his wisdom and experience will be greatly missed in the counsels of the Board.

THE friends who were present at the Annual Meeting of the Board at Worcester enjoyed greatly the excellent arrangements made by the local committee and the generous hospitality of the people. Everything was done in the care of guests to promote the interests of the sessions.

In the appendix of this number will be found the Minutes of the Annual Meeting of the Board at Worcester. These Minutes of course do not report the debates but only the conclusions reached. The meeting was largely attended, though Mechanics' Hall, in which the sessions were held, was so ample that overflow meetings were not required. One hundred and forty-eight Corporate Members were present, ninety-six of them from New England and fifty-two from outside New England. This, we believe, is the largest attendance of Corporate Members at any meeting of the Board save one, that at Springfield in 1887, when 165 were present. At the very beginning a profound impression was made by the sermon of Dr. Lyman, preached on Tuesday evening, in which with great force and felicity was presented the motive of gaining men as regulating the methods in which missionary work should be prosecuted. The sermon will soon be issued in pamphlet form, and we trust will be widely read.

The unanimous report presented by the Committee of Eleven, appointed a year since, on the relation of the Board to the churches, recommending the continuance for another period of the tentative plan of asking nominations for Corporate Membership from State bodies, also recommending the enlargement of the membership within the next four years to 350, was adopted without debate. The further experience of two years in the working of this plan will doubtless aid in the final decision as to the method best adapted to secure the coöperation of the churches and efficiency of administration. Other questions which have been under debate in the affairs of the Board were early in the session referred to a Committee of Fifteen, selected by the President. This Committee was in session throughout the whole of Wednesday, thus leaving the meeting of the Board morning, afternoon, and evening, free for the presentation of the papers from the Prudential Committee, read by the Secretaries, and for addresses from missionaries and others. We do not recall any meeting of the Board in which so many addresses from missionaries, and all of a high character, were presented as at the meeting at Worcester.

The Committee of Fifteen, though composed of men representing all shades of opinion upon questions which had been prominently under discussion, was able after long and patient deliberation to bring in a unanimous report, the prominent features of which were recommendations for the enlargement of the Prudential Committee to fifteen (including the President and Vice-President), and a request, in view of the wish of the Japan Mission and the successful labors of Rev. W. H. Noyes, that he be offered an appointment as a missionary of the American Board, with an accompanying declaration that this action is not to be understood as in any way modifying the Board's former utterances on the subject of future probation. The first of these recommendations was immediately adopted. The discussion which followed upon the second recommendation, occupying over three hours, was earnest and for the most part sober and courteous, ending in the adoption of the recommendation by a vote of 106 to 24. Those who were constrained to vote in the negative have expressed themselves as accepting the result in good faith and with the purpose to slacken no efforts in the prosecution of the work of the Board. It is admitted on all sides that this outcome was not a victory for any party, as it surely ought not to be. Men of very divergent views, some of whom have been classed as extremists on the one side or the other, supported the unanimous recommendation of the Committee, in the belief that it presented common ground on which all might stand in cordial coöperation and without surrender of principle. With this spirit prevailing on all sides we may anticipate that, leaving the past, the friends of missions will turn their attention eagerly and unitedly to the instant advancement of the work which the Master has given them to do in preaching the gospel of the kingdom throughout the world. The discussion is over. It is time for work.

THE Board itself instantly took action in the direction of a forward movement. It voted to ask from all Congregational churches in our land a special collection, to be taken on Sunday, November 12, or as near to that date as practicable, for the wiping out of the debt of $88,000 and to meet the importunate cries from the missions for larger resources. A special committee of Corporate Members was appointed to put forth a statement and appeal, in the hope that there will be an instant response from churches and individuals, offering large sums for this object. While our pen is upon the paper inditing this paragraph a telegram comes from the treasurer of the Broadway Tabernacle Church, New York city, Rev. Dr. H. A. Stimson, pastor, stating that a special collection to remove the debt of the Board was taken in that church on the Sabbath after the Annual Meeting amounting to $2,600. This may be called the first note, unless that honorable place be accorded to a gift of $25 placed in the hands of the treasurer at the close of the Annual Meeting by a returned and disabled missionary. The Committee appointed at Worcester for this purpose will doubtless send out their appeal as soon as possible. Let the churches be ready for it, and set apart the day named, or one near to it, on which a generous offering shall be made for the payment of the debt and for advanced work. The times are hard, but there is money enough, and the work needs money as never before. *The million* can be raised, if the people have a mind to work. Let it be our purpose and prayer to attain this end.

MRS. ISABELLA BIRD BISHOP, whose writings, especially her two volumes on *Unbeaten Tracks in Japan*, have interested a multitude of readers, has recently spoken of her change of views in regard to missionary work, of which she has seen so much. She has not merely passed through, but has lived in several lands where missionary work has been carried on, and has seen all sides of it, and her testimony is as clear as it is gratifying. She says: "I am a convert to missions through seeing missions and the need for them. Some years ago I took no interest whatever in the condition of the heathen. I had heard much ridicule cast upon Christian missions, and perhaps had imbibed some of the unhallowed spirit. But the missionaries, by their lives and character and by the work they are doing wherever I have seen them, have produced in my mind such a change and such an enthusiasm, as I might almost express it, in favor of Christian missions that I cannot go anywhere without speaking about them and trying to influence others in their favor who may be as indifferent as I was before I went among heathen countries."

THE Department of State at Washington has been informed that the Koords who in June last made an assault on Miss Melton, the Presbyterian missionary, at a mountain village not far from Mosul, have been arrested and taken to Mosul for trial. Letters from the missionary party, consisting of three adults and three children, show that they have been practically shut up at Amadia ever since the attack. They have been making a stand not only for their present safety but for the future of Mosul station and missionary work in all that region. The attack was manifestly the outcome of a conspiracy formed to drive out the missionaries. Had it succeeded, or had the missionaries failed to hold the fort since the attack, the Koords would have believed that they could rob with impunity. The present retreat of the missionaries is on a great rock, several hundred feet high and flat on the top, a natural fortress, where they have a good and comfortable house.

WE have been deeply interested in the report of the Bible work within the European Turkey Mission, prepared by Miss Stone, who for so long a time has had charge of this department of service. The report is too long to give in our pages, but it tells a story of humble and faithful work which is remarkable. There are nineteen women who have been in active service connected with the Samokov and Philippopolis stations, who have labored with greatest devotion among the women and children, visiting the people in their homes and telling them of the good news. In multitudes of these homes they find a hearty welcome, yet in some places they meet much opposition and even arrest. One of them had her books and papers taken from her, and when summoned to the *konak* was informed that questionable sentiments were found among her papers. How *questionable* they were will be understood from the fact that the papers referred to were some copies of The Sunday School Times and the American Board Almanac. The spirit in which these faithful women labor may be learned from the words of one of them: "I find great comfort and joy when I visit the sick and sorrowing, who seem to look to me for special help. I have twenty-five scholars, most of them married women, and I deeply feel that I must be specially consecrated to God in order that he may accomplish through me the work which he wishes to do among his children here. God help me to be a special blessing and to forget myself for these souls that are so precious!"

A MOST commendable spirit has been shown by the people of Malatia in Eastern Turkey since their terrible experiences from the earthquake of last winter. Generous contributions have been made by the Protestant communities of Turkey for their brethren in distress, and yet all the contributions will be but a small fraction of the value of the property destroyed. Of the sum forwarded through our missionaries, a portion has been distributed among the poor to help them rebuild their homes and another portion set apart for the rebuilding of church and schools and parsonage. But the people of Malatia say: "We have never learned to depend upon other people without helping ourselves, and we never will learn to do so. We shall do all that we can toward restoring the buildings that we once consecrated to the Lord. Those of us who have money will give it as we are able, and those who have not will work."

THE reports as to the death of Emin Pasha are confirmed from a variety of sources, among others by a Belgian officer at Nyangwe. It is also reported that after a recent conflict between the forces of the Congo Free State and the Arabs, in which the latter were overthrown, there was found among the booty a box containing documents and collections belonging to Emin. It is now affirmed that the Pasha was slain by a guide named Isamaily, about October 20, at a spot some four days' journey from Kibonge, the Arab chief, Said Nen Abadi, having directed the assassination. The public knows little of the story of Emin's life since his return to the interior, after his rescue by Mr. Stanley. Though in the interests of the German government, he seems to have been a rover, and it is not known whether a commission appointing him as governor of one of the German East African provinces ever reached him. Passing by Mt. Ruwenzori he reached Albert Nyanza, but so far as is known accomplished little in the government of the people. It is supposed that at the time of his death he was making his way westward to reach the coast, either by the Congo or at the Kameroons. It is to be hoped that the box which was captured by the forces of the Free State will contain some revelations as to the recent experiences of this able but eccentric explorer.

IT is a happy circumstance that the Ameer of Afghanistan has received in such a friendly way a British mission sent by officials in India for the purpose of determining questions as to boundaries between their respective territories. The time has been, and that not long since, when no attempt would have been made to settle such questions except by the sword. On his way to Cabul, Sir Mortimer Durand, the British Ambassador, and his staff were welcomed in behalf of the Ameer, and were quartered in one of his palaces at Jellalabad. May peace attend these negotiations!

THERE is in India an organization known as the "Lord's Day Union," the object of which is to further in all practicable ways the observance of Sunday as a day of rest. It seeks to prevent all unnecessary labor on that day, having, of course, as an ultimate object the use of the Sabbath in a Christian way. It is a striking fact that applications are now coming for membership in this society from large numbers of non-Christian natives, so that the society is seriously perplexed. Of course it would like the aid of men of all faiths in the prevention of unnecessary toil on the Lord's day, and yet it cannot afford to lose its distinctive Christian character as basing the obligation to observe the day upon divine authority. But it is a significant fact that Hindus and Mohammedans and Parsees recognize so clearly the value of the Christian Sabbath.

WE have received a copy of the first number of *The Messenger*, which is to be issued quarterly by the New York State Branch of the Woman's Board of Foreign Missions. It is a comely sheet, containing many items from the missionaries as well as reports from auxiliaries at home, besides other interesting reading matter. Its editor is Mrs. Clara S. Colton, and the office is at Patchogue, N. Y. We greet this new *Messenger* and respond with its chosen motto: "We are laborers together with God."

It was a startling incident at the Parliament of Religions at Chicago when the representative of the Hindu faith denounced in such scathing terms the cattle-yards and slaughter-houses of Chicago, declaring that India did not want the Christianity that tolerated such atrocities. These stockyards and their accompaniments have been regarded as one of the famous sights of Chicago. As a matter of taste many persons might have some sympathy with the Hindu, but with him it was a matter of religion, and such vast arrangements for the slaughter of animals, however mercifully conducted, were simply monstrous. To slaughter the sacred cow in such quantities he regarded as an offence to the gods.

This Hindu notion in regard to the slaughter of animals seems to have been at the foundation of the recent riots in Bombay and other parts of India. Withing a few years there has been established a society called the *Gowrakshak Mandali*, that is, a Society for the Protection of the Cow. This society is supported by people of all classes, from the lowest to the highest, the common people believing that could the slaughter of cows be stopped, even for a single day, there would be another incarnation of Vishnu, and power would at once be restored to the Hindus. The Mohammedans scoff at this notion, and in their race hostility to the Hindus, sometimes apparently for the purpose of irritating them, they drive their cattle for slaughter by way of the Hindu temple. It is difficult to say, in reference to these recent riots, which party has been the aggressor. The government seeks to be neutral and to defend both parties in the exercise of their religious rights, but where there is such bitter hostility it seems impossible to prevent outbreaks, and those at Bombay have been of the worst character. So far as appears the Christians, as such, have not been involved, though their lives have sometimes been imperiled, as at Bombay, where some of the riots took place in close proximity to our mission premises. One thing is clear, that were the English government to withdraw or be driven from India there would be an utter overthrow of order throughout Hindustan, and a war of races begin such as the world has not seen hitherto.

The authorities in European Turkey have practically forbidden the preaching of the gospel in any place not legally authorized for that purpose. Mr. Baird, of Monastir, says that they are not permitted to do what the Apostle Paul did in Macedonia — preach by the riverside. The police of to-day insist that religious services must not be held in khans or private houses but only in the churches. This, of course, prevents the starting of new work, and for the present our missionaries in this region are greatly hampered in their efforts to reach the people. Appeal has been made to the higher authorities, but as yet there has come no relief from the limitations imposed by the police.

The President of the Wesleyan Conference of England, in a recent address from the chair, uttered some wise thoughts which have a much wider application than to the church for which he spoke. "If there is one thing," said he, "in Methodism to-day which gives me concern more than another, it is our relation as a church to the great subject of foreign missions. I tremble for Methodism when I think our zeal in that department may be decaying. Is it so? I doubt whether we can expect a grand and glorious work of God at home, if we are unfaithful to the cause of Christ abroad. Sometimes it seems to me as if our Lord, seeing the goodly array, our stately edifices, our perfect appointments, our growing numbers, our steadily increasing influence — nevertheless whilst looking upon these things, says, 'One thing thou lackest,' and that one thing dearer to the heart of the Redeemer. We cannot be true to him if we are not true to his last and highest and most difficult commission. I do pray that the spirit of enthusiasm may come upon our people and preachers in relation to the great foreign mission enterprise. There is nothing more likely to lead to a grand and glorious work of God at home than fidelity in carrying out the work of our foreign missions."

At present there is a legion of private postal agencies in China with a variable scale of prices for postage. A letter from Peking to Shanghai costs from ten to sixty-five cents, and from Peking to Canton twenty to twenty-five cents. It is now proposed by the government, under the inspiration of Sir Robert Hart, to establish gradually a full postal service, and it is expected that within a few years the towns and larger villages of the empire will have each its postoffice. This will be a great boon to the Chinese and it cannot fail to have a powerful influence in the opening of the empire.

A striking fact comes to us from India in reference to the effect of total abstinence among soldiers. It was formerly supposed that Europeans could not endure the climate and surroundings of India, without using alcoholic stimulants. So convinced were they of this that thirty years ago there was an army order prohibiting the formation of total abstinence societies among the soldiers. But the theory is now altogether changed. Of English soldiers in India 20,000 are now total abstainers, and the army reports show that of these thousands only fifteen were brought before courtmartial the past year, while of the non-abstainers there were 2,504 who were placed on trial.

Twenty-two children of missionaries connected with our Marathi Mission have returned to that field to take up the work of their parents. Has not the blessing of God manifestly rested upon the children of those men and women who gave themselves in the early days to Christ's work in Western India?

The strain that comes upon missionaries in entering upon work in non-Christian lands often tells sadly upon their health. Especially is this true in reference to young ladies who go out unmarried, and who, however favorably they may be situated, have not the relief that comes in a home. A wise missionary woman of India says in a recent letter: "One who has not tried it cannot know what a tax this country is upon one's nerves. The climate, the way of living, the sights, the sounds, the smells, the knowledge of the wickedness about one, the vast amount of patience required — all these and many more things so wear upon one that there is every need of a congenial and constant companion. The Lord Jesus is such a friend, and above all friends, and yet the frail human body craves human fellowship, and it was so intended."

An interesting and valuable article in *Harvest Field* of India for July, from the pen of Rev. John P. Jones, of Pasumalai, states that there are about twenty-eight divinity schools among Protestant missions of India, and that of the 350 students in all these schools not far from one fourth have passed a University entrance examination. About one half of these students are in institutions connected with American missionary societies. Mr. Jones pleads earnestly for these institutions, that they be vigorously sustained, so that every mission may send out what India most of all needs to-day, a company of well-trained and pious men who shall preach the gospel of Jesus Christ.

THE SUMMER SCHOOL AT BARDEZAG,[1] TURKEY, 1893.

BY REV. JOSEPH K. GREENE, D.D., CONSTANTINOPLE.

Our experiment of a summer school is generally regarded as a real success. The school opened on Tuesday, July 18, in the High School building at Bardezag, and closed on Thursday, August 17. The sessions were from eight to twelve o'clock each day. There were present about twenty preachers and male and female teachers, besides several members of the High School and friends from the town. There was given each day a lesson in the harmony and exegesis of the Gospels; Rev. H. S. Barnum, editor of the *Avedaper*, gave eight lectures on Genesis; Rev. Simon Tavitian gave lectures on pastoral theology and sermonizing; Dr. Garabed Atanasian gave lectures on microbacteria and the care of health; Sarkis Effendi of the High School gave lessons in Turkish; Rev. R. Chambers gave a daily lesson in English, and Miss Susan C. Hyde gave lessons in singing. It is an interesting fact that the textbook in pastoral theology was an Armenian translation of Vinet's work, made by the Armenian Bishop Melchizedek of Smyrna. Each attendant on the school paid a small sum for board, and the deficit in the account of board and travel amounted to not more than $50. Thus a large part of the native helpers in the Constantinople station, particularly those laboring in the towns and villages of the Nicomedia district, enjoyed, for a full month, a real intellectual feast and a spiritual stimulus. Isolated in their various fields of labor, with very few intellectual and spiritual helps, our native fellow-laborers, and I may add we missionaries likewise, are in danger of getting into ruts and of contenting ourselves with a perfunctory discharge of duty. Hence this first experiment in Turkey of a summer school for helpers was a real help to all who had a part in it, and our native brethren and sisters were very warm in their expressions of gratitude. The pastor and the members of the Bardezag church also were very grateful both for the school and for special religious services. Profiting by past experience and with fuller preparation, we hope to have a larger and better school another year.

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[1] The cut on the opposite page is from a photograph which does not include several members of the school. Dr. Greene sits in the centre of the second row, and standing behind him at his right is Rev. H. S. Barnum and at his left Rev. Robert Chambers. Mrs. Greene, Mrs. Chambers, and Miss Hyde are together on one side of the picture, and on the other side Mrs. Parsons and Miss Farnham. Aside from these the adults in the picture are all natives.

TWO UNSOLVED MISSION PROBLEMS.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

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MANY problems that came up for consideration on the opening of the foreign missionary work have been settled by practical experience, yet there are some still waiting solution, two of which will be suggested in this paper. One of these relates to the use and limits of industrial education in the mission field; the other to unity in the presentation of the gospel message to the unevangelized world.

I. We will first consider the use and limits of industrial education in the mission field. The necessity of education in general as a means of raising up a native agency to take up and carry forward the work of the missionary is everywhere recognized. It is a missionary principle that education must follow the gospel, not precede it. Efforts have sometimes been made to win sympathy and respect by the introduction of education as preparatory to the reception of the gospel. It has been supposed in some countries that the native mind was not capable of receiving spiritual truths without preliminary training. This experiment was tried largely in the early history of the India missions, — especially in the Marathi Mission, — where thousands of youth were brought into schools and large expense was incurred without any spiritual results. In the Hawaiian Islands farmers and mechanics were sent out with the earlier missionaries, but their efforts were of no avail as preparing the way for the gospel. This experiment, in one form or another, has been attempted in many mission fields by different Boards, but with little success. More important than any result achieved in the lines proposed has been the lesson learned that civilization in any form does not precede, but follows the gospel. It is through education that the new life is not originated, but developed, and takes possession of the whole man, and a Christian community naturally becomes an educated community. A mere intellectual training, however, is not sufficient. It is not well to bring young men and young women from their heathen or unchristian homes to receive simply this; the result is not favorable to their personal character; it lowers their estimate of manual labor, and unfits them to engage in it whether as a means of livelihood or of benefiting their fellows. The best work yet done by any native pastors or preachers has been done by men who were trained to industrial habits and pursuits at the Bebek Seminary by Dr. Hamlin. The young men whom he brought together were all taught some useful occupation in connection with their studies. These men have made their mark wherever they have gone throughout the Turkish empire; they have been the strongest men, whether as pastors or business laymen, to be found in the Christian communities.

The report comes from Samokov of the better character, the more independent spirit, the greater self-reliance shown by the young men connected with the institution there who spend a part of the time in the printing office and the carpenter's shop. They not only are enabled to pay a part of their expenses while attending school, but are attaining a manliness and dignity of character which will make them marked men hereafter. The same lesson is taught in the experience of colored men and Indians at Hampton, Carlisle, and Santee Agency.

It is said that the work of the missionary society is to preach the gospel, and that all time and labor spent on secular pursuits is foreign to its high purpose. If man were simply a spiritual and not a social being, if he were freed from all claims which his home, his neighborhood, and his country impose upon him, or if he had no physical and social nature to be cultivated, the development of which is hardly less necessary than that of the spiritual nature, the case were different and the objection might hold; but when we remember that Christianity is for the whole man, and not for a part of him, the question assumes a different form. If industrial education and manual labor such as shall discipline the hand and eye are coming to be regarded in this country and in Europe as essential to the best development of intellectual character in our schools, and as fitting men better for their work in life, how much more is it true on missionary ground, especially among uncivilized races where life among the masses is a struggle for existence. Such education is only to be introduced in subordination to the mission purpose, to raise up self-reliant, self-respecting men and women, who shall introduce the arts of civilized life and prepare the way for self-supporting Christian communities. This is the great purpose of industrial education. Its need was forcibly suggested at a recent meeting of the native pastors and preachers of the Marathi Mission. The question raised was, what can be done for those of the young men and women trained in our mission schools who are not needed to become helpers in the missionary work; what shall be done to prevent their lapsing back into their old ways as they return to their native villages and naturally fall into the modes of life which belong to their heathen condition? It was the sentiment of this body of thoughtful men that some industrial education should be connected with our mission schools; that all who should go out from these schools should be prepared not only to earn an honest livelihood by their own labor, but to instruct others in the trades and occupations with which they had become acquainted, and so to be helpful to their people.

At present in some of the older missions every advance in our missionary work adds new burdens to the mission treasury. Yet there must be a limit somewhere to what the churches at home can do; and that limit will fall far within the limit of work needed in the foreign field. A recent statement of the Church Missionary Society is in point. The call in their different fields is for 500 new laborers; they dare not venture on sending more than fifty. A great part of the field opening before them must therefore for the present be neglected. The vigorous efforts of that noble Society are well known, and it would seem that they are reaching the limit suggested sooner than others. The American Board has already reached it in several of its mission fields, notably in India and in Turkey; and yet the vast outlying district remains comparatively untouched, and there seems to be no possibility of reaching it at present. Communities partially enlightened and ready to receive the gospel message cannot be reached, and great opportunities lying at hand must be abandoned. Hence the need of industrial education, helping our Christian communities to help themselves and to carry on the work we have begun.

The unskilled labor of the masses is so unproductive as to secure only the bare necessaries of life, leaving them quite unable to support even their own institutions. The poverty is such that until new industrial methods shall take the place of the unskilled labor and traditional ways handed down for centuries from one generation to another there is little hope of self-supporting institutions. Despite the most strenuous efforts on the part of missionaries to promote self-support, despite the self-denial practised by many of our native Christians, it still remains true that any advance, even in our older fields, is only possible by increased expenditure from our mission treasury, and that the work is no nearer independence than twenty years ago. Nothing is more painful to a mission secretary than to receive year after year substantially the same estimates for necessary expenses to keep up the work, not to speak of any advance.

Let education then, including industrial education, keep even pace with the preaching of the Word and a Christian civilization will mark the progress of the gospel. In order to carry out this idea, no large expenditure need be incurred beyond the supply of necessary buildings and equipment. After this these institutions should be self-supporting, the time of the students being divided between study and work. The first outlay will soon be offset by diminished running expenses of the schools, while eventually the people will be able to undertake the support of their own institutions. Intelligent and skilled labor will soon make a prosperous Christian community.

This question of industrial education has been steadily coming to the front for some years past. Missionaries of the American Board, without the endorsement or formal encouragement of the Prudential Committee, and with slight expenditure of mission funds, have begun industrial schools at several points with a view to forwarding the best interests of their work, as at Samokov, Bardezag, and Marsovan in the Turkish missions; at Ahmednagar and Sirur in the Marathi Mission; at Tillipally in Ceylon; at Amanzimtote in the Zulu Mission; and in Western Africa. For the present, industrial education is limited rather to what is known as self-help; that is, to enable young men who might otherwise fail of an education to earn their own support; and the cost incurred thus far has been met largely by individuals specially interested in this form of effort. Similar experiments are in progress in much the same style in the missions of the Reformed Church as well as in those of the Presbyterian Board. The results have been most happy in the development of individual character. But a broader view looks to preparing the way for self-supporting Christian communities. The Church Missionary Society of England has had this matter under consideration, and an elaborate report was presented three years since. Among other statements considered was that of the Bishop of Sierra Leone, who made it clear that in his diocese the Society would fail in its duty if it confined the education of children to book learning, thus stimulating one side only of the African character, and failing to instill into them an appreciation of and respect for honest manual toil. Among the conclusions reached by the Committee were the following: —

"That it is desirable that missionaries assigned to Africa or to uncivilized portions of the mission field should have, if possible, some industrial training before proceeding to the mission field.

"That while the Committee have not been able to obtain evidence to show that industrial training should form a factor in educational work in all the C. M. S. Missions, yet they consider that there are certain places in which such training should form a part of the regular teaching in the mission schools."

In a recent letter from Mr. Speer, Secretary of the Presbyterian Board, he cites the testimony of Dr. Shed, of Persia, as follows, practically covering industrial education in both forms, whether for the individual or for the community: —

"There is a subject that by the opening of the college weighs heavily on my heart and on all thoughtful lovers of the people. It is how to save the young men from demoralization. . . . To earn a respectable living is very difficult and often impossible. Industrial education seems to be the only means toward the solution of the question. It is possible for us to have a department of instruction at the college devoted to industrial arts and then accept all the boys who wish to come and pay their way. Then put them into a course of industry as well as intellectual study, so that they will have a well-grounded education in common science, morals, and the Bible, and a good foundation for character, and a trade with which to earn their bread. The sentiment in our evangelical church will strongly support such an effort. The native brethren urge us to try some such method, to make labor respected and profitable. All the missionaries feel that we must do something or our Church and Christian community will greatly suffer."

Mr. Speer also refers to the condition of the work in various missions of his Board very like to those detailed above. He says: —

"It seems quite clear to me (1) that if we are to have a healthy, influential church in mission lands its members must be self-supporting; (2) as the Christian community grows, the proportion whom the missionaries can employ will become less; (3)

the others must be taught some means of self-support. (4) Industrial work can in many instances become self-supporting. Other schools cannot. (5) There can be no question of the evangelistic influence. (6) One important and present advantage in some cases is that money now paid to heathen workers can be honestly earned by Christian artisans. (7) When the break comes in some of the mission fields, as it surely will come before many years, it will be an advantage beyond all value to have a large number of men not professional preachers, who will be truly missionaries, and who will help to shape the new life."

It is evident that industrial education must be adapted to the condition of different mission fields, and will be in inverse proportion to the degree of civilization found in each. It must be limited to the immediate needs of the Christian community, and from first to last be kept under direct Christian influence in order to the best result. Its value to the missionary as a means of influence on the native community has been illustrated in the splendid career of Bishop Pattison of Melanesia, of Dr. Paton of the New Hebrides, and, if possible, still more remarkably in Mackay of Uganda. As a means of self-help and discipline in character to young men in training for Christian work it has already proved itself of the greatest service. What it is to be as a means of developing Christian communities may mark the next stage in the progress of the missionary enterprise.

II. We pass now to the consideration of the second problem proposed — a possible unity in the presentation of the gospel to the unevangelized world by so many denominations and schools of theology. While all are agreed in the great essentials of gospel truth, each denomination naturally presents it in a form peculiar to itself; and when, as in some instances, thirty or forty different denominations are laboring in the same field, it is obvious that the native mind is often greatly perplexed, and an undue prejudice is excited against the gospel. Aside from the form in which the truth is presented by each denomination from a doctrinal point of view, its own peculiar forms of church government naturally find expression in the new churches that each may gather; hence a multitude of churches representing all the varieties of denominational life at home spring up on foreign soil, often to the bewilderment of thoughtful natives and oftener still leading to unprofitable discussion and waste of time and strength on matters of comparatively small moment as contrasted with the supreme object of missionary endeavor. There was truth, though not the whole truth, in the objection made by Mozoomdar to Christianity in India when he said that India wanted an "Oriental Christ"; the East required a different Christ — one that should be "naturalized," so to speak, to the country. The different denominational forms and creeds had led him to this false conception of Christ, and stood in the way of his hearty acceptance of the gospel. What he needed, of course, was not an Oriental or an Occidental Christ, but the Christ of Revelation, whom God has set forth to be the Redeemer of the world; yet his objection revealed a defect in our modern method of presenting the Christ.

Now when we consider the great variety of character and of culture among the civilized races, and the peculiar characteristics of race among "nature peoples," it is obvious that the conceptions of divine truth presented by missionaries must be almost infinitely diversified. We accept, as the very condition and ground of all missionary effort, the fact that it is *man* everywhere that is to be reached, whether in a civilized or uncivilized condition; that it is man, not as sharing in peculiarities of race or culture, but man in his essential character, in his spiritual being, which underlies all possible varieties of race or forms of culture; and we claim that the gospel is adapted to every race and to every condition of the human family and that the spiritual nature of man must respond to the spiritual truths of the divine revelation. We hold that the spiritual nature, however covered up, however debased, must respond unless the light which is in it — its God-given heritage — has become darkness, and all possibility of reception of divine truth has ceased to be.

Till then we expect a response to our message. Is it not becoming, therefore, that that message should be simplified so as to express the essential, vital truth and nothing more — just as we strip off all incidents and accidents from the man to arrive at his true spiritual condition — to the spirit that is in him? This is the unsolved problem — to present the essential truth of the gospel stripped of all that belongs to denominational peculiarity or ritual; all that belongs to the philosophical opinions and speculations peculiar to race. Is it not possible to lay aside all these accretions and arrive at the simple substance of the gospel, which is the divinely appointed means for the regeneration of human souls? Suppose it were possible, for example, to determine upon some common ground for the thirty-one different missionary societies working in Japan, or for the sixty or more in India; some one common statement of the message of life, so that wherever a missionary was found, wherever a church was organized, all should be in agreement as to the first principles of the truth; that each missionary should be found in harmony with every other missionary, each believer in harmony with every other believer in that which is a primal necessity; each missionary, therefore, rejoicing in the success of every other as a part of the common work to the glory of a common Lord. The feeling that would prompt to such united action is often expressed more or less fully in conferences of missionaries of different denominations. In such conferences, whether at home or abroad, the one dominant thought is Christ and his cause; all local denominational peculiarities are dropped, and men meet in a spirit of Christian brotherhood that if only carried out to the full in the manner above suggested would result in clearing away much that interferes with the progress of the gospel. A suggestion of what might be exhibited on a far wider scale is furnished by the experience of our Japan Mission, in which missionaries of different denominations have worked together as brethren, knowing only Christ and his cause. The results accomplished are the best illustration of what may be effected by such unity of effort.

It is the complaint of many thoughtful Christian men in our native churches abroad that we are endeavoring to introduce not simply Christianity, but an American type of it, to establish our own forms of doctrine and church order; whereas due regard should be had to the constitution of the native mind. Whether we are conscious or not of having given occasion for it, the objection is well taken. It is but natural that men living under our institutions, rejoicing in what the gospel has done for our own country and regarding our type of Christianity as the most advanced in the world, should desire to introduce American ideas in church and state; but when it is remembered that all nations, of whatsoever race, language, temperament, or peculiarity of any sort, shall ultimately come and worship before God in the sublime unity of a divine life and a divine purpose, we must not insist upon pressing unduly the forms of thought of one country upon the intellectual life of another. We doubt if God would be as much honored in introducing our American Christianity around the world, splendid as it is and our special joy and hope, as in having each nation with its own peculiar characteristics brought into union with him. He is to be honored in all these peculiarities and possibilities that belong to each particular race. All these are to be Christianized, or rather spiritualized — made to show their fullest power and grandest possibilities through the divine life which has come into the world. It is by no means clear that a development of Christianity may not yet appear among some races which shall be of a far higher type than has yet been realized. There may be a wealth of spiritual power and spiritual life yet to be brought out in Mongol or Hindu or African, of which we have as yet no adequate conception, and which shall be to the glory of the divine grace. Any solution of the question now suggested may be quite impracticable, yet this problem may well have its place in our thoughts, and to some extent at least modify our methods in the foreign work. The nearer we can approach the solution the better. The more absolute the harmony of purpose and aim cherished in our various mission fields by all who bear the Christian name, the sooner will be the triumph of the gospel. In the divine economy of providence and of grace, and especially under the present dispensation of the ministration of the Spirit, we should expect that the simplest and most vital truths of the gospel would find a response in the common spiritual nature of mankind of whatever condition or clime.

The Bible itself is the most wonderful illustration in all literature of truth so presented as to admit of being translated into every language spoken among men with the least possible loss. This fact shows the possibility of presenting vital truths in such a way as to reach man everywhere. The next step is the selection of such facts and truths as will sum up in the briefest, simplest, clearest form the essentials of divine revelation. These all centre in the cross of Christ. Under the ministration of the Spirit shall we not expect that this sublime revelation of the love of God will prove itself the power of God unto salvation to everyone that believeth, Jew or Gentile, barbarian, Scythian, bond or free? Is not this the doctrine taught us by our Lord when he said: "And I, if I be lifted up from the earth, will draw all men unto me"? Is it not the doctrine of Paul as he preached of Christ and him crucified at Antioch and Corinth and other centres of old-world civilization? What other doctrine has had such power in modern mission fields? It was the story of Christ's sufferings that stirred the hearts of the Greenlanders after five years of fruitless labor on other lines. It was the sufferings of Christ that stayed up the hearts of Christians in the early centuries of persecution even unto death. It was this that sustained in recent times the Christians of Madagascar during twenty-five years of bitterest persecution, with no teachers, no books, but only the remembrance of Christ's sufferings in their behalf, to hold them firm in their loyalty to him. It is "the old, old story" that has stirred the hearts of thousands in times of great revival on mission fields among the Hawaiians, the Karens of Burma, the Nestorians of Persia.

Have we not in these instances a suggestion as to what should be the one message to which all else should be subordinate — the message for every missionary of every denomination the world over? Let all subsequent instruction be given in due time in order to the fulness of the Christian life, to the highest and worthiest Christian civilization, until man shall stand forth redeemed in all his powers, to the praise of God and the glory of his grace. Let the life that is in Christ have its free development and take on a form for itself according to the characteristics and intellectual endowment of each separate people. Let no creed or form of church organization or ritual be imposed. At most the missionary will suggest methods until such time as the native church shall attain its majority. Let there be no more jealous rivalry of denominational interest, no more waste of men or means in building up separate sects, but one gospel, one Christian life, one united movement on the part of all evangelical denominations. Then would the great offence of Christianity — the multiplicity of sects and creeds — be done away; then would the Church be one in her mission enterprise; then would she rise and shine, the glory of the Lord being risen upon her. No more parliaments of religions, but conferences of the Christian world! The Church

"Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one faith, one birth."

THE PERSONAL FACTOR IN THE MISSIONARY PROBLEM.

BY REV. E. K. ALDEN, D.D.

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It is the missionary problem to extend the gospel invitation, as speedily as possible, to every individual the wide world over, who has not yet received it. In the endeavor to fulfil this trust, broad plans will be devised, efficient agencies will be set to work, missionary boards will be formed, and a vast enterprise will be undertaken which will grow in significance and power through successive years and generations. In the prosecution of this enterprise, the plans will further broaden, the agencies will multiply, and the work will expand into different departments, each of them exceedingly important and influential. One department will emphasize the educational training of children and youth, another the preparation of books and literature, another house-to-house visitation, another the care of dispensaries and hospitals, another the formation of churches, another evangelistic touring among towns and villages, another the erection of church buildings, but all coöperating toward one end. The general welfare of the people as a whole will sometimes be made specially prominent, and we shall note with interest the favorable changes in domestic, social, and public life, leading up, it may be, from barbarism to civilization, or from a pagan civilization to that which is thoroughly Christian. Every question connected with the formation of virtuous and well-ordered communities will in due time come to the front for consideration and a practical answer. The missionary must oftentimes be a man of affairs, busy from morning to night with a multitude of secularities, some of them exceedingly vexatious. Yet these may be vital to a profound spiritual work which at no distant day is to elevate a race and to enter into the permanent Christian life of a generation.

How to carry forward this immense enterprise most efficiently, calling into the service the entire church of Christ, and the entire treasure committed to that church in trust, is not an easy problem to solve. One thing, however, is certain: the problem must remain unsolved, until we emphasize, from the commencement of the enterprise to its consummation, the personal factor in the problem, and this in four particulars.

I.

First, The Personal Leader. The enthroned Lord must be distinctly recognized as the One who inaugurated the missionary enterprise, who gave and still gives the imperative command, who accompanied and still accompanies it with the definite promise of His immediate presence and guidance, who provides the spiritual resources necessary for the fulfilment of the command, who superintends and directs every event, every agency, every detail, which enters into the prosecution of the work, and who ensures final and complete success. This must be the living, continuous thought, supreme over every other, pervading and controlling all plans, or the entire missionary enterprise, including all its varied instrumentalities and organizations, is a stupendous farce and failure. The wheels may revolve swiftly, wheel within wheel, and that with the "noise of wings like the noise of great waters," but there will be neither living wheels nor living creatures, unless the life be that of the Personal Lord.

II.

Second, The Personal Messenger. "Whom shall I send and who will go for us?" This is the inquiry of the Lord surveying the entire field, knowing the exact needs of every part of it, knowing the fit instrumentality to meet each particular need, knowing who will heartily respond, "Here am I, send me." To these divinely selected messengers the good tidings are committed, and then, clearly understanding the message they are to communicate, the messengers have but one thing to do, to run swiftly bearing the tidings, each along the precise path and to the exact spot specially appointed by the superintending divine Leader. He makes no mistakes in the selection of the messenger, in the nature of his equipment, in his adaptation to the definite work in which he is to be engaged, or in the discipline to which he will be subjected in order to make the work a success. Peter and Cornelius are sure to meet; for it is a divinely appointed interview on both sides. Philip will take no circuitous route in looking for the desert road between Jerusalem and Gaza. Even human follies, blunders, and misunderstandings are so overruled that when Barnabas and Paul part company Barnabas promptly takes Mark, and Paul promptly takes Silas, so that, as the happy issue of the "sharp contention," two missionary expeditions are equipped instead of one, the number of messengers increased, each messenger of the same divine selection, his course directed and watched over by the same infinitely wise and gracious Master, and his personal work crowned with success to the joy alike of all the messengers and of their common Lord. It was no committee of the American Board, however "prudential" or far-seeing, which guided the steps of Adoniram Judson and Ann Hasseltine Judson to Rangoon in Burma, and which at a later day gathered in tens of thousands of converted Karens into the kingdom of God. Something happened on board the brig Caravan on the long voyage from Salem to Calcutta, something connected with the private Biblical studies of the two young missionaries, which, when reported a few months later to the members of that committee, led those cautious men to shake their heads dubiously and wonder what it all meant. But to-day there is no question either on earth or in heaven as to what it meant. The Great Pilot was at the helm. Clearly to His vision on that eventful voyage of the Caravan was foreseen the seventy-fifth anniversary, recently celebrated, of the Baptist Missionary Union, and all which that noble institution was to signify, as related to the proclamation of the gospel of Christ among the nations; and He who overruled the conscientiously diverse views of Barnabas and Paul, one of them being doubtless in the wrong, as to the missionary qualifications of young Mark in the first century, overruled also a conscientious, and some would say an incorrect, interpretation of Scripture upon the subject of baptism in the early years of the nineteenth century so that the number of the saved in glory will be multiplied by ten thousand times ten thousand.

The most significant pages of our annual reports are those upon which are printed the names of the missionaries. These present to us the individual men and women who have each received a personal call from the personal Lord, and who have by him been trained by special providence and grace, in the exercise of their own individuality and possibly idiosyncrasies, for the particular service each has fulfilled or is now fulfilling at some particular point on the foreign field. It was no hap-hazard arrangement which put into permanent juxtaposition on the missionary record certain names and places: William Goodell and Turkey, Elijah C. Bridgman and China, Robert Moffat and South Africa, Alexander Duff and India, Titus Coan and the Hawaiian Islands, John G. Paton and the New Hebrides, Benjamin G. Snow and Micronesia, Joseph H. Neesima and Japan. We might add the entire roll of the elect missionary host and the missionary fields where each made his missionary home. We are not surprised to be told by Dr. T. L. Cuyler that, when in Edinburgh some years ago, he asked the famous Scotch artist, Sir George Harvey, if he had ever seen any of our best American paintings, the artist replied: "No, I have not; but the grandest American productions I have seen have been some of your *missionaries:* they were noble characters." These are what largely constitute missions, personal missionaries, selected by the personal Lord and by him assigned to their several posts of trust and there sustained—themselves intense in their own individual consecration and earnestness of purpose—the personal Leader and the personal Messenger in vital union.

III.

Third, The Personal Recipient of the Message, the individual soul reached by the Messenger. Our missionaries go forth to study and master a new language, it may be to reduce it to writing or to translate into the new tongue the Holy Scriptures. They go to establish a place of permanent residence, to become acquainted with the people, to teach, to preach, to lay the foundations of civilization, and to do everything possible to bless the multitudes among whom they are thrown. All important, all helpful, all essential, but all preparatory to their main aim, namely, the personal acceptance of the divine message by the individual soul. It may require years of patient effort and varied agencies to accomplish this end, but it is worth all it costs: the salvation of a sinful soul, delivered from a remediless woe, ransomed by the sacrificial death of the Son of God, exalted to an immortality so illustrious that through unending ages it shall "make known the manifold wisdom of God to principalities and powers in the heavenly places," singing a song so significant of the riches of redemptive grace that its "secret chord" even angels "on their harps must lean to hear." This is the one definite thing for which the messenger is sent, the salvation of the individual soul. If that be accomplished, he has fulfilled his trust, and it carries with it everything else needed. If that fail, all fails. This fact cannot be too strongly emphasized. The Lord himself selects and equips a fit messenger, committing to his trust a particular message to be addressed to an individual man lost in sin. If that message is received, then the Lord himself is brought into direct communion with that new soul, and the man is saved. If the message is not received, the man abides lost. He may become more civilized, more intelligent, better clad, more wholesome in many ways, but if that special message is not accepted and the man thus brought into direct personal relations to the Lord who sent it, he abides lost, the possible glory of that redeemed soul shall never be, and the main end of the messenger's errand has failed.

More impressive than the roll of missionary laborers would be the roll, if we had it, of the individual souls whom they have been the instruments of personally bringing into the fellowship of Christ. This alone constitutes the final harvest to the glory of the Lord of the harvest; and He alone keeps the complete record. Toward this all our missionary operations tend, or they cease to be missionary in the full meaning of that word. The educational equipment may be admirable, the buildings may be commodious, the signs of awakened intellect and quickened inquiry may be marked, and all may appear promising to the eye and ear; this is well, we are thankful and encouraged; but how many individual souls give evidence of having passed from death unto life by personal faith in Jesus Christ? That is the test question which the Lord who gives the commission asks of the commissioned messenger when that messenger sits down to present to HIM his annual report. Gather up all the attendants of missionary labor of every sort, — and they are many and varied, — and the resultant which the Master looks for is saved souls. And each of these souls may become in his turn a messenger to another, and he to another, and yet another, and so the saving work goes on until the final ingathering, the whole of it personal, the personal Lord, the personal messenger, the personal recipient of the message with all that this involves, this process repeated and multiplied until the new song has been learned by "every kindred and tongue and people and nation." Divinely simple! divinely effective!

Is this circle of personal missionary influence now complete? Not quite. One important element remains.

IV.

Fourth. The Personal Source of Supply. Who instrumentally shall provide the messengers and who shall support them? Where are the rank and file of the Lord's followers to each of whom individually is addressed the same command, "Go make disciples of all the nations"?

If the personal Lord is in direct communication with personal messengers, whom He selects and equips for a personal service, sending them to distant lands that they may bear the message to the individual souls who are to receive it, if this is the divinely ordained method of fulfilling our trust as recipients of divine grace, then who are personally responsible as the human instruments to equip these messengers, to multiply their number, to fill their ranks as they fall, to maintain the goodly succession, and heartily to support them by sympathy and prayer and generous gift — so being kept in personal touch with them and with the personal Lord? Thanks be to God that we are permitted to ask such a question as this, and that its answer brings the whole body of the Lord's disciples through each of its members into the same broad missionary fellowship!

It is the Lord's gracious provision that no individual disciple, however insignificant in his own estimation or in opportunity, shall be excluded from this sublime honor. If he shuts himself out, it shall be his own voluntary act. The command and the promise belong to him, if he accepts them, as truly and as richly as they belong to the messenger who directly carries the message. This is the significance of freewill offerings, the cheerful, generous gifts of individual self-sacrifice, varying in amount according to the amount entrusted to the giver by God, He keeping the record and knowing its private meaning. It is in the solving of this part of the missionary problem that the personal factor needs to be specially emphasized. We want not only auxiliary societies, associations, conferences, churches, to be brought into direct fellowship with the administration of this trust, but more than all else, and practically including all else, every individual believer. When each disciple recognizes his own direct relation to the personal Lord on the one side and to the personal messenger on the other, and this personal responsibility and privilege are kept in lively exercise by continuous prayerful thought and devout offering, all the intermediate agencies will find their appropriate, efficient place and will so abide. Let a few years elapse, — we should not need many such years, — during which every disciple shall clearly discern the Master's personal call, and shall heartily respond, bearing the gospel to individual souls reached by the individual messenger, sent forth and sustained by personal sympathy and consecrated gifts, gifts held in trust and bestowed for the Lord's sake with equal heartiness, whether it be by the rich young ruler who has great possessions or by the poor widow whose two mites constitute all her living, and the missionary problem will be solved for all days to come.

When will the living body of the ever-living Head, represented by all its members, endued with power from on high, unitedly and in serious earnest grapple with this momentous problem? Would that the experiment might be fairly tried under favorable conditions for a single year, while the gifts flowed in and the messengers went forth, and the glad tidings were everywhere proclaimed, the Spirit mightily poured out, souls by the tens of thousands saved, and the Master honored! It would be the beginning of years for the coming Millennial church. All differences of every kind would be healed, and the glory of the Lord would fill the land "from the rising of the sun unto the going down of the same." God speed the day!

THE WORK OF THE AMERICAN BOARD IN AFRICA: AN HISTORICAL SKETCH.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[*A paper from the Prudential Committee, for presentation at the Annual Meeting of the Board at Worcester, October 11, 1893.*]

THE opening of Africa is one of the most fascinating chapters in the life of our day. Each new statement adds to the interest, and quickens the spirit of inquiry. The great travelers of the day turn instinctively to these untrodden tracts; scientific explorers feel the impulse and daily add to our exact knowledge of its lakes and rivers, its forests and mountains, its vast and wonderfully diversified population; the Great Powers have vied with each other in claiming jurisdiction over its territory and a share in its commercial and political development; and many Christians are striving to preoccupy the field with the faith and institutions of the gospel. No such concentration of interest and active effort on the development of a great continent has been known before in the world's history. Compared with this, the attention given to the New World, first brought distinctly to view four centuries since, was desultory and intermittent. The significance of this is too plain to be mistaken. The civilized world, that is, the Christian nations of our times, is aware of its own unity with a vividness of conception that is absolutely new; and it moves as one in this grand effort to add new territory to its domain and new peoples to its expanding fellowship.

The long delay of this development is one of the surprises of history. The Cape of Good Hope was rounded by the Portuguese and the adjacent coasts surveyed before Columbus caught sight of America. To human forecast it was far more probable that Africa would be the theatre of great events in the immediately succeeding centuries than that America should thus come to the front. But the hand of God was in it all. He has held the veil before this great continent unto the fulness of time; he has prepared the Christian nations for these great deeds; he now summons the foremost nations to a work which shall at once express and deepen their sense of a common life, a common service, and a common leadership. And his purposes are fulfilling in all this varied movement which we behold. Germany has her ambitions; France has her special policy; Italy and Portugal pursue their peculiar ends; England thinks of English aims; but high above all these plans, including them all, and subordinating them to its own ends, is the purpose of the Most High to bless and redeem and lift up to the light of his countenance and a place in his eternal kingdom the Dark Continent, with its vast resources and its countless souls. Men work and plan, and through it all his kingdom is rising and his will is done. And this is the greatest thing that is going on in Africa to-day, as it is the greatest thing that is ever done upon the earth. It is this, and not the work of Stanley, or the deeds of the Berlin Conference, or the compacts of the Powers, which makes the past so entrancing, the present so momentous, and the future so full of glorious hope. Insensibly to themselves, upborne by the currents that flow out of the past, inspired by the dominant Christian sentiment of the times, leading minds in all lands look beyond all that now appears and behold Africa, disenthralled, enlightened, redeemed by the Lord, uplifted to the light of his glorious face, full of happy States and thriving cities and countless Christian homes, the pride of the world and the joy of the Lord. That is the goal toward which the movements of the day are tending and the march of the generations has begun. This it is which gives tireless patience to the explorer, unquenchable enthusiasm to the statesman, and an invincible hope to the Christian missionary, as in their several ways they seek to possess the strength and mold the life of this African world. And the day will surely come, even though our eyes may not behold it, when their work will be finished and the transformation will be complete.

In the effort of Protestant Christendom to evangelize Africa, a labor which has long been in progress and which is still drawing to itself enlarging gifts and widening interest, the churches coöperating in the American Board have borne a part honorable in itself and worthy of a full and careful record. At the Sixteenth Annual Meeting of the Board, held at Northampton, Mass., in 1825, this record was made: "It was recommended to the Prudential Committee to establish a mission in Africa as soon as they shall find it practicable and be able to make the requisite preparations." This was only a little more than ten years after the first mission of the Board was fairly established in India, and six years after work was opened in Turkey, and four years before the first missionaries were sent to China. It was, however, nine years before the first missionary to Africa was sent out, and the date, 1834, is a most suggestive one. The anti-slavery sentiment, which played so great a part in our national history for a full generation, was at that time rising all over the land and moving the hearts of all Christian people. The Board responded quickly and decisively to this popular feeling, and turned its thoughts to missionary effort in Africa as an atonement for the countless wrongs its people had suffered at the hands of Christian nations, as well as a fulfilment of the Great Commission.

I. THE CAPE PALMAS AND GABOON MISSION.

The instructions of the Prudential Committee to Rev. John Leighton Wilson, assigned to a mission at Cape Palmas, Western Africa, given in the Central Presbyterian Church, Philadelphia, October 18, 1834, are most inspiring reading. They reveal the high sense of duty, and the philanthropic purpose pervaded and sublimed by Christian principle, with which all the missions of the American Board in Africa were begun. Two passages in these instructions bearing upon these points are worthy of quotation. The first, revealing the high Christian courage with which this work was begun, runs thus: "Where the pillar of God's providence leads the way, we may venture to go, though it be into the wilderness or into the sea. No path to usefulness and to heaven is shorter, better, safer for us, than that which God prescribes." The other is in these terms: "Shall the white man after having trampled upon Africa for two centuries, after having drawn myriads of slaves from its unhappy shores, and made his influence felt, like that of a demon, in every valley, plain, and mountain of its fertile region and on every oasis of its mighty deserts — shall the white man now turn his back upon that unhappy country? Shall the *Church* do this? Shall we risk nothing to heal the wounds of Africa which our fathers inflicted?"

Mr. Wilson had been sent to the western coast of Africa in the previous year by the Board to make exploration and select a site for a mission. Cape Palmas had been fixed upon as the most favorable location, lying on the coast 230 miles southeast of Monrovia, near one of the sites occupied by the Maryland Colonization Society. Mr. and Mrs. Wilson arrived on the field in December of 1834, and were joyfully welcomed by the entire population. They immediately set about the task of reducing the language to written form, opening schools for the natives, and preparing textbooks for school work and translating the Bible into the native language. In 1836 they were reinforced by Rev. and Mrs. David White and Mr. Benjamin V. James, a printer, and the work of teaching and of translation and of preaching was pressed forward with increasing energy. In 1839 the mission, which had suffered the loss of Mr. and Mrs. White but had been reinforced by the coming of Dr. and Mrs. Wilson, made the following report of its work. Up to this time 10,872 copies of the Scriptures and of schoolbooks containing 180,532 pages had been printed, the mission church numbered twenty-one members, there were three public schools with fifty pupils and a boarding school with thirty-five pupils. Notwithstanding the happy beginning and good prosperity of this missionary work thus far, it was found very difficult to secure reinforcements, and the circumstances surrounding the mission were such as to raise serious question whether a better site could not be found; and in 1842, although the long-looked-for reinforcements had been appointed, it was deemed best to undertake a definite exploration and search for a new site for the mission. This resulted in the selection of the territory along the Gaboon River lying about twenty miles north of the Equator, and to this point the mission soon after removed, taking with it not a few of the native converts and teachers. In the last year of the occupancy of Cape Palmas the Annual Report showed that at that time there had been printed in the native language from the beginning 91,672 copies of books and pamphlets containing 2,252,132 pages, ten common schools were in operation and a boarding school with fifty-four pupils. For twenty-eight years work was prosecuted in this new field along the usual lines of preaching, schools, and translation, with good though not striking results. The hope of penetrating into the interior, with which the work began, was not realized; the response of the natives to the labors of the missionaries was less prompt than at Cape Palmas, and a native agency was slow in development. And yet the work was by no means in vain. The force employed was always small, never exceeding eight ordained missionaries and their wives, while frequently but two or three were in the field; but in point of devotion and ability and missionary zeal it was no whit behind that in other fields. While this mission was under the care of the American Board thirty-nine missionaries, including wives and single women, were sent out, and $164,722.16 were expended. In 1870, in the amicable withdrawal of those Presbyterian churches which up to that date had coöperated in the work of the Board, this mission with its entire force was transferred to the care of the Foreign Board of the Presbyterian Church.

II. THE ZULU MISSION.

In December, 1834, six missionaries (two of them physicians), with their wives, were sent out to establish missions among two branches of the Zulu nation in South Africa. The mission among the maritime Zulus ruled by Dingaan was to be located in the region between Port Natal and Delagoa Bay; the interior mission was to be located in that portion of the continent lying to the westward and northward of Delagoa Bay, then ruled over by Mosalekatse. This plan of two communicating missions, the one mainly a seminary and training centre, the other an open gateway to the vast, populous interior, had much to recommend it; and though it proved impossible to maintain the interior post, this original conception of the work of the Board in Southern Africa has never been lost sight of. In a very proper sense the forward movement to Gazaland, just inaugurated by the Board, is its late fulfilment.

The names of those comprising this first missionary party to South Africa are interesting to note. Aldin Grout and George Champion, missionaries, Newton Adams, M.D., physician, and their wives, make up the maritime mission. Daniel Lindley, Alexander E. Wilson, M.D., and Henry I. Venable, missionaries, and their wives, make up the interior mission. Of all these Aldin Grout and his wife alone survive to see the later fruit of this earlier planting. The other names are household words in the Zulu Mission. Two of them have become permanently attached to the two principal stations of that mission.

In consequence of the impossibility of establishing work in the interior the forces were combined in Natal and the work has been prosecuted from that day to this as a single mission. The times were not ripe for work in the interior. The unsettled state of Mosalekatse's kingdom was the immediate cause of abandoning the interior mission. But this was connected with other causes. Too little was known of the climate or the people or the languages or the means of communication. Travel and exploration must be prosecuted before the natural highways to the interior were revealed. The influences of European government and civilization, of the telegraph and the steamship, and of a wiser comprehension of the missionary problem in Africa were needful before the conditions of successful work in the interior could be secured. Livingstone's career, from the missionary pioneer to the wide traveler and the scientific explorer, seeking the untrodden path alike to the centre of the continent and the hearts of the people, was an epitome of the course the evangelization of Africa was to pursue.

The American Zulu Mission in Natal has had an interesting history and a marked success. The English Colonial Government has preserved peace, given protection to the foreign laborers, and indirectly aided some forms of missionary work. The Zulu people are naturally quick-witted, kind of temper, and fairly susceptible to missionary instruction. But the hindrances have been many and slow to yield. The climate induces a temper disinclined to steady and severe effort. Heathen customs are deeply fixed and irreconcilably opposed to Christian morality. The unregenerate heart in Africa no less than elsewhere forms a stedfast opposition to the Word and grace of God, and the progress of evangelistic work has been correspondingly retarded. Not a few individual instances of remarkable conversion and genuine Christian living have occurred to cheer the hearts of the laborers, but the permanent results that reach through individual and domestic and social life to the reshaping of customs and habits and aspirations have been slow in appearing. More than one generation of Christian life is needful to cast out of heart and home the old pagan customs and to furnish stable native leaders for church and school. The permanent features of Christian society, that instinctive loyalty to conscience and the claim of God which is the best fruit of a Christian civilization — these have been developed but slowly and are as yet rather an ideal than the full possession of the Christian communities that have been gathered in this field. The missionaries have maintained a long, lingering, and often disheartening conflict with the weaknesses of individuals and the evil customs of the tribe. They have literally taught their heavenly lesson "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." But in spite of all obstacles the gospel leaven has entered into hearts and homes, and has begun a great and abiding transformation, which in due time will establish these people in the knowledge and grace and spiritual strength of the sons and daughters of the Lord Almighty.

According to the last report of this mission the results after these sixty years' work are thus tabulated: 30 American laborers in the field, including 9 single women; 181 native laborers, of whom 19 are preachers; 101 places for stated preaching, with average congregations amounting to 6,375 souls; 1,718 pupils in Sunday-schools; 17 churches; 1,509 members, 211 having been received on confession during the last year; 1 theological school with 17 pupils; 1 high school for boys with 63 pupils; 2 boarding schools for girls with 168 pupils; 37 common schools with 1,918 pupils. The native contributions of 1893, for all purposes, have been $2,573. Within the last year a missionary physician of thorough training has been added to the force, with a dispensary established at Adams, and in the hope that in due time a hospital will be established and a medical school for the training of native physicians. During the fifty-nine years through which the work in this field has been prosecuted there have been in service 85 missionaries, including the wives of missionaries and single women. There have been expended from the treasury of the Board to support this work $961,493.80. The literary work done by the missionaries in this field consists in part of the preparation of textbooks for the schools and of the beginnings of a Christian literature for the people, but especially of the translation of the Bible into the Zulu language and a careful revision of the same, which has but recently been completed. A noble contribution to the study of the language has been made by the "Grammar of the Zulu Language," prepared in 1859 by the Rev. Lewis Grout, a member of the mission, and this year revised and brought down to date by the author's hand.

The field of the Zulu Mission has always been contracted, and from the beginning it has been felt that the work done within this field must be largely the work of training a Christian community which should send forth missionaries from its own numbers to other regions where the Zulu language is spoken, to take their part in the wider movement for the evangelization of the great interior of the continent. Considering the carefully prepared and fairly abundant literature already in possession of the mission, and the schools thoroughly graded and reaching from the kindergarten on the one hand to the theological school on the other, and the breadth of area over which the Zulu language is known and spoken, the providential preparation of this mission for a great service in sending to other fields native teachers and preachers in large numbers is obvious and most inspiring, and upon this new epoch of its work the mission has fairly entered.

III. THE WEST CENTRAL AFRICAN MISSION.

When in the autumn of 1879 a legacy of above $1,000,000 came into the hands of the American Board, it was agreed by all that this was a definite providential call to enlarge the area of missionary work in Africa, and a considerable sum was set aside for this express purpose. Under instructions from the Board, the most careful and patient inquiries were made by Rev. Dr. John O. Means, including a visit to Europe and conference with men best acquainted with Africa, to ascertain the most favorable opening for the new missions it was proposed to organize. In consequence of these investigations it was decided to open a new mission within the limits of the province of Angola, on the highlands some 200 miles due east from the port of Benguella, in the region of Bihé and the Coanza River. At this point, with an elevation of more than 5,000 feet above the sea, were found a healthful climate, fertile soil, wholesome water, and above all a goodly population of tribes free from the vices of a degenerate civilization, speaking a dialect of the great Bantu language, and wholly unreached by existing missionary operations. Later and fuller information has very strikingly confirmed these first intimations as to the climate and people, and proved with what painstaking care Dr. Means conducted his inquiry.

In the summer of 1880 the first missionary band, consisting of Rev. W. W. Bagster, Rev. W. H. Sanders, as missionaries, and Mr. S. T. Miller as assistant missionary, set out for the new field, and arrived at their destination in Bailundu March 9, 1881. Here a station was soon opened with the recognition and friendship of the native King Kwikwi; and during the ensuing year reinforcements were received, including three missionary families, one physician, one single ordained missionary, and a single woman.

From the very first the missionaries received a cordial welcome from the native chiefs and their people, and friendly relations were easily established. During the first three years the main effort was concentrated upon the erection of suitable houses, the reduction of the spoken language to written form, with the development of a vocabulary and grammar. In June, 1884, the native king, under evil influences, withdrew his friendship, made unreasonable demands, and at length drove the missionaries out of their stations and plundered their goods; and for a time all seemed to be lost. But his ill-humor soon exhausted itself, and he was very glad to welcome back his "whites," and give the strongest assurances of friendship and protection in the future. This brief outbreak is the only hindrance from direct opposition which the work has encountered; and wholly friendly relations have at all other times existed between the natives and the missionaries in the newer stations, as well as in Bailundu. The second station was opened at Kamundongo, in Bihé, in 1884, and the third station at Chisamba, in

1888. The latter station is occupied by missionaries from Canada, who together with their work are supported by the Foreign Missionary Society of the Congregational Churches of Canada. For a time after the expulsion of 1884 a missionary family resided at Benguella, to meet and forward missionaries going to the field or returning home, to dispatch goods to the interior, and to maintain closer relations with the Portuguese colonial government. At present the agent of the Dutch house at Benguella is employed to render these services to the mission.

A school was gathered during the first year of the mission, composed of the native lads who were employed in the several families; and this form of effort has been steadily maintained and has proved successful. Gradually the way has opened for girls' schools also, on each of the three stations, and for schools at the king's village in Bailundu. The nucleus of a training school has been formed at Bailundu, and a kindergarten has been opened at Kamundongo. The pupils in these schools are apt and eager to learn, and thus far have more than kept pace with the facilities for instruction furnished by the mission.

From these schools have come all the first converts to the Christian faith, and the new life has been prompt to appear and genuine in its fruits. In May, 1887, only a little more than six years after the first station was opened, the first church of the mission was organized at Bailundu, consisting of fourteen members, all under twenty years of age. These were examined by the mission at its annual meeting, were baptized and formed into a Christian church by public profession of their faith and the adoption of a covenant of mutual love and devotion. This church was immediately organized by the choice of certain of the more capable members as deacons, and a certain responsibility for the conduct of public worship was from the first laid upon the members of the church. Three years later this little band of believers, with their own hands and without pecuniary aid from any other source, erected a commodious house of worship, which was duly dedicated amid great rejoicings. The second church of the mission was organized August 10, 1890, at Kamundongo, consisting of eight members, two of whom were chosen as deacons; and this little community of Christian believers has followed the same line of development as the first church at Bailundu. At last report there were in these two churches forty-nine members. Already on the third station there is a goodly number prepared, in the judgment of the resident missionary, to receive baptism and to be organized into a Christian church. A pastor has been chosen for the first church at Bailundu and his support assumed, and the members of this church have entered upon evangelistic work in the neighboring villages under the general direction of the missionaries. Thus the Christian church, organized, self-governed, active in the spread of the gospel, has already made its appearance and is beginning to yield its happy fruits.

The language has been carefully studied. A vocabulary of nearly 1,000 of the more common words has been recorded and proved. A provisional grammar of the language has been compiled, and textbooks for the schools in the native language have been prepared and printed by the mission. The work of translating the Scriptures has also made commendable progress. The Gospels of Matthew, Mark, and John, the Acts of the Apostles, some of the Epistles, and the first fifty-one Psalms have been thus translated and printed by the missionaries, and are in constant use in the mission schools and churches. The total number of missionaries connected with this mission from the first has been thirty, including the wives of missionaries and single women. The cost of establishing and maintaining the mission during the first twelve years of its history has been $153,709.32. As a result of all this labor and expenditure of means we have a mission established in three stations, ministering to a population of 100,000, with the language reduced to written form and already available in the translation of the Scriptures and in textbooks for the schools, two mission churches well organized with their own houses of worship, self-sustaining, with a membership of forty-nine communicants, eight common schools with 345 pupils, one third of whom are girls, and a Home Missionary Society already organized and at work in the neighboring villages. The history of the mission has proved the wisdom with which its site was selected and the good judgment and devotion with which its development has been prosecuted, and above all the blessing of heaven which attends this work.

IV. THE EAST CENTRAL AFRICAN MISSION.

About the same time that inquiries were prosecuted by the American Board with reference to the establishment of the West Central African Mission, similar efforts were made to find a site in the eastern part of Africa suitable for the establishment of a new mission which should be partly a foreign mission field for the churches of the Zulu Mission and in part a distinct and additional contribution by the American Board to the evangelization of the interior of Africa. In 1881 Rev. Myron W. Pinkerton, a member of the Zulu Mission, was authorized to take charge of an expedition to Umzila's kingdom, lying to the north of the Sabi River and inland from the east coast some 200 miles. Mr. Pinkerton's expedition was unhappily terminated by his decease in November of that year, but the impulse thus given to the establishment of new work in Southeastern Africa was not lost. The following year Rev. E. H. Richards took up the unfulfilled commission of the brave Pinkerton, and through many difficulties succeeded in reaching the kraal of the great King Umzila. He was favorably received and assured that missionaries would be welcomed. But the recruits that would be needed in order to make a suitable beginning could not be found, and so the favorable opportunity was lost for a time.

In the year 1883, however, Rev. W. C. Wilcox and Rev. E. H. Richards, of the Zulu Mission, visited the region of Inhambane Bay and obtained permission to make a beginning of missionary work there until a favorable time for going to Umzila's kraal should appear; and the East Central African Mission was thus organized with its temporary centre at Inhambane. Explorations were made into the interior, three sites were selected for stations, and from time to time new missionary families were added to the force. Here the work of reducing the unwritten languages of the natives was begun and prosecuted with energy and good success. The entire New Testament was translated into the Tonga language, and printed on the mission press. Portions of the Scriptures and other books were translated into the Sheetswa language, and printed for the use of the schools.

From the beginning the site of this mission proved to be to an unusual degree unfavorable to health, and the conviction became gradually fixed in the minds both of the members of this mission and of the Zulu Mission, with which this mission was from the first closely connected, that a new site more healthful in its conditions and farther inland should be sought. Accordingly the old kraal of Umzila was revisited in 1888, only to find that the Catholics were already in possession there; and Gungunyana, Umzila's successor, said that our missionaries had come too late.

Explorations were made in 1891 and 1892 to a region north of the site thus occupied, and within the limits of the British South Africa Company, on the line between Gazaland and Mashonaland, and upon the report of the last exploring party it was decided definitely to remove the mission from Inhambane to these highlands, and to organize the mission afresh. Accordingly in this very year the new mission is on its way to a settlement upon Mt. Selinda, 4,000 feet above sea level, on the upper waters of the Busi River, about 200 miles inland from the coast, to be reached, partly by boat and partly by carriers, from the city Beira, at the mouth of the Pungwe River. The mission as thus newly organized consists of Rev. George A. Wilder, Rev.

F. W. Bates, Rev. F. R. Bunker, Dr. William L. Thompson, and their wives, and Miss Nancy Jones; and it moves to the new field with high hopes and far-reaching plans. Thus far in this field there have been employed fourteen missionaries, including wives and single women, and $70,605 have been expended.

Such in brief is the part already taken by the American Board in the evangelization of Africa. The outward tangible results are not great or striking; the statistics which give the present condition are almost surprisingly meagre; and the question of success may rise. It must be remembered that much of the most significant results of missionary works finds no place in statistics. The heroism and patience and indomitable hope and all-enduring love which have marked the laborer in all these fields, and which shed undying lustre on the Christian name, no figure or words can duly express. The patient and persistent inculcation of Christian truth, the gradual but widespread diffusion of the light and life of the gospel through the dense darkness of paganism and death, the slow emergence of the Christian home and the Christian society, beneath the labors of the missionary and the brooding Spirit of God — these are great and inspiring facts, though our statistics scarcely breathe a hint of them. Everything that was hoped has not indeed been accomplished, but all that could reasonably be expected has been done. All the preliminary work has been finished; the missions are well located, the confidence of the natives has been won, their languages have been reduced to written form, and the Bible has been translated, churches have been organized, native preachers are at work by the side of the missionaries, schools have been established to train the native agency and lay a broad and firm basis for the new life. We have only to put to more effective use, and on a wider scale, the appliances already in hand to see a swift and widespread advance of the kingdom of grace.

These missions, small in themselves, some of them but recently planted, the oldest and most successful only in the morning of its productive life, all belong to a movement which is one of the most sublime in the world's history, the effort of the Protestant nations to make a Christian and civilized world out of the Dark Continent. Compared with what must yet be done to set the light of God on every mountain-side, in every valley, by every lake and river, in every home and in every heart of this mighty continent, all that has been accomplished is but the beginning. But the march has begun and the goal is distinctly in view; and its meaning grows more clear with every wheeling year. Amid all the stir and activity, in politics and commerce, in exploration and occupation, by which the leading Powers of the world are vying with one another to cover and appropriate to themselves the resources and power of Africa, this aggressive advance of evangelizing forces is the supreme movement of the times, and holds in its plastic hands the long and glorious future of the nations that one day are to fill and adorn these lands with a varied and progressive life and with a Christian civilization. Its leader is no earthly sovereign, but the very King of kings; the forces that work within it are not armies and navies, the wealth and power of the world, but the celestial and victorious legions of the Christian Church, love and patience and hope and prayer. Thank God! the cruel days of hate and wrong, of outrage and blood are passing away; the dawn of peace and liberty, of love and righteousness is at hand, and other eyes shall see the coming of the glory of the Lord, when Africa, disenthralled, redeemed, in the beauty of the King shall take her place among the Christian Powers of the earth.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1892–93.

BY THE FOREIGN SECRETARIES, REV. N. G. CLARK, D.D., AND REV. JUDSON SMITH, D.D.

[*Presented at the Annual Meeting of the American Board, at Worcester, October 10, 1893.*]

[Secretary Clark's Department.]

THIS portion of the Annual Survey includes missions of the Board in Mexico, Spain, and Austria; Bulgaria and Macedonia; the Marathi and Madura missions of India; Ceylon and Japan.

PAPAL LANDS.

Work was begun by the American Board in Papal Lands twenty-one years ago. Thirty-eight churches with over 1,600 communicants attest the success which has attended our efforts. During the past year seven new churches have been organized, including one received from the Methodists, and over 300 communicants added on confession of faith. The results thus far accomplished compare very favorably with those of other fields. The object in establishing missions in nominally Christian lands, not so much in the expectation of the acceptance of Protestantism by the older established churches, — such as the Roman Catholic and Armenian, — but of introducing the leaven of a purer faith which should in due time quicken them to a genuine Christian life, seems in a fair way to be accomplished. The indirect results in affecting popular sentiment, in leading to a spirit of inquiry, cannot be estimated in figures. The spirit of opposition and of persecution is evidently passing away, and the missionary, once despised and assailed with every reproach, is now treated with courtesy, save in some places into which the light has not as yet penetrated.

MEXICO.

In Mexico the erection of two church edifices of substantial character has been of great influence in calling the attention of the better classes to the work in progress. Each church building may fairly be said to be worth as much in direct Christian influence as would be the presence of another missionary family — perhaps more. In the northern portion of the field missionaries find a hearty welcome at many points but recently closed to their approach. The schools for girls at three different points have made good progress during the year. The training school at El Paso, sustained jointly by the New West Commission, now merged in the Education Society, and the American Board, has done most valuable service the past year in raising up an efficient body of native preachers. The first setback to the success of the work in this mission is the order to retrench on the scant expenditure of the present year. Instead of this retrenchment an advance of at least $12,000 is imperatively needed for the erection of a girls' school building in Guadalajara and two dwelling-houses for missionary families.

SPAIN.

In Spain little change is to be reported. The evangelistic work at fifteen different centres has been sustained with great difficulty, and no progress has been possible for want of necessary funds. The wretched poverty of the people cannot be described. In Spain, emphatically, to the poor the gospel is preached, and the churches fail to grow in numbers because of the emigration of all who can get away in the hope of bettering their condition. Instead of abandoning preaching-places and throwing these struggling churches upon their own resources, as we have been forced to do this year, we ought to appropriate at least $5,000 more for evangelistic work.

The girls' school, now known as the "International Institute," at San Sebastian, has sustained its reputation for thorough culture and has won golden opinions from all classes by the brilliant success of its students at a public examination in the city. Notwithstanding its embarrassments for want of suitable accommodations and equipment the school has attracted the notice of the press widely throughout Spain and is thus serving a most happy purpose in illustrating what the gospel does for the social and moral elevation of woman. As the only institution of this kind in Spain it may well command the sympathy of Christians in this country who would worthily commemorate this Columbian year by generous efforts to render the highest and best service possible to the welfare of Spain in the erection of suitable buildings for school purposes, and so enabling this institution to realize the high hopes of its founders.

AUSTRIA.

After two and a half centuries the light of the gospel once more shines upon the land of Huss. The missionaries in Austria find their hands more than full and opportunities of enlarged work on every hand. The number of churches has been doubled during the year and 165 new members received. The work is no longer confined to the humblest classes, but persons of education and standing in their own communities are being attracted by the gospel. A great change is evidently coming over public sentiment, although the legal restraints have not been diminished, and occasional instances of persecution on the part of zealous officials embarrass temporarily and annoy but fail of hindering the missionaries in their labors. This growing work demands an increase of several thousand dollars above the expenditures of the year.

As yet missionary efforts in Papal Lands have been largely limited to the humbler and poorer classes, especially in Spain and Austria, yet the contributions of these humble believers amounted in the past year to nearly $8,000. And nothing better attests their love of the truth and desire to promote it among their own people than the generous sacrifices and self-denial expressed by the amount thus contributed.

EUROPEAN TURKEY.

In Bulgaria and Macedonia the large reduction in appropriations for the past year has prevented any marked advance, while the opposition from the ecclesiastics in Bulgaria has been more determined than ever. In Macedonia the same opposition has been met with, to which has been added the determined purpose of the Turkish authorities to prevent evangelistic effort so far as possible.

The social and intellectual progress of Bulgaria, as compared with what it was twenty years ago under Turkish rule, attracts the attention of all thoughtful observers and is justly recognized as due to Robert College and to the missionaries of this Board. The special want of this mission is a sum of not less than $6,000 above last year's appropriations to aid the Christian communities of Philippopolis and Monastir to secure much-needed suitable houses of worship and to enable the mission to assist in supporting an efficient body of native Christian preachers. In the interior towns and small places the native churches have done their best to supply themselves with houses of worship, but the very prosperity of the province has added everywhere to the expenses of living and has thus increased the burdens imposed upon the evangelical community to sustain their own institutions. The importance of suitable church buildings at the two great centres of Monastir and Philippopolis can hardly be overestimated. In spite of all the sacrifices and efforts of the people these buildings can only be erected by generous help from abroad. Here, too, as in Mexico, either one of them would be worth more than a new missionary family and would abide for years to come.

INDIA.

The late Decennial Conference at Bombay has only confirmed the repeated testimony of thoughtful observers from this country who have visited India within the past few years. A great change of sentiment is in progress. There is a readiness on the part of the people to listen to the gospel such as has never before been shown, and in many instances entire villages are turning to our missionaries for instruction in the truth. Yet in these most favorable circumstances the missions of the Board in India have little more than held their own the past year by reason of the very heavy retrenchment made upon all branches of the work, and there is no prospect of any real advance except as funds can be secured to enable the missionaries to improve the opportunities now open before them, for which in years past they have labored and prayed and now see slipping from their hands. One item, however, it becomes us to notice gratefully, and that is the progress made by our Christian colleges at Pasumalai, in the Madura Mission, and at Jaffna in Ceylon. The complaint that has long been made against higher education, and especially college education in India, does not hold with the colleges of this Board. Their influence is marked in the communities where they are, and the Christian life and earnestness of the students are such as greatly to cheer the hearts of their teachers and to lead them to the happiest anticipations of their future labors for Christ. Hardly less important to the future of our work in India is the opening of two schools for the special training of Bible-women. The reduction the past year of from ten to twenty-three per cent. in different lines of work has sadly disheartened the noble men and women at the front, and still greater reductions impending for the year to come only add to their distress. An addition of $25,000 to the current expenditure in India, it is believed, would make the large expenditure now incurred of double value.

JAPAN.

It is nineteen years last March since the first church of the Japan Mission of the American Board was organized at Kōbe. At the present time there are not far from 100 churches with over 12,000 members. Of these churches sixty-five are independent and self-supporting. Institutions for higher education have been established, as the Doshisha, founded by Dr. Neesima, including a collegiate, scientific, and theological department, with not far from 600 students; and girls' schools of high grade, ranging from kindergarten to a special institution for the training of women as evangelists. The preparation is complete for carrying forward evangelistic work, and already some of the leading men are thinking that the time has come for the Japanese churches to assume responsibility for carrying forward the general work of evangelization, with such help as the Board may find it convenient and agreeable to give them. Perplexing questions have arisen, prompted in large measure by the political situation and the sense of injustice awakened in all patriotic minds by the failure of Christian nations to revise treaties extorted by them from Japan in the days of her weakness. The opportunity has been improved to excite prejudice against missionaries as foreigners, and against Christianity as a foreign religion. Yet despite all opposition over 1,000 members have been received to the church on profession of faith, and it is believed that the gospel has become so firmly entrenched in the hearts of earnest, thoughtful Christians that the evangelistic efforts now in progress will not receive more than a temporary check. In the words of Dr. De Forest: —

"We see plainly that the future is bright with promise and dark with threatening dangers. . . . There are at least in this land a few score of strong, independent churches, led by men who know by personal experience the condition of Christendom, who understand the moral forces hitherto at work in the East, who have tasted persecution for Christ's sake, who have the spirit of prophets rather than of priests, and who believe with a stronger faith than ever before that Christianity is the only redeeming force that can meet the wants and the perils of New Japan. . . . In spite of minor mistakes and defects on the part of the Christians, the prominent thing that must impress every impartial observer of all the facts is that their moral courage, their earnest yet courteous replies to their enemies, their tact in methods of aggressive work, their scholarly ability, their publications so full of life and hope, their self-sacrifices, their unwavering faith in and loyalty to the divine Son of God, are qualities that have compelled a wide respect and that constitute the beginnings of a wider victory."

In view of the earnest manner in which the Japanese Christians have taken up the support of their own institutions and have entered upon evangelistic work, raising in all over $21,000 last year, our friends will be glad to hear that for Japan we ask no advance on last year's appropriations.

[Secretary Smith's Department.]

THE PACIFIC ISLANDS, THE CHINESE EMPIRE, AFRICA, AND ASIATIC TURKEY.

In that part of the work of the Board here presented a survey is given of the twelve missions under my care, two in the Pacific Islands, four in China, three in Africa, and three in Asiatic Turkey. The total number of missionaries in these fields is 332, of whom twenty-four have gone out this year for the first time; and the native agency numbers 1,353, mainly pastors, preachers, and teachers. Three missionaries have died during the year: Miss Clarke, of the West African Mission, after three years' service; Miss Diament, of the North China Mission, twenty-three years in the work; Dr. Goldsbury, of the Shansi Mission, in the fourth year of his labors.

THE PACIFIC ISLANDS.

When we began our work in Micronesia forty years ago the people were found living in a simple way under the rule of native chiefs, and the Islands were independent of all foreign control. Eight years since German rule was set up in the Marshall Islands; six years ago Spain established her jurisdiction over the Caroline Islands, and last year England annexed the Gilbert Islands. It is not too much to say that the presence of these Christian powers has seriously embarrassed all missionary operations, save in the Gilbert Islands, and in the Marshall Islands as well as in Ponape threatens the early extinction of the Christian institutions, which at so great a cost, through a whole generation, our missionaries have sought to create and confirm. These facts have been fully laid before our government, and we have strong assurances from the State Department at Washington that Spain will soon make full amends for her injurious treatment of the missionaries and their property on Ponape. But as yet no relief is found against the petty, persistent attacks of the German Commissioner at Jaluij upon the native churches and pastors in the Marshall Islands. This opposition shows itself in the arbitrary removal of preachers from their people, in forbidding church contributions and in seizing them when made, and in openly encouraging the use of tobacco and intoxicants against the rules of the churches and the authority of the native chiefs.

It is not strange, under these conditions, that the work moves with greater difficulty and shows less satisfactory results. In spite, however, of these untoward circumstances, the churches and schools in the Marshall Islands are well maintained, the number of communicants has been materially increased, new islands call for preachers and teachers, and the quality of Christian life improves. But for this strange opposition of the German governor, the outlook here would be brighter than for many years in the past. Dr. Pease must leave this work next summer, and we renew the earnest appeal made two years since for a man to succeed him, as able and earnest and versatile as the land affords. Is it possible that no one can be found in all this land for this grand work?

Mr. Walkup, furnished with the *Hiram Bingham*, is fully prepared to make frequent visits to all the islands in the Gilbert group and to fulfil the office of a bishop among the churches and schools. Enough of this work has already been done to prove its value, and we look for great and permanent gains. The Training School for preachers and teachers, under Mr. Channon's care at Kusaie, is in good condition, and the Girls' School, also at Kusaie, is making a most valuable contribution in training carefully selected girls to become suitable wives and helpers to the native preachers. The English authority thus far seems to favor the missionary work, preventing wars and forbidding the traffic in firearms and intoxicants.

Ponape is still the scene of warfare, the natives refusing to accept the Spanish rule; and churches and schools, now three years without missionary supervision, are verging fast toward extinction. May a gracious Providence hasten the day when justice shall be done and the missionaries shall be reëstablished in their full rights in charge of the work so faithfully begun by the Snows and Doanes and Logans!

At Ruk the ill-health of Mr. Snelling, the withdrawal of Mr. Worth, and the outbreak of war among the natives have worked against the progress of the gospel. We are permitted, however, to report a year of progress in the Girls' School under Mrs. Logan's care, and an improved state of things among the churches and schools in the Mortlock Islands, due largely to the better teachers trained in Mr. Snelling's school and to more regular visitation. A missionary family has been called for at this point for two years, and is an absolute and urgent necessity. Is there not another Logan in the land, to hear this call and to respond? For the proper prosecution of this work on the present scale there is urgent need of $5,000 more than the Committee has dared to pledge for the coming year.

CHINA.

The careful observer notes many signs of a new era in China, and finds them all connected with that contact between the Orient and the Western world which is most close and continuous through the presence and activity of the missionary body. There are foreign merchants and diplomatists in China, and their influence is real; but the leverage already gained in turning China from its past to face the present and the future, which is growing every year, has resulted mainly from the close, long-continued, and sympathetic contact of the heart and faith and arts of the Western world with Chinese life in its domestic and social centres which is effected only by the unostentatious labors and patient love of the Christian missionary. The force that is to lead China out of her isolation and stagnation into the steady currents of the life of the world, into a great and permanent Christian civilization, fit to take the lead of the Orient for centuries to come, will not be the armies of France or Russia, not the diplomacy of England or America, not the learning or arts of Germany; but the hand of Christian sympathy, the heart of Christian love, unwearied by delay, unbaffled by denial, waiting and hoping and persuading until it carries the day.

The past year yields cheering proofs that this divinely inspired force is successfully at work in all the fields we occupy in China. The churches have received unwonted additions; native Christians, preachers and laymen, are more deeply enlisted in bringing their own people to Christ; Chinese homes in great numbers are open to the visits of missionary women, and the sweet message they bring is laid up and pondered in many a heart; the schools are sought by greater numbers, and their influence sinks more deeply into mind and heart and life; inquirers are numerous, and new places are opened to missionary effort, the Bible and Christian books circulate more widely, the hospitals and dispensaries are thronged, and the Christian instruction given with the medical aid reaches far and yields precious fruit after many days. The conditions are not the same in all the missions, or even in the several stations of each mission, and there are many obstacles, many disappointments, some sad failures; but on the whole the situation is brighter and more full of cheer, the promise for the future greater along all lines of work than at any time during the sixty-four years since Messrs. Bridgman and Abeel began the work of the Board in China. An enlargement of the mission force so as to relieve overburdened laborers and to fill vacancies, and an increase of $20,000 above the appropriations pledged for the year, to provide homes for the missionaries and to maintain the general work in its present dimensions, are the two most pressing needs of the hour.

The completed organization of the North China College, at Tung-cho, is a memorable event, and promises much for the future of all our mission work. The unbinding of the feet of all the girls in the Bridgman School at Peking, the payment of tuition by all the pupils in the schools of Pang-chuang, the assumption, for the first time, of all the duties of their office by the native pastors in Peking, Tung-cho, and Pao-ting-fu; these all are speaking proofs of the progress of the work and the development of a self-supporting Christian community. It is a long way yet to the end we seek; but the march has begun, and it is only a question of time and persevering toil when the millions of China shall turn to Christ with all their hearts, and a new era dawn upon the Eastern world.

The time was never more inopportune for such legislation as is embodied in the Geary Act; and it is to be hoped that the Christian and patriotic spirit of the nation will express itself so clearly and emphatically as to secure its repeal or radical modification.

AFRICA.

The steady and successful prosecution of the interesting and growing work in Natal, the original seat of our missionary effort in Southeastern Africa; the prosperous and almost rapid development in all lines of work, except the medical, in Western Africa, with an especially striking gain in the numbers reached by schools and Sunday worship; and the change of centre for the East Central African Mission from Inhambane on the coast to the heights on the border between Gazaland and Mashonaland, some 200 miles inland from Beira, at the mouth of the Pungwe River, — these are the salient features of the year's history in our African missions.

The West African Mission, though shorthanded and without a physician, has made greater progress than in any previous year of its history. The churches are enlarged, the schools are full, congregations grow beyond the capacity of their places of worship, the products of the mission press are numerous, and opportunities to reach out more widely and enter new fields multiply quite beyond the power of the mission to improve them. The principle of self-support has thus far been strictly applied to the two churches of the mission, and substantially also to the mission schools; and the results are entirely satisfactory. The native Christians are also trained to take an active share in evangelistic work, and respond to good purpose. A new station is to be opened the coming year, and the field of the mission enlarged.

The work at Inhambane has enjoyed no small degree of success, despite the frequent changes in the mission force; and had the site proved as healthful as it first promised to be there was good reason to expect a prosperous work. But the health record of the mission has been disappointing, and in the judgment of all concerned it has been deemed wise to transfer the mission to a more healthful site, in the interior. Mr. and Mrs. Ousley, greatly to the regret of the officers of the Board and of their associates in the field, have felt obliged, on account of Mr. Ousley's health, to withdraw from the service of the Board. The remaining members of the mission, reinforced by two families from the Zulu Mission, have removed to the new site and are just laying foundations for an interior mission, essentially according to the original plans of the Prudential Committee in 1834.

The Zulu Mission enters heartily into the new movement, has generously given up two of its younger men to lead the enterprise, sends a goodly number of Christian people from its churches to assist in the new work, and pledges itself to sympathy and coöperation in the future. All branches of work in this older mission feel the stimulus of this advance and take on new vigor. New openings for Christian work nearer home also appear, especially at Johannesberg, Pretoria, and Durban, occasioned by the extension of railways and the development of the resources of the country. Population tends to these centres, and Christian work there reaches a larger number and spreads its influence more widely than in the older stations. The mission is alive to the calls, and two of these points are already occupied. The medical work under Dr. Bridgman has made a good beginning, and promises to be a most useful ally to all other forms of effort.

The retrenchment required during the past year has left to the Zulu Mission but a meagre sum for the general work; and for the coming year less than enough to meet the salaries of the missionaries themselves. The expenses of the two younger missions have been reduced to the lowest point consistent with existence. Not less than $12,000 more than the Committee have dared to pledge for the coming year is indispensable to any tolerable degree of efficiency and growth.

A sense of the greatness of the Christian opportunity now opening before them in the deep and populous interior of Africa is the inspiring feature of the year's record in our African missions. May God prepare their way before them and gird them for their glorious work!

ASIATIC TURKEY.

The year's report in these three great and successful missions shows progress at almost every point, and assures us of the fidelity and wisdom with which the work is planned and administered. The missionary force has been unduly depleted at several points in all the missions, and the work has been seriously hampered by the scanty resources available for its support. Famine in some places and earthquakes in others, and the extortion of the tax-gatherers everywhere, have deepened the already sufficient burdens of poverty and hindered the progress of the people toward self-support. Over against these things we find cheering instances of special exertions and generous gifts and rare consecration of service and property on the part of the Christian people in order to make good the loss occasioned by diminished appropriations and weakened missionary force; things which go far to compensate for all the evils named. There are worse things for a church and for a Christian believer than poverty or persecution; and we have great occasion for thanksgiving that the Christian people of Turkey bear themselves with so much patience and stedfastness and courage under the burdens which come upon them.

But if our present missionary force is not to be seriously diminished, if churches and schools are not to be closed, if native preachers and teachers, trained at great cost for this very service, are not to be dismissed; in a word, if this evangelical work which for seventy years has been prosecuted with such devotion and grand success in the Turkish empire is not to be seriously crippled at many points, at least $30,000 must be added to what was appropriated last year.

The note of the year in Turkey is governmental interference with missionary work, emphasized and set out in clear proportions by the arrest and exile of two of the leading teachers in Anatolia College and by the wanton burning by official instigation of the new building for the Girls' School at Marsovan. The course of events immediately preceding and following these deeds, both at Marsovan and at other points in the interior and at Constantinople, seems to show that it is the settled purpose of the Ottoman government to cripple the schools and churches which have been established by our missions, and eventually to drive out the missionaries themselves. The open violation of rights secured to American missionaries by stipulation and by long-continued usage, and the small attention given to the remonstrances of missionaries and the demands of our government, the taking back in this place of what has been conceded in that place, and the failure to fulfil the definite pledges given to the United States Legation in remedy of the injuries at Marsovan; these things are indicative of a settled policy and a cherished purpose to root out the evangelical institutions and destroy the liberalizing influences that have grown up around our work in Turkey.

Too much praise can scarcely be accorded to the missionaries at Marsovan and Cesarea for the prudence and magnanimity and Christian self-control with which they have borne themselves in these perplexing and trying times, or to their brethren at Constantinople who have labored day and night for weeks and months in keeping the merits of the case clear to the United States Legation and to the Foreign Office of the Porte, and in insisting upon justice and right and the honor of our nation. It is a pleasure also to make public recognition of the prompt and valuable services of Consul Jewett in protection of missionaries and their property at Marsovan, of the readiness of the State Department at Washington to receive information and suggestions, and to give due instructions to the United States Minister at Constantinople, and of the important services rendered to our missionaries and their work by the representatives of our government at the Sublime Porte. Unhappily the occasion for these efforts is not yet past. We are rather in the very midst of our labors. The hour is still critical; the clouds are heavy; the future is impenetrable to mortal eye. But we cannot for a moment hesitate what to do. We must remain and hold what we have gained, and still press on in the selfsame path we and our fathers have trod these threescore years, and hope stedfastly to the end. These clouds will lift; this arm of opposition will be broken; the obstacles to our work in due time will be removed, and the gospel will prevail and possess the land to the blessing of all its people and to the everlasting praise of God.

"To doubt would be disloyalty,
To falter would be sin."

Thus runs the rich and varied tale of the year in these wide and distant fields, the story of the conquest of the unevangelized world of our day by Jesus Christ, the divine Redeemer and Lord of man.

Under the care of the Board, at more than 1,200 strategic points, amid a population of not less than 100,000,000 souls, engaging the efforts of 557 missionaries and 2,738 native helpers, including 442 churches with 41,566 members, 3,570 having been received this year, gathering a host of 48,585 pupils in schools of all grades, from the kindergarten on the one hand up through high school and college to the theological seminary on the other hand, administering medical relief to 120,000 patients, and distributing the Bible and Christian literature by millions of pages annually, this sublime work is advancing to victory. The movement is slow, the agencies are many, the obstacles most diverse; but on the whole, as we look abroad over all the field the darkness is passing, the dawn deepens, and everything thrills with opening life. The day of salvation, the day of God to a redeemed world is at hand.

GENERAL SUMMARY. 1893.

Missions.

Number of Missions	20
Number of Stations	96
Number of Out-stations	1,128
Places for stated preaching	1,323
Average congregations	69,357

Laborers Employed.

Number of ordained Missionaries (10 being Physicians)	183
Number of male Physicians not ordained (besides 6 women)	12

Number of other Male Assistants	6
Number of Women (6 of them Physicians) (wives 185, unmarried 171)	356
Whole number of laborers sent from this country	557
Number of Native Pastors	219
Number of Native Preachers and Catechists	562
Number of Native School Teachers	1,462
Number of other Native Laborers	495
Total of Native Laborers	2,738
Total of American and Native Laborers	3,295

The Churches.

Number of Churches	442
Number of Church Members	41,566
Added during the year	3,570
Whole number from the first, as nearly as can be learned	125,593

Educational Department.

Number of Theological Seminaries and Station Classes	17
Pupils	228
Colleges and High Schools	65
Number of Pupils in the above	3,744
Number of Boarding Schools for Girls	63
Number of Pupils in Boarding Schools for Girls	3,118
Number of Common Schools	1,019
Number of Pupils in Common Schools	40,615
Whole Number under instruction	48,585
Native Contributions, so far as reported	$112,507

SUMMARY OF THE REPORT OF TREASURER OF A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1893.

EXPENDITURES.

Cost of Missions.

Mission to West Central Africa	$17,279.71	
Mission to East Central Africa	11,854.98	
Zulu Mission	26,616.88	
Mission to European Turkey	34,781.83	
Mission to Western Turkey	100,617.64	
Mission to Central Turkey	30,141.93	
Mission to Eastern Turkey	53,209.11	
Marathi Mission	55,271.57	
Madura Mission	53,025.55	
Ceylon Mission	14,481.94	
Foochow Mission	21,785.11	
South China Mission	5,909.79	
North China Mission	69,668.68	
Shansi Mission	9,555.49	
Mission to Japan	109,686.48	
Sandwich Islands (including grants to former missionaries)	6,085.92	
Micronesia Mission	36,519.75	
Mission to Mexico	25,367.54	
Mission to Spain	17,299.14	
Mission to Austria	10,351.71	
		$709,510.75

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	$20,771.76

Cost of Publications.

Missionary Herald (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)		$13,690.28		
Less amount received from subscribers	$5,534.68			
and for advertisements	631.50	6,166.18		
			$7,524.10	
All other publications		$2,428.08		
Less amount for "Mission Stories" ($101.90) and Commemorative Volume ($3.41)		105.31	2,322.77	
				$9,846.87

Cost of Administration.

Department of Correspondence	$12,733.09	
Treasurer's Department	7,220.37	
New York City	1,699.05	
Miscellaneous items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates)	6,551.77	
		$28,204.28
Total		$768,333.66

RECEIPTS.

Donations as acknowledged in the *Missionary Herald*	$483,187.78	
Legacies, as acknowledged in the *Missionary Herald*	146,759.00	
From the Legacy of Asa Otis	30,864.73	
From the Legacy of Samuel W. Swett	7,000.00	
Interest on General Permanent Fund	11,474.43	
		$679,285.94
Balance on hand September 1, 1892		728.99
Balance for which the Board was in debt August 31, 1893		88,318.73
		$768,333.66

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new missions.

Balance of securities remaining in the Treasurer's hands September 1, 1892, at par		$56,737.43	
Appraised value of same	$85,642.50		
Received for Premiums and for sale of Rights		5,587.50	
Received for Dividends and Interest		5,668.14	
			$67,993.07
Expended for new Missions as follows: —			
West Central Africa Mission		$11,718.10	
East Central Africa Mission		5,810.33	
South China Mission		5,137.52	
Shansi Mission		8,198.78	
			$30,864.73
Balance August 31, 1893			$37,128.34
Appraised value of securities now held	$61,442.50		

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy, September 1, 1892		$10,913.99
Expended during the year ending August 31, 1893, and included in the foregoing statement of "Cost of the Missions" as follows: —		
For the North China Mission	$3,500.00	
For the Japan Mission	3,500.00	
		$7,000.00
Balance August 31, 1893		$3,913.99

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

The amount of this fund September 1, 1892, was	$224,904.46
Added during the year	200.00
	$225,104.46

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to	$59,608.00
The income of this Fund applied to salaries was	3,766.56

WILLIAM WHITE SMITH FUND.

This Fund amounts as last year to	$35,000.00

HARRIS SCHOOL OF SCIENCE FUND.

This Fund amounts as last year to	$25,000.00

ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund was, September 1, 1892	$21,112.87
Added during the year	964.75
	$22,077.62

HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to	$5,000.00

MISSION SCHOLARSHIPS.

This Fund September 1, 1892, was	$6,397.41
Added during the year	310.00
	$6,707.41

C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to	$3,000.00

EUPHRATES COLLEGE FEMALE TEACHERS' FUND.

This Fund amounts as last year to	$2,500.00

BENJAMIN SCHNEIDER MEMORIAL FUND.

This Fund amounts as last year to	$2,000.00

MARASH THEOLOGICAL SEMINARY ENDOWMENT.

This Fund contributed by native brethren at Marash is now	$1,800.00

GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

This Fund contributed by Hon. Nathaniel Gordon, Exeter, N. H., is now	$10,000.00

JAFFNA MEDICAL MISSION ENDOWMENT.

This Fund now amounts to	$6,794.65

LANGDON S. WARD, *Treasurer.*

Letters from the Missions.

Zulu Mission.

DURBAN. — A NATIVE MEETING.

DURBAN, the port of Natal, is a growing town, having in 1891 a population of 25,512. Here are colonists from Great Britain and a large number of natives. Until recently our Board has not undertaken any evangelistic work in the city. A year or two since a chapel was built and efforts to care for the natives were begun. Mr. Ransom writes from Amanzimtote, August 8: —

"I think the mission is a unit in regarding the work in Durban as exceedingly important; some think it perhaps more important than any other station. I wonder if enough has been said to thoroughly arouse our friends at home in regard to this movement. More and more the natives crowd to the city. Here the devil of a selfish civilization does his utmost to corrupt those who have received a little light, and to drag to a lower sink of iniquity those who come from heathenism. Further I may say that hundreds of natives have heard the gospel in our chapel at Durban who never heard it before. They come from all parts of South Africa and from far up the coast. Just now a little troop of Inhambane natives are at work on the railroad not far from Durban, and members of our Durban church are going out nearly every Sunday to hold a service with them. The opportunity within and without the city is widening constantly."

Mr. Ransom reports that on the first Sunday in August 385 persons were in attendance at the Durban chapel, and that the class of inquirers numbered thirty-nine. With a right man to superintend and sufficient means to aid, it is believed a grand work could be done at Durban. Of a native mission meeting held at one of the stations, Mr. Ransom says: —

"I wish you could have been at the native meeting. We apprehended trouble, for Imfume was quite demoralized; but we had a good meeting, some perhaps would say the best. There was a program, evangelistic meetings every morning, reports from the wide field, missionary addresses, sermons, communion, conversions, return of backsliders, and on Sunday evening a gathering up of the crumbs, when fifty bright addresses were given in less than an hour. I never have felt more strongly the latent power in this people. We personally were greatly blessed in feeling that Christ was very near and dear. Mrs. Ransom and I went over, taking a cartload of furniture, provisions, etc., and entertained Mr. Wilcox and Mr. Pixley. The pioneers and their successors were lovingly remembered by the people. It was a rare sight to see quite a giant of a Zulu sit down after speaking of one of the early missionaries, and give way to his emotions. Sunday morning Mr. Wilcox found this same man down on his knees in the rocky retreat which Mr. Bryant used as a little sanctuary for prayer. The same man gave a ringing address on the dangers which beset the Zulu churches. There were meetings for the young people, for the mothers, for the children, and we were astonished at the excellence of the singing — little tots singing so sweetly, schoolchildren singing the anthem in *English*, 'Cast thy burden on the Lord,' and other pieces to which they gave unusual expression.

"I believe £163 were brought in, but we hope this will be augmented later."

Western Turkey Mission.

DEDICATION OF THE CHURCH AT ZINJIR DERRE.

UNDER date of August 24, Dr. Farnsworth, of Cesarea, sends the following interesting account of an out-station and its new church edifice: —

"A few words about the town and the evangelical work at Zinjir Derré. It is a very nice Greek town about seven or eight miles directly south of Cesarea, at the base of Mt. Argeus. In the eyes of the Greeks it holds an important position as the home of the Greek bishop of Cappadocia, the successor of St. Basil. It is also the most important centre of Greek education in all this region. Here too is a very rich Greek monastery.

"Nearly twenty-five years ago a few men in this place became interested in the study of the New Testament. The result was the formation of a Protestant community. It has been one of the most stable, self-reliant, and generous of all the out-stations of this station field. It now reports a community of 154, and a congregation averaging about 100. The church members are thirty-one and the pupils in their school thirty-five. Last year they raised for the support of their own institutions £24T., or $105.40. The man who has served them many years as preacher is a Greek, who, though he has enjoyed only limited educational advantages, has, by his faithful services, his good commonsense, and his kindness and love to all men, won the respect and confidence not of the Protestant people only, but of all the people of the town. Greek women prefer to make him, rather than their own priests, a confidant.

"Thursday, August 17, was a 'red-letter day' for the little evangelical community of Zinjir Derré, and for all those in this vicinity who love true religious liberty. Long before the services began the house was filled by a patient and expectant crowd. After a voluntary on the cabinet organ, which had been brought from Talas for this occasion and the prayer of invocation, the Lord's Prayer was repeated in concert. Then all joined in singing 'Praise God from whom all blessings flow'; then the preacher gave a brief history of the means by which the building had been erected. Something more than a year ago an application was made for a firman, or royal permit, without which nobody, not even Mohammedans, can build a place of worship. To the surprise of everybody and to our very great joy, the document was granted and that too with no pecuniary cost."

THE BUILDING.

"In the early spring work was begun, and now it is finished with the exception of a little work in the basement. It is built of a neat red-tinted stone and measures on the foundation 47½ by 27½ feet. In the basement there is a nice schoolroom and also storage room. On the second floor is the audience room, which is 45 by 25 feet. The building is crowned by a neat and appropriate belfry. The financial statement shows that the site, together with the adjoining dwelling-house, which will make a pretty good parsonage, cost $1,091.20. The building cost $1,311.20, making a total of $2,402.40. Some years ago the station was authorized to give them a grant-in-aid of $1,100, provided they raised a similar amount. This has been given, leaving for the people to meet, $1,302.40. But the little community could not have raised this amount without the help of friends. Some years ago a wealthy Greek left them by will £50 T., to be used for this specific purpose. The chief architect, who received £5 T. for his services, gave £6 T. in aid of the building. Help was secured from others, many of them Greek friends at Nigdé, Karaman, Konia, Angora, and other places, so that the debt left resting on the community was reported as $224.20.

"This report was followed by an excellent sermon preached by the Rev. Keropé Yokobian, pastor of the church in Cesarea, Zinjir Derré being still a branch of that church. The dedicatory prayer was by the Rev. Mr. Kuludgeyan, who has for some time been acting as pastor in Sivas but is just now visiting his home in Cesarea, after an absence of many years. These exercises occupied an hour and a half, and were followed by a sort of entertainment consisting of music, speeches, contributions, etc. The last formal speech was by one of the most influential Greeks of the place, formerly a quite famous teacher. It was an address such as a Christian gentleman would wish to make on such an occasion, expressing the hope that the time would come when all Christians would be united in one church, and closed with a prayer that God would hasten that day."

After these exercises Dr. Dodd suggested that it was not pleasant to give that which is not paid for, stating the fact that there were still £55 due upon the building. After making a gift himself he asked others to respond, and so the plates were passed and coins and promises to pay were dropped freely and cheerfully. In this way the debt was nearly paid, and as other sums are expected from absent friends the services closed with a prayer of thanksgiving, and Dr. Farnsworth came away feeling that there was hope in the future for Zinjir Derré and for Turkey.

Eastern Turkey Mission.

A SUMMER TOUR IN MESOPOTAMIA.

UNDER date of August 16, Mr. Gates writes from Mardin: —

"Midsummer is not the most suitable time for missionary tours. The heat is so great that traveling is attended with much discomfort and some danger to health. But this season of the year brings me release from the duties of school work and offers an opportunity for examining candidates for admission to our High School in their own homes. We started from Mardin on July 28. The heat seemed to shrivel and scorch everything in nature, and all the moisture of the body seemed to be drying up. When we found water we drank copious draughts, which afforded only temporary relief. Unfortunately the water is not good in the Jebel Toor region to which we were going.

"The first night was spent in a village halfway between Midyat and Mardin. We spread our beds on the roof, but sleep did not come until near the dawn of the next day. The hot air was motionless, save for the swarms of sandflies that kept thrusting their poisoned lancets into my flesh; and a company of men had gathered on the adjoining roof to make merry with a young man who was about to be married. He was only a boy, but his father had gone to bring home the bride from a neighboring village, attended by the greater portion of the villagers. Those who remained in the village had secured a Koordish minstrel to aid them in their merrymaking. The minstrel chanted ancient ballads or improvised songs suited to the occasion, accompanying his voice with the sweet tones of a rude violin. As he improvised he made mention of the American Protestants who had graced the occasion with their presence, and when my horse neighed in the yard below he at once wove in a stanza in praise of the horse. He would chant one or two lines, and, as the tones of his voice died away, draw the bow across the strings. As I lay there under the stars and listened, I thought of the Hebrew psalmists. Had they been chanting their strains while a chorus of musical instruments waited to fill the pause with their notes, I think they would have given notice of the end of the stanza by the word Selah. I almost expected to hear it.

"In Midyat I examined a school of thirty-two scholars, who passed a very creditable examination in reading and the rudiments of arithmetic, grammar, and geography. These mountaineers have only recently emerged from a state of barbarism, but they show capacity for learning. Incidentally some of the difficulties attending the work came to the light. Pleased with the attainments of a little boy not yet ten years old, I told his mother I wanted her to send him to our school at Mardin. She replied that he was engaged to be married. There is not much opportunity for boys and girls to acquire an education when they are betrothed at the age of six or seven years, and taken out of school as soon as they are old enough to work, or learn a trade. Notwithstanding these difficulties I could note some progress.

"That same day the kaimakam sent a paper asking if the church and schools had official permits. When the reply was presented to him he held up his thumb and finger to signify that he wished a bribe, and said that if thirty liras were given to him he would keep quiet, otherwise he would prosecute the case further. In the villages near Midyat the work is at a standstill. Poverty, the oppression of the aghas, and taxes were the theme of conversation everywhere, and it was difficult to call the attention of the people away from these themes to the kingdom of God. Even the death of a man from the bite of a serpent, and the stinging of four women by scorpions in one night, one of whom died, created only a momentary ripple on the surface of the pond, which again resumed its wonted level and its stagnant appearance.

"In Kerboran I found a village which has really grown since the year 1887, when the locusts destroyed all their crops and occasioned a famine. The Protestant community has also grown and acquired a strong influence in the village under the leadership of a spiritually minded man, Shemas Ibraheem. The taxgatherer was here too, and his presence led to a gratifying testimony to the Christian character of the Protestant community. The men of the village were gathered in the house of one of their chief men talking about taxes. They said: 'God bless the Protestants and increase their spirituality. Their burden was heavy this year, but they have paid it without falling into any disputes among themselves. Our taxes were lighter, but we have quarreled all day over them.' Here, also, the village school is quietly doing its work to raise up a new generation who shall fear God and be a blessing to their native land. By night we could see the fires lighted in the mountains by enemies of the village to destroy their pastures and woodlands, but the Gospel of Peace is working for peace, slowly and against great odds, but still it works on."

Madura Mission.

CHEERING INCIDENTS.

MR. J. S. CHANDLER writes of a coöperative work in the way of temperance undertaken by Hindus and Christians: —

"The temperance committee representing all classes in this city, on the suggestion of its Brahman members, have begun street preaching on behalf of total abstinence. Yesterday they stood in front of our church and addressed a large crowd, the speakers being three Brahman gentlemen and the missionary. They have also elected on the committee one Eurasian gentlemen and one of our pastors. We have always had street preaching among ourselves, and of late years the Hindus have preached in the streets against Christianity until the people grew tired of their tirades; but now we have the highest Hindu gentlemen uniting with Christians to preach to the common people about the evils of drink. The committee have also offered prizes for the best leaflets offered on the subject."

Mr. Elwood, of Palani, writes of an interesting Sunday-school held not in a chapel or schoolhouse, but on the veranda of his house: —

"About fifty Hindu boys and girls gather, and with as many more Christian men, women, and children, we make a hundred in all. I hope some good seed-sowing is done. The time for such work with children is short enough, and we are eager to do them good. There is no way of getting boarding schools started as yet, but I am hoping that funds will come from some source to do this work."

Mr. Holton writes from Madura city, August 17: —

"Saturday afternoon at the preparatory service, a young man, a fine manly looking fellow, presented himself for baptism and admission to the church on the following day. He was from an adjoining town where we have a school and teacher, and his family and he had been under special religious instruction for some time. He sustained a very careful examination and his answers were very creditable. When he was asked what it was that first turned his attention definitely toward Christ, he replied that two years ago, when the cholera so severely scourged Melur and the surrounding towns, his village was very greatly afflicted. And when everyone else was running away our schoolteacher, a young man like himself, showed so much courage in staying and helping the people all he could that it quite won his admiration and led him to think of Christ as *his* Saviour. He had before that been educated in the Melur schools under Mr. Gutterson. According to the custom, when he was baptized Sunday a new Christian name was given to him, which he will bear along with his old one. The government requires this latter in making signatures.

"I was also glad to see, Sunday, a delegation from a village where there has been a catechist in past years coming to the church and later to the bungalow, begging Mr. Hazen to send them a catechist or teacher once more. There are two new schoolhouses to be built soon in two promising villages not far from Melur."

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Foochow Mission.

THE SHAO-WU DISTRICT.

After reaching Shao-wu, on their return to China, Mr. and Mrs. Walker devoted all their strength to touring. Of these tours Mr. Walker writes, under date of July 7:—

"Everywhere we have good audiences and close attention. Our hardest trip was to several towns and a district city southwest of Shao-wu, during which we were gone fifteen days, seven days of which were spent in travel by chair. It was in a new region, where the people were very curious and inquisitive. We were taken to idol temples several times, ostensibly to preach to the people, but in reality to give the crowds a better chance to see us. Once in a temple we were of course requested to preach, and we could not say much without treating of the folly of idol worship. Once we were taken to a fine new temple which had just been erected at large expense, and the managers were present in the audience. The Chinese preacher, Mr. Chang, did most of the talking and managed the subject very nicely, so as to produce the greatest amount of conviction with the least amount of offence.

"During these tours I have received twenty-two persons to the church. There are still several places that I have not visited yet. If we had two more men all ready to go to work, there would be plenty for them to do—one to be associated with Mr. Gardiner in the training of helpers and oversight of the work near at hand, and the other to divide with me the touring about over an ever-widening field on all sides of us."

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North China Mission.

EFFORTS OF ROMAN CATHOLICS.

Dr. Porter, of Pang-chuang, writes of an abundant harvest of wheat in that vicinity which was unexpected, and the price of grain has fallen greatly. For some reason the people have attributed their large harvest to the presence of the missionaries, regarding the good crops as the result of the good doctrine preached and of the good people who preached it. Nine persons have been received to church membership, making thirty-one since the beginning of the year. Dr. Porter speaks of the great interest shown at Pang-chuang in the accounts of the North China College, and he renews the call of the mission for aid for that institution. He speaks also of a chapel at Chang Ssu Ma. The land on which the chapel is built was the gift of a native helper who bought it with the meagre savings of many years. Dr. Porter writes as follows of a new movement near them:—

"There has been for some time past a sort of irruption of the Roman Catholics in many of the villages about us. The Roman Catholic position in Shantung has been greatly strengthened within the past two years, as in fact ours has been, by the definite purpose of the provincial officials, under instruction from the central government, to settle up all cases of dispute between the church and the people and to withdraw as far as possible all occasions of ill-feeling and riot. I regret to be obliged to think that the Roman Catholic leaders have been inclined to presume on the new position. In the region where we have worked the good repute of the new doctrine has been steadily spreading, but the people know very well that it is useless to turn to us for help in cases of illegal conduct under the pretence of being 'inquirers.' The Roman Catholic people have the taint of expediency so inbred that it has been hard for them to resist temptation. The result has been that in many villages near our own fields tens and scores of families have suddenly become Catholic. The native priests or persons sent to manage the affairs have made large promises and have started village schools with daily services as well as Sunday meetings.

"In the majority o. cases the movement has been under the direction of some leading man in the village who had no conception of Christian truth and no purpose but to get a little advantage over the local official and the shielding power of the Catholic priest. This has easily led the still less influential Romanist teachers to try their hand both at bullying the villagers and getting money through promises that they should come to no harm if they would enter the church. The result has been that by simple influence they have undertaken to settle multitudes of local disputes which thus have never come to the officials. The thing became almost a craze and we heard of trouble in all directions. Matters came to a head about two months ago, when several cases were brought to the notice of the P'ing Yuan official. A priest came down from Chi Nan fu and sat with the local official. The local teachers were discredited and the sudden enthusiasm for the church came to an end. In one village where some seventy families had the name of going to the Romanists only three are now said to belong to them. We are likely to meet some trouble in the future, I fear, on this score. At Shih Chia Tăng a few of our members being dissatisfied are wishing to go to the Catholics, if they have not already gone.

"One good result has come out of this movement. The real sincerity of our own members has been shown. The simple purpose of the 'Jesus church,' as we are called, to give men the gospel without any other inducement than the satisfaction of a good life, has been made evident. On the whole I think we have great occasion to be pleased, first, because there is a decided movement toward the change of worship of these useless gods in their dirty temples, and again because men are learning that the way into the Kingdom is straighter and narrower than some had supposed, meaning a genuineness of purpose and hearty acceptance of a change of character as witness to the truth. I hope that this may prove to be the right interpretation. We shall watch the development with anxiety and yet with hopefulness."

South China Mission.

WORK AMONG WOMEN.

Mrs. Nelson writes of the many openings which come to her in Canton for visiting the women in their homes. The first opportunity came through an invitation from the mother of one of the schoolgirls, and thinking that she might have other opportunities, though hardly expecting them, Mrs. Nelson prepared a special Bible reading for use, should occasion require, and she now writes: —

"Since then hardly a week has passed that I have not been invited to a home that had never before been entered by a Christian, and in every case they have earnestly invited me to come and tell them more. Sometimes I go to several new houses in one day, and as fast as I get time I go again to those whom I had first visited, that they may not forget. I always tell them about the services at our chapel and invite them to come. A good many have come but many more have not, because the invitations so far are nearly all from the higher-class families, whose women are not so free to go out as the lower or working class. Our chapel stands in a district where many of this class live, and the girls are nearly all from these homes. But they need the gospel as much as the poorer people. In only two of the many homes that I have already visited has the head of the house had but one wife, and these two are Chinamen who have studied in America ten years, and are now back here in government employ. It is usual to meet with two wives of one man, and often three and four. The women in every case have been brought up to think it all right and consider themselves very happy if the head wife happens to be a kindly disposed woman. Few of them can read, but all listen anxiously to the gospel, and a few have taken books and are now trying to study them by themselves. Without one exception they want their girls to be educated, and day-scholars are coming in until we are about as full as can be, and others are longing for a boarding school."

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Shansi Mission.

AN ENCOURAGING OUTLOOK.

MR. THOMPSON writes from Jen T'sun:

"Everything this year is encouraging. The Sabbath audiences are always good, sometimes even quite large. There are a few regular attendants. One man comes from a village six miles away. Another is from a village seven miles distant. Both are regular in their attendance. They are upward of fifty years old. One of them has attended more than a year, the other about seven months. They walk to and from service and I see no reason to believe they are not sincere Christians. There is another man who is breaking off from opium in Mr. Clapp's refuge. This man was deeply impressed on hearing of the death of Dr. Goldsbury. A personal conversation deepened the impression then made, with the result that the man professes to believe in the Saviour and desires to receive baptism. We trust he is sincere. It is something that he has left his work in the midst of a busy season and gone at his own expense to spend a month in the Tai-ku refuge. He is in good circumstances, so that we cannot think of any reason why he should try to impose upon us.

"The village work is intensely interesting. Visits are chiefly made to three large market villages. From these centres vast populations are reached, as the markets there are attended by people from all the surrounding country. Incidentally other places are visited also, but we feel it to be the part of wisdom to work chiefly in the market towns. The people at these places are friendly, and in one of them a good opening has occurred. As the work opens up before us we see how really vast it is. I am more and more deeply impressed with the importance of the command to pray for laborers. There is need of earnest native laborers. Women especially could do a splendid work now, as numbers of their countrywomen are willing to be taught the doctrine. Patient, persevering work now would in course of a few years yield abundant and blessed results. Certainly I never knew the general outlook to be as encouraging as it is just now.

"We greatly miss Dr. Goldsbury, as his monthly visit always cheered us. I have lately met with instances which show that his work was even more widely known than I supposed it to be. The other day a woman hailed me as I was passing through a village and asked if I knew Dr. Goldsbury. She said he had cured her of a long-standing complaint and that she had heard the gospel while in the dispensary. All such persons are genuinely affected when told that the doctor has passed away."

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Japan Mission.

THE KUMI-AI, OR SELF-SUPPORTING INDEPENDENT CHURCHES.

IN the "Survey of Christian Work in Japan for 1892," which was the form in which our mission presented its annual report, special reference was had to the Kumi-ai churches. We quote here what is said in introducing the account of these churches:—

"These two adjectives [self-supporting and independent] have been in the mouths and hearts of the Christians during the past year perhaps as never before. It has always been the just pride of the Kumi-ai churches that from the very first they have been largely self-supporting, self-governing, and self-propagating. While they gratefully recognize the work of the missionaries and freely allow that without their aid they could not possibly have become the power for good that they now are, yet they as frankly maintain that they desire not to be reported in our writings, or in the publications of the American Board, in any such way as to give the impression that they are not completely independent. They feel that in the providence of God they have a great work to do in Japan, which work will only be hindered by regarding them as religious colonies planted from abroad and out of relation to their surroundings. They plan above all things to take the living Christ as their Teacher and to grow up in vital connection with the past and future of their nation.

"There are five centres in which this independent work is especially prominent and of these (1) Osaka is the chief. The influence of this group of five churches, with 1,256 members, is felt in every department of Christian activity — in education, Y. M. C. A, work, publishing, etc. (2) The Kōbe field has two large churches, including 783 members, and several smaller ones, all in close relations to the wide work of female education going on there. (3) The largest membership in any one church is found in Okayama — 573; but this centre is even better known through the most successful orphan asylum in the empire. (4) Perhaps it may be claimed that the Doshisha church in Kyōto is the largest. This is the college church, and its membership at the end of 1892 is given at 585. Certain it is that this church, together with the other three in Kyōto, giving a membership of 1,187, constitutes a most unique and powerful centre of aggressive evangelical work. (5) Tōkyō, with but two churches numbering 593 members, preaches to thousands of people all through the land by means of the wideawake *Kirisutokyō Shimbun*, *Rikugō Zasshi*, and books that are the result largely of the energetic Christians there. Thus in these five centres there are fourteen churches with a membership of 4,392!

"In these churches and others like them a sermon by a missionary is the exception. In some of them even the music is entirely in the hands of the native Christians. Missionaries residing in these centres are active in opening up new places that serve as feeders to the churches.

"There are fifty-two Kumi-ai churches that are reported in their statistics as self-supporting, which means that they receive no financial help from the Board. But nearly half of them receive assistance in one form or another, to a greater or less degree, from individual missionaries. The amount of money thus contributed must be small compared with the amount actually raised in these churches. The long reaction of the past few years has rendered it necessary to assist to some extent, and that form of aid which would least affect the spirit of independence has been adopted. Yet it is felt that a danger lurks in receiving even this amount, and in order to strengthen reliance on self it has been decided in their recent annual meeting that hereafter only those churches that are actually self-supporting shall come under the name of *Kumi-ai*, and the others shall be called *mission churches*.

"Surely the statistics of the Kumi-ai churches are not dull reading to the friends of missions: The whole number of pastors, acting pastors, and evangelists is 133, and they are guiding 11,558 Christians. The Kumi-ai churches alone added to their membership in 1892 more than the net gain of all the Protestant churches together for the year 1891. Out of 3,731 baptisms, 1,096 are credited to Kumi-ai. The money raised apart from foreign assistance is 17,282 yen and the amount of property owned in church buildings, etc., is 48,920 yen."

AMONG THE VILLAGES.

Dr. Gordon, of Kyōto, under date of September 3, sends the following interesting account of a recent tour: —

"To many missionaries touring is both

trying and uninteresting; and to many readers nothing is less inviting than the accounts of missionaries' tours. But in Japan, at least, the simplicity of life in the interior, the patient politeness of our hearers, and the new forms which Christian life is taking on here, are matters which never lose their attractiveness to those making the tours, and when adequately reported must be of interest to all friends of missions. Such at least was my thought during a recent trip into the provinces of Tamba and Tango.

"A bicycle ride of thirty-five miles on a scorching afternoon in August brought the writer to a small village where he found, what is rare in Japan, a Christian hotel to lodge in. Soon the pastor of the church, which extends through a region more than twenty miles long, presents himself, and later come an evangelist and other Christians. He is told of a preaching service arranged for the evening. Half-past seven comes, eight, half-past eight, and still there is no move toward the preaching-place. Finally about nine o'clock the pastor, with some reference to the fact that the people are slow in coming together in such hot weather, leads the way to the meeting. But few people are gathered; but our presence is the signal for the coming of a good number, and by a quarter past nine, when the meeting really begins, the house is fairly well filled with people squatting on their heels on the straw mats, and an equal number at least standing outside in front of the open house. A young physician of the village presides and makes an opening address of half an hour, the evangelist follows with a somewhat longer speech, and he in turn is followed by the pastor in a stirring address of nearly an hour! It is therefore considerably after eleven before the missionary begins to speak, but he manages to finish before a new day begins.

"In such meetings as this we have one advantage over our brethren at home: for however worthless or unintelligible our own addresses may be we have the satisfaction of knowing that our presence has brought an unusual number of people together who have had two or three good addresses or sermons from our Japanese colleagues which they could not help understanding."

A SHIMBOKKAI.

"Two days later, on Sunday, we are at a communion service in a country town of 4,000 inhabitants. It is held in an ordinary Japanese house and is an impressive service to all. In the afternoon a *shimbokkai*, or social meeting, is announced, and partly to escape the heat of the stuffy little hotel the missionary attends. We are led a third of a mile away to a little house in a temple ground overlooking the river. We are hardly there before the young pastor and evangelist, with nearly all the company at their heels, are hurrying to and into the river! Their cool bath over and the female portion of the company having arrived, we are all squatting in a ring around the room. There are twenty-eight in all, including some who are not Christians, and as the leader opens the New Testament to read, twenty New Testaments are produced and more than twenty pairs of eyes follow him as he reads. After the reading there is prayer and a short address on the verse 'Man shall not live by bread alone.' Then tea and a few sweetmeats are distributed and the leader announces that there are a few sweets left over which will be given to the best speakers. Then follow a few simple, earnest speeches in which the Japanese excel. I cannot report all these speeches, but I must refer to one by a rough-looking farmer who read a part of Ephesians vi, and said that in ancient times the devil was depicted with horns, a tail, etc., but as civilization advances he becomes more suave and enticing, so that mere external armor will not suffice; spiritual armor is needed for a spiritual warfare. He also said, referring to the communion service, that he never enjoyed the communion so much as when he used to walk thirty miles to take part in it. A deacon of the church spoke with strong feeling of the fact that he had often visited this place with evil men and women for companions, and spoke gratefully of the change the gospel had brought to him.

"The next night our meeting was in a theatre with a floor of earth; the night following in a city where nearly 100 young men had been brought together for a 'summer school,' under government auspices, with lectures on agriculture. Many of these students were present at our meeting, thus giving a splendid opportunity for seed-sowing. Speaking of this summer school reminds me that the Christian summer school this year was very large and successful; about 600 young people were present. It reminds me further of the way the Buddhists are appropriating Christian methods. They now have their religious papers and magazines, their Young Peoples' Associations, their summer schools, sciopticon exhibitions, etc.

"A longer time was spent in the city of Miyazu. Here we found a number of Doshisha students who were doing good work in their vacation. One characteristic of this church is that it is largely composed of people from other cities and provinces, officials, teachers, etc., but very few of the natives of the city having been brought in. A young judge told me that he and a few friends had formed a 'six day society'; that is, in addition to their positive Christian work on Sunday. Each one was to do something on one of the six days of the week. Miyazu being the place where the wonderful 'Heaven-built Bridge' is, one sees a great many pilgrims. I saw one old woman, bent with years and poverty, who had been on a pilgrimage since February 1, seven months. She gets her support by begging and from temples which she visits. Speaking of this to a Christian lady she told me that in some of the country provinces the people work for themselves till ten o'clock at night; after that the proceeds of their work go to the temples."

Notes from the Wide Field.

AFRICA.

UGANDA. — We reported in a recent number that after Sir Gerald Portal, the British Commissioner, had settled affairs in Uganda, as he supposed, and was on his way to the coast, he was suddenly recalled because of threatened insurrection. It now seems that the insurrection was on the part of the Mohammedans, and occurred in the middle of June, and that before Sir Gerald Portal could return to Mengo the Christians, both Protestant and Catholic, had united and had attacked and driven out the Mohammedans, so that tranquillity was restored. This driving out of the slave-trading Mohammedans seems to give promise of better and quieter times throughout Uganda. In the interests of their unholy traffic they have hitherto made use of the dissensions between the Catholics and Protestants, but it is to be hoped that we shall hear no more of their nefarious schemes. Bishop Tucker has returned to the coast and reports that the agreement which was made by the forty Protestant chiefs to abolish slavery was the result of their own study of the teachings of the Scripture about slavery, and that they reached this conclusion after much conference and prayer. The Bishop writes most hopefully of the outlook. Ten lay evangelists have been set apart and licensed, two new stations have been opened. He believes that a lasting peace has been secured and that slavery has been practically abolished.

THE MATEBELES. — We refer again to the disturbances made by the Matebeles in Mashonaland, since this region is so near Gazaland and whatever occurs at the British settlements of Victoria and Fort Salisbury will no doubt influence the affairs in the region where our new missionary expedition will be located. The Matebeles, who are a branch of the Zulus, have their centre at Buluwayo, where their chief Lobengula wields an iron sceptre. These Matebele are fierce warriors, cruel in the extreme; apparently killing even women and children from sheer love of bloody deeds. It is said that the old indunas use every possible means for stimulating the bloodthirsty propensities of the young men. "You are but girls!" they say to the young warriors. "How is it that you never bathed your assegais in human blood?" The Mashonas, who live in the vicinity of Victoria and Fort Salisbury, the centre of operations of the British South Africa Company in Mashonaland, are counted as the slaves of the Matebele, and they suffer intolerably from the oppression of their masters. The recent difficulties have arisen from the fact that Lobengula and his warriors, in pursuance of their claim that they have a right to hunt their slaves wherever they will, have come in force near to Fort Victoria and have slaughtered many of the Mashonas. The poor people are flocking into the fort and calling for protection. The British officials have repelled by force these raids and have remonstrated with Lobengula, whose present attitude in reference to the matter is sullen, if not warlike. He admits that his impi should not have come so near Fort Victoria, but says that he will hunt his slaves, the Mashonas, at his own will. The prospect is threatening. Recent reports show that the Matebele are scouring the country and a conflict may occur at any time. It is not strange that many Englishmen feel that there can never be peace till the Matebeles are scattered or subdued.

A MOSLEM SCHOOL. — Some of the French government ministers recently visiting Tunis inspected the public schools. The *Revue Pédagogique* says that the class in the study of the Koran was a surprise. Some thirty of the youngest children left one of the classrooms and poured into a small matted hall without benches or tables, pausing at the door to pull off their shoes and stockings. Then with bare feet, as becomes a good Mussulman, they rushed across to the wall, each one unhooking from it a piece of board about the size of our school slates. They seated themselves on the floor around the teacher, who also had a board in one hand and a switch in the other. Instantly they all began to read and to recite at the top of their voices, and in a way absolutely inimitable, some texts from the Koran which they were to learn by heart, each having his own and not at all distracted by that of his neighbor. At the same time all these little men, with their boards upon their knees, rocked back and forth, keeping up a sort of rhythmic movement in time with their noisy recitation. It seemed as if the violent movement and horrible clamor, in place of stunning or wearying them, only calmed or hypnotized them. The ideal is to teach them the whole Koran. At a given signal all the company started up, put on their footgear, and in a few minutes were found in another classroom, again become scholars after the French sort — "learning to read and write French; very intelligent, very wideawake, and raising the hand eagerly to answer the visitors' questions, of whom they were no more afraid than of one of their own teachers. Curious instance of two states of mind, successive but in close juxtaposition."

PERSIA.

A REMARKABLE REVIVAL. — *Woman's Work for Woman* gives some striking incidents connected with a revival last winter in a village of sixty houses, six miles from Oroomiah. There were only three families who did not attend the special services, and nearly every attendant became an inquirer for the way of life. A striking proof of the sincerity of the converts was seen in the fact that at the conclusion of the services, immediately after a farewell meeting, the whole company went out to spill the wine which they had previously made from the large grape crop. Drunkenness had prevailed through wine-drinking, and in their zeal for reformation every house save one immediately poured out its wine, and soon the last man yielded. A Mohammedan who was present said: "Please to tell me what this means." And after he was told he exclaimed: "Blessed be God! Would that I were a sacrifice to the religion that teaches men such virtue!" The pastor of the village, when asked to what source he traced the revival, said: "One of our Sunday-school classes of small boys." It seems that during the Week of Prayer these boys, from eight to fifteen years of age, organized a systematic visitation of all the houses of the village. After their suppers they would go to a house, New Testament and hymnbook in hand, and ask permission to sing some of their songs and read from the Bible and then follow with several prayers. In this way during the winter they visited every house in the village, always receiving a warm welcome. One characteristic of these revivals was the conversion of the worst characters. A band of young men who had done much evil in different villages are now engaged in giving earnest testimony as to what God has done for them.

MANCHURIA.

A NATIVE CHURCH. — Rev. Mr. Webster, of the United Presbyterian Mission at Moukden, reports that on the fourteenth of January last he left Moukden to visit the city of Tieling, the thermometer standing at twenty-nine degrees below zero (Fahrenheit). At the village very few women came because of the severity of the weather, and many of the men who came a distance of ten or twelve miles had frostbitten noses and cheeks. But the church was filled, and yet this church was the work almost entirely of native agents. There had never been a foreigner resident in the city for a longer period than one month, and there is no need of foreign aid, save slight supervision. Mr. Webster says that the natives are the "best evangelists, the best pastors, the best everything."

MADAGASCAR.

AN ITINERANT PREACHER. — A missionary of the London Society in Madagascar sends to *The Chronicle* an account of a native young man, who had been a wild lad, but who something more than two years since gave himself to Christ. He was much impressed with the Saviour's command to his disciples to *preach*, and was convinced that this command ought to be obeyed not by a few Christians but by all, and not on Sundays alone but every day. Though a plain woodcarrier, as soon as his wood was sold he would go about the market, Bible in hand, preaching as long as anyone would listen. Finding that his trade interfered with his giving as much time to preaching as he would like, he gave that up and has devoted all his strength to preaching, supported in a very humble way by the small gifts which are made him. One day he told the missionary that he had preached seven times, but thought that "so little." Ordinarily he preached from ten to fourteen times. When asked to go into some of the churches and preach, he declined, saying, "I should get comparatively few to hear me, whereas in the market when I raise my voice and call out, 'O all ye people, God is waiting to be reconciled to you to-day!' 400 or 500 people can hear me, and stop to listen." It is said that the man is ordinarily well received, though sometimes teased by the crowd.

CHINA.

A NOBLE CHRISTIAN. — Noble specimens of Chinese Christians are not rare, but it may be well to hear more of them since there is strangely so much skepticism in regard to the Chinese character. Dr. Griffith John, of Hankow, reports, in the August *Chronicle* of the London Society, the case of Mr. T'ang, who, when a heathen, was strictly moral and deeply religious. He did not enter the Buddhist priesthood because of his poverty, but he was a strict vegetarian, and when he first heard a Christian preacher was greatly offended because he was told that vegetarianism had no saving merit. But he became a Christian in 1877, and during sixteen years he has seldom been absent from Sabbath service, though he lived five or six miles from the chapel at Hankow.

Sunday after Sunday, in all kinds of weather, he and the band of men whom he had been the means of leading into the Christian faith, marched into Hankow, Bible and hymnbook in hand. After a while he was made a deacon in the church and gave one hour a day to the work of assistant preacher. He could give no more time, since he must work for the support of himself and mother the rest of the day. Last year the members of his family consulted together as to how he might be released from his cares, and they made arrangements so that Mr. T'ang could give his whole time to Christian work. This he now does *gratuitously*, to the great acceptance of the people.

TREATING OPIUM PATIENTS. — Missionaries of all societies testify as to the disappointments experienced in those who seem to be converted, but who were users of opium. The use of the drug seems to blunt the conscience as well as weaken the body, many who use it are deceitful, and missionaries are often deceived by them, yet there are some instances which strikingly exhibit the power of the gospel to transform even the most degraded users of the drug. One such case is reported by Mr. Ament in a letter in our last number. A similar striking incident is narrated by Rev. Mr. Farthing, of the English Baptist Mission at Tai Yuen Fu: "One young fellow, Wang Wau Chiu, of whom I have no doubt that he is with God, for influenza claimed him as one of its victims some little while back, wished 'to be clean to please God and Jesus.' He entered the refuge a few years after it was opened, having been one of those who had wanted us to help in this work. He broke off with hearty cheerfulness (Pai Hsien Sheng tells me, for I was not present at the time), bearing all pain as but a small due for his sinful indulgence. He gave himself to the study of the truth, and delighted much, as many do, in the singing of hymns. One which he asked me to teach him later on, 'Come to Jesus,' was a favorite. Well, he was stricken down by influenza, and never managed to shake it off. All through the time of his illness he was bidden by his family and urged by his friends to return to opium, as the illness was put down to his abstinence from the drug. But he refused. 'On such a day in such a moon,' he would tell them, 'I lost that road.' 'You will die,' they persisted. 'Well, then, I am resolved to die clean.' And so the days went by until God called him. He died 'clean.' Though one could have craved longer life for him, and could wish he had known more of the truth of God, our joy is this, that he was 'faithful unto death' to what he did know. During the time of his illness he testified of his faith in God repeatedly."

Miscellany.

BIBLIOGRAPHICAL.

Talks on the Veranda in a Far-away Land. By Rev. C. C. Tracy. Boston and Chicago: Congregational Sunday-school and Publishing Society. Pp. 293. Price, $1.25.

Mr. Tracy's purpose in writing this volume was to present in a bright and racy style a picture of everyday missionary life on the field so that the reader might become for the time a guest and an associate of the missionary. He has admirably succeeded in his purpose. A considerable part of the volume consists of lively conversations in which the questions which an interested and intelligent inquirer would ask are answered most satisfactorily. A great amount of valuable information is thus imparted in a pleasing manner. Young people, as well as the older, will find the book attractive. Its chapters would make interesting reading for mission or social circles and for societies of Christian Endeavor. It will be almost equal to a personal visit to the missionary station to participate in these "talks on the veranda," and then to talk them over again here in our homes. We trust that the volume will have, what it deserves, a large circulation.

The Bishop's Conversion. By Ellen Blackmar Maxwell. New York: Hunt & Eaton.

In the cordial recommendation with which Bishop Thoburn, of India, prefaces this book, he says that it has long been a cause of regret to missionaries that people at home form incorrect ideas of their methods of work and style of living. This is due to the radical difference in the conditions of life and labor in the Eastern and Western worlds. He adds that Mrs. Maxwell has seen much and served well in a foreign land and has earned the right to speak on this subject, and that, although India is the scene of the present story, it will be found to represent faithfully the main features of mission work in China and elsewhere.

The thread of the story is this: an American bishop, possessed with the idea that the heroic spirit has died out of missions and that there must be some good reason for the talk about luxury, bad management, and ineffectual work, resolves to go himself to India for a year. He will try to set an example and thus to solve some of the difficult problems. He sets forth with all confidence and zeal, accompanied by his wife and little daughter. The scenes on which he enters, the people he meets, the immemorial customs, against which he dashes himself only to be beaten back, are vividly set forth. Residents of India tell us that no truer picture could be painted. One by one his preconceived ideas give way before the realities of the situation in which he finds himself. The India he expected to see existed only in America. Endeavoring to carry out his plans of work and of setting an example of self-denial, heroism, and activity, he finds himself baffled at every point, and is forced to acknowledge his ignorance and shortsightedness. Brought face to face with the facts and with the daily life and work of the missionaries, he becomes a wiser and a humbler man. Returning to his own land, and addressing his own people, he tells them that it was his doubt of the wisdom and good faith of those in the field that led to his going out. He confesses his surprise at the size and extent of the mission, and at the courage, patience, and devotion of the workers. He describes the deadly climate, the constant danger of contagion and infection, and the rush of the work, and unfolds the reasons for methods which have been criticized at home. It is an interesting narrative, but far more than that, for one who reads it will feel as if he had himself lived in that vast empire and were at home with all classes and conditions of its people.

The Gospel of the Kingdom: A Popular Exposition of the Gospel according to Matthew. By Rev. C. H. Spurgeon. New York: The Baker & Taylor Co. pp. 512. Price, $1.50.

Mr. Spurgeon's comments on the Scriptures have been greatly appreciated because of the rare insight he had into the sacred volume. This exposition is eminently missionary in its character. It portrays the King and his kingdom in a most striking way. Those who are praying that his kingdom may come will find here a striking portrayal of the greatness and grace of the King and of the glory of his kingdom when it shall come.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the work of the Board in the year now opening: that those in charge of its affairs may be guided by infinite wisdom; that they may know the will of the Lord, and rightly lead in the enterprises of the year; that the pastors and churches may feel anew the force of the Saviour's last command, and may suffer nothing to hinder them in fulfilling the obligations they are under to their Master; and that the missions now crying out for help may have their pressing needs supplied.

DEPARTURES.

August 28. From Vancouver, Miss Annie A. Gould, to join the North China Mission.

September 21. From San Francisco, Rev. George H. Ewing and wife, to join the North China Mission.

September 23. From New York, Miss Caroline E. Bush, to be located the coming year at Marsovan; Rev. Henry K. Wingate and wife, for Cesarea; also, Rev. James L. Fowle, returning to Turkey after an absence of a few weeks rendered necessary on account of the state of his health.

October 4. From New York, Rev. Justin E. Abbott, returning to the Marathi Mission.

October 5. From New York, Miss Lydia G. Barker, from California, to join the Madura Mission.

October 10. From San Francisco, Henry F. Whitney, M.D., and wife, and Miss Kate C. Woodhull, M.D., returning to the Foochow Mission; also, Miss Frances E. Nieberg, to join the same mission.

ARRIVALS OUT.

September 14. At Constantinople, Miss Frances C. Gage, Miss Martha A. King, and Miss Grace H. Knapp.

July 17. At Benguella, West Africa, Rev. Wm. H. Sanders, Rev. Walter T. Currie, Miss Amy Johnston, and Miss Helen J. Melville.

MARRIAGE.

October 3. At Manchester, Conn., Rev. John S. Porter, of the Mission to Austria, to Miss Lizzie L. Colver.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Survey of the missions of the Board. (Papal Lands, Turkey, China, Japan, India, etc.) (See pages 458-466.)
2. What the American Board has done for Africa. (See pages 450-457.)
3. A tour in Mesopotamia. (See page 471.)
4. A church dedication in Turkey. (See page 469.)
5. Encouraging outlook in Shansi. (See page 475.)
6. The Kumi-ai churches in Japan. (See page 475.)
7. Cheering incidents from India. (See page 472.)
8. Two Christian families in Jaffna, Ceylon. (See page 487.)

Donations Received in September.

MAINE.

Andover, Cong. ch. and so.	7 00	
Augusta, Hon. J. W. Bradbury, 100; A friend, 10,	110 00	
Brewer, 1st Cong. ch. and so.	9 00	
Calais, Cong. ch. and so.	56 00	
Castine, Margaret J. Cushman, for India,	5 00	
Dennysville, Cong. ch. and so.	27 00	
Litchfield Corners, A friend,	27 00	
Portland, 2d Cong. ch. and so.	395 00	
Robbinston, Cong. ch. and so.	10 00	
So. Berwick, Mrs. A. Tobey,	10 00	
Togus, James Garvin,	2 00	
York, 1st Cong. ch. and so.	5 50	663 50

NEW HAMPSHIRE.

Danbury, Rev. H. H. Colburn,	10 00	
Derry, Miss Mary D. Anderson,	5 00	
Dunbarton, A friend, by Rev. A. K. Gleason,	5 00	
East Derry, 1st Cong. ch. and so.	24 75	
Greenfield, Cong. ch. and so.	28 00	
Hinsdale, Cong. ch. and so.	5 40	
Winchester, Cong. ch. and so.	8 00	86 15

Legacies. — Temple, Warren Keyes, add'l, by Isaiah Wheeler, Trustee,		10 00
		96 15

VERMONT.

Brattleboro, Centre Cong. ch., m. c.	24 00	
Bridport, Cong. ch. and so.	23 27	
Brookfield, 1st Cong. ch. and so., 6.50; 2d Cong. ch. and so., 26.50,	33 00	
Cambridge, 2d Cong. ch. and so.	9 00	
Castleton, Mrs. D. S. Lincoln,	15 00	
Chelsea, Cong. ch. and so.	17 87	
Irasburg, Cong. ch. and so.	5 00	
Newport, 1st Cong. ch. and so.	14 08	
Orwell, Cong. ch. and so.	22 33	
Rupert, Cong. ch. and so.	23 00	
Rutland, Cong. ch. and so.	50 00	
St. Johnsbury, North Cong. ch.	50 00	
Stockbridge, Rev. T. S. Hubbard,	10 00	
Stowe, Cong. ch. and so.	62 00	
W. Brattleboro, Cong. ch. and so.	30 30	388 85

Legacies. — New Haven, Mrs. Parthena R. Barton, by Wm. M. McIntyre, Ex'r,		588 82
		977 67

MASSACHUSETTS.

Amesbury, Union Cong. ch. and so.	9 00	
Bernardston, Cong. ch. and so.	8 00	
Beverly, Dane-st. ch., m. c.	3 60	
Boston, Walnut-ave. ch., 117.87; Eliot ch., m. c., 3.80; do., A friend, 20; do., Mite box, for W. C. Africa, 7.16; Highland ch., Two cents a week band, 16.18; Union ch., for China, 11.65; L. A. R., 45.14; Mrs. Ellen A. Winslow, special, 10; X., 10,	241 80	
Brookline, Harvard Cong. ch. and so.	257 50	
Cambridge, A friend in North-ave. Cong. ch.	100 00	
Curtisville, Cong. ch. and so.	39 41	
Dracut, Central Cong. ch. and so.	3 45	
Fall River, Central Cong. ch. and so.	24 37	
Fitchburg, Rev. and Mrs. John Wood,	10 00	
Gardner, 1st Cong. ch. and so., 30; Mrs. J. C. Bryant, 5,	35 00	
Groton, A friend,	100 00	
Hamilton, Enoch F. Knowlton,	3 00	
Hatfield, Cong. ch. and so.	45 42	
Haverhill, A. E. Welch,	10 00	
Lancaster, Cong. ch. and so.	7 75	
Lee, "In His Name,"	3 00	
Lexington, Hancock Cong. ch., to const. Rev. IRVING MEREDITH, H. M.	60 00	
New Bedford, North Cong. ch.	48 03	
Newton, Eliot ch.	280 00	
Newton Centre, A. McKenzie, for India, 25; 1st ch., 115.47,	140 47	
No. Brookfield, 1st Cong. ch. and so.	32 90	
No. Carver, Cong. ch. and so.	15 00	
No. Middleboro, Cong. ch. and so.	25 80	
Northampton, Edwards ch.	20 00	
Pepperell, Cong. ch. and so.	32 11	
Reading, Cong. ch. and so., 10; Mrs. Arch Smith, 10,	20 00	
Richmond, Cong. ch. and so.	23 46	
Saundersville, Cong. ch. and so.	5 00	
So. Egremont, Cong. ch. and so.	6 50	
So. Framingham, Grace Cong. ch.	36 89	
Somerville, Prospect Hill ch.	55 90	
Southampton, Cong. ch. and so.	35 84	
Sutton, Cong. ch. and so.	14 94	
Townsend, Cong. ch. and so.	24 76	
Uxbridge, Cong. ch. and so.	26 13	
Wareham, 1st Cong. ch. and so.	11 17	
Webster, 1st Cong. ch. and so.	100 00	
Westfield, A friend, 5; H. Holland, 4,	9 00	
West Medway, 3d Cong. ch. and so.	14 50	
Williamstown, 1st Cong. ch. and so.	1 50	
Worcester, Piedmont ch., 35; Chas. O. Bachelor, 5,	40 00	1,981 20

Legacies. — Newton, Mary A. Child, by J. F. C. Hyde, Ex'r,		186 56
		2,167 76

RHODE ISLAND.

Barrington, Cong. ch. and so.	82 50	
Central Falls, Cong. ch. and so.	62 75	
Narragansett Pier, J. C. Roomian,	1 00	
Providence, Union Cong. ch. and so.	587 50	733 75

CONNECTICUT.

Barkhamsted, Cong. ch. and so.	6 75	
Bloomfield, Cong. ch. and so.	11 75	
Bridgeport, 2d Cong. ch. and so.	66 50	
Canterbury, 1st Cong. ch. and so.	8 07	
Coventry, Andrew Kingsbury,	15 00	
Hartford, A friend, 1,500; Mrs. Mary C. Bemis, 25,	1,525 00	
Litchfield, Miss Anna P. Thompson,	25 00	
Meriden, 1st Cong. ch. and so.	250 00	
Middletown, South Cong. ch. and so.	49 10	
New Haven, Taylor Cong. ch.	8 10	
New London, 1st Church of Christ, to const. Mrs. MARY A. PURRINGTON, H. M.	257 49	
Norwich, Park Cong. ch. and so., 4,121.84; do., Toward support of Rev. John H. DeForest, D.D., 626.82; 1st Cong. ch. and so., 48.65,	4,797 31	
No. Stonington, Cong. ch. and so.	80 00	
Plantsville, Cong. ch. and so.	10 73	
Salisbury, Myron M. Blake, deceased, "Set aside for the Lord,"	5 65	
Sherman, Cong. ch. and so.	31 00	
Somers, C. B. P.	20 00	
Southport, Cong. ch. and so., for Japan, 3; support of Rev. W. P. Elwood, 71.65,	74 65	
Stafford Springs, Cong. ch. and so.	11 76	
Stonington, Pawcatuck ch.	55 00	
Washington, Cong. ch. and so., 59.38; Wm. Brownson, add'l, 1,	60 38	
Wauregan, Cong. ch. and so.	14 00	
Westport, Cong. ch. and so., support Rev. W. P. Elwood,	17 69	
——, "A friend of the Board,"	1,000 00	8,400 93

NEW YORK.

Angola, A. H. Ames, for Japanese student,	5 00	
Brooklyn, Clinton-ave. Cong. ch.	500 00	
Buffalo, People's ch.	3 00	
Canaan Four Corners, Cong. ch. and so.	8 00	
Canandaigua, 1st Cong. ch.	50 40	
Columbus, Cong. ch. and so.	14 15	
Eddytown, S. T. B.	1 00	
Mineville, F. L. Reid,	15 00	
Newark Valley, Cong. ch.	51 31	
New York, William Howe Tolman,	3 00	
Norwich, Rev. Wm. H. Scudder, for Scudder Memorial Fund,	40 00	
Orient, Cong. ch.	23 65	
Paris, Cong. ch.	9 00	
Rodman, Cong. ch.	22 00	
Utica, Bethesda Cong. ch.	15 00	760 51

Legacies. — New York, Mrs. Harriet N. Pond, by Ernest G. Stedman, Ex'r, 5,000; less State tax,		4,750 00
		5,510 51

GEORGIA.

Atlanta, Friends,	30 00	
Savannah, Pilgrim Cong. ch.	1 05	31 05

TEXAS.

Sherman, Cong. ch.		5 00

MISSOURI.

St. Joseph, 1st Cong. ch., add'l,	3 00	
St. Louis, Plymouth Cong. ch.	17 00	20 00

OHIO.

Chillicothe, Plymouth Cong. ch. and Sab. sch.	2 19	
Dover, Cong. ch.	26 19	
Hudson, Cong. ch.	13 00	
Madison, Central Cong. ch.	15 17	
Oberlin, 1st Cong. ch., 85.70; students of Oberlin College, for support of Rev. Cyrus A. Clark, 186.72,	272 42	
Salem, "An aged friend,"	100 00	
Springfield, Elenor M. Purssell,	5 00	
Wauseon, Cong. ch.	13 25	447 22

INDIANA.

Michigan City, German Cong. ch.	5 00

ILLINOIS.

Carpenterville, Cong. ch.	3 00	
Chicago, Mrs. C. L. Hamilton,	50 00	
Creston, Cong. ch.	8 45	
Dallas City, Rev. and Mrs. M. H. Smith,	2 00	
Metamora, Christian Union,	8 23	
No. Harvey, Ross Allen Harris, for work in Turkey,	10 00	
Peoria, 1st Cong. ch.	76 77	
Ridgeland, Cong. ch.	35 99	
Roscoe, Cong. ch.	30 25	
Tolono, Mrs. L. Haskell,	10 00	
——, A friend,	100 00	334 69

MICHIGAN.

Calumet, Cong. ch.	60 41	
Grand Rapids, G. A. Pollard,	5 00	
Imlay City, 1st Cong. ch.	7 00	
Ludington, Cong. ch.	30 52	
Wolverine, 1st Cong. ch.	2 75	105 68

WISCONSIN.

Appleton, Mrs. Reeder Smith, 10; "In memory of J. D. W.," 5,	15 00	
Edgerton, Cong. ch.	15 60	
Kenosha, 1st Cong. ch.	82 57	113 17

IOWA.

Danville, Cong. ch.	11 50	
Denmark, Mrs. E. Y. Swift,	5 00	
East Des Moines, Pilgrim Cong. ch.	7 87	
Farmington, M. H. Cooley,	2 00	
Granger, Prairie Hill Cong. ch.	2 56	
Hartwick, Cong. ch.	3 50	
Lincoln, Cong. ch.	2 50	
Muscatine, 1st Cong. ch.	44 39	79 32

MINNESOTA.

Groveland, Cong. ch.	16 27	
Northfield, Cong. ch., 126.10; Y. W. and Y. M. C. A.'s of Carleton College, toward support of Rev. Henry K. Wingate, 300,	426 10	
Rochester, Cong. ch.	33 34	475 71

KANSAS.

Alton, Cong. ch.	4 00	
Muscotah, Cong. ch.	19 20	
Wabaunsee, Cong. ch.	6 25	29 45

NEBRASKA.

Hayes Co., 1st Cong. ch.	2 00	
Lincoln, Plymouth Cong. ch.	11 65	13 65

CALIFORNIA.

Campbell, Cong. ch.	9 50	
Corralitos, Class of '93, Pacific Theol. Seminary, for Chinese student at Tung-cho,	25 00	
Highland, Church of Christ,	16 00	
Oakland, 1st Cong. ch.	185 32	235 82

OREGON.

Hood River, Riverside Cong. ch.	2 30

COLORADO.

Otis, Cong. ch., 6.01; "Tithe," 14,	20 01	
Silverton, Cong. ch.	10 00	30 01

NORTH DAKOTA.

Dwight, Mr. and Mrs. G. S. Bascom, toward support of Mr. and Mrs. Bunker, East Central Africa,	5 00

SOUTH DAKOTA.

Valley Springs, Cong. ch.	4 39	
Yankton, 1st Cong. ch.	23 70	28 09

DOMINION OF CANADA.

Province of Ontario, Fordwich, Rev. S. L. Kiernan,	5 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions,

Miss Ellen Carruth, Boston, *Treasurer.*

For freight, charges, and duties in Spain on outfits of missionaries,	377 23

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,*	3,600 00
For Miss Day,	75 00
	3,675 00

MISSION SCHOOL ENTERPRISE.

Maine. — Belfast, Y. P. S. C. E., for Africa, 5; for Japan, 5,	10 00
Vermont. — No. Bennington, Green Box Bank Co.	24 66
Massachusetts. — Charlton, Y. P. S. C. E., 4; Easton, Y. P. S. C. E., for student, Japan, 6.25; Springfield, Y. P. S. C. E. of Park ch., 25,	35 25
Rhode Island. — Barrington, Cong. Sab. sch., 29.50; Woonsocket, Two cents a week fund, Globe Y. P. S. C. E., 11.44,	40 94
Connecticut. — Berlin, 2d Cong. Sab. sch., 25; Northfield, Y. P. S. C. E., 6.25,	31 25
New York. — Canaan Four Corners, Burnham Industrial Farm, 2; Sherburne, 1st Cong. Sab. sch., 31.90,	33 90
New Jersey. — Chatham, Cong. Sab. sch., 10; Elizabeth, Mission Band, 1st Cong. ch., 5,	15 00
Pennsylvania. — E. Smithfield Y. P. S. C. E.	2 50
Ohio. — Oberlin, 1st Cong. Sab. sch.	15 00
Missouri. — Republic, 1st Cong. Sab. sch., 5; Springfield, Ger. Cong. Sab. sch., 3; St. Louis, Chinese class in Pilgrim Sab. sch., for South China, 20.25,	28 25
Illinois. — Princeton, Y. P. S. C. E.	12 64
Iowa. — Alden, Cong. Sab. sch.	12 50
Michigan. — Flint, Cong. Sab. sch.	5 89
Minnesota. — Rochester, Cong. Sab. sch.	6 05
Kansas. — Alton, Cong. Sab. sch.	5 00
California. — Vernondale, Cong. Sab. sch.	7 55
Colorado. — Denver, Plymouth Cong. Sab. sch.	4 38
	290 76

FOR SUPPORT OF YOUNG MISSIONARIES.

Ohio. — Ashtabula, Y. P. S. C. E.	13 00
Illinois. — Kangley, Y. P. S. C. E.	5 00
Iowa. — Iowa City, Y. P. S. C. E., towards salary of Rev. and Mrs. G. E. White,	18 81
So. Dakota. — Webster, Y. P. S. C. E., for work of Dr. E. R. Wagner,	12 15
	48 96

From The American Missionary Association,

By H. W. Hubbard, New York, *Treasurer.*

Income of the "Avery Fund," for missionary work in Africa,	332 88

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Burlington, Cong. Sab. sch., for use of Rev. H. M. Allen,	9 50
Vermont. — E. Hardwick, Cong. Sab. sch., for Bible Reader in India,	30 00
Massachusetts. — Haverhill, Crowell Y. P. S. C. E., for native pastor, Madura, 40; Holyoke, Mrs. Frank Beebe, for use of Mrs. H. C. Haskell, 25; Medway, Y. P. S. C. E. of Village ch., for indus. school, India, 6; Newton Centre, S. F. Wilkins, for special needs, Madura, add'l, 90; do., for amanuensis and evangelist, 25; Pepperell, Loella and Ida Shattuck, for use of Rev. E. P. Holton, 3; Quincy, Y. P. S. C. E., for use of Miss A. P. Adams, 15; Somerville, Watson Bible class, for use of Rev. E. G. Tewksbury, 10.63; Springfield, Seraph Frissell, for pupil, Yozgat, 5,	219 63
Connecticut. — Bridgeport, Emma D. Knapp, for education of "Moses," 10; Hartford, 1st Cong. ch., for salary of Rev. S. V. Karmarkar, 428.76; New Britain, South Cong. Sab. sch., for bed in High School, Yozgat, 25; New London, Grace Learned, for Okayama orphanage, 5,	468 76
New York. — Albany, Mrs. Anna J. Edwards, for Malatia Fund, by Miss Bush, 11; Bangor, Trueman Adams, for Bible Reader, 80; Little Valley, Cong. ch., for Rev. R. Chambers, 3.50; New York, Broome-st. Tab. Y. P. S. C. E., and friends, for Mr. Elwood, 17; Norwood and Norfolk, Y. P. S. C. E., for Rev. C. N. Ransom, 20; Rochester, Friends, by Miss Bush, for Malatia chapel, 20; Sherburne, Our Little Lights, for Miss Nellie S. Bartlett, 10,	161 50
New Jersey. — Glen Ridge, Mrs. S. F. Campbell, for native preacher,	12 50
Arkansas. — Y. P. S. C. E., for Miss Mary G. Webb,	4 00
Ohio. — Ashtabula, Y. P. S. C. E. of 1st Cong. ch., for use Rev. R. A. Hume, 5; Oberlin, Dudley Allen, M.D., for medical work in Foochow, 25; do., for work in Marsovan, 25,	55 00
Illinois. — Oak Park, Mrs. M. E. Pellet, for famine sufferers, 5; Hermosa, Dr. Jas. Bradley, for work of Rev. J. D. Davis, 50; Wheaton, Mrs. F. H. Scott, for pupil, Yozgat, 5,	60 00
Michigan. — Lake Linden, Y. P. S. C. E., for student in Anatolia, 30; Muskegon, 1st Cong. Sab. sch., for pupils, Yozgat, 20,	50 00
Iowa. — Charles City, Y. P. S. C. E., for Mr. Garabedian, Anatolia College, 25; Creston, J. R. Beard, for Mr. Karmarkar, 5,	30 00
Wisconsin. — Milwaukee, Grand-ave. Sab. sch. and C. E. Soc., for support of Sara, 25; Racine, H. E. Niles, for use of Mrs. Thom, 4; ——, A Christian woman, for work of Mrs. Goodrich, 150,	179 00
Kansas. — Manhattan, Y. P. S. C. E., 14; do., Miss Phœbe Haines, 14; do., Mrs. J. G. Foster, 14 = 42 for three students in Anatolia College,	42 00
Nebraska. — Beatrice, Friends, for Mrs. F. W. Bates,	5 00
China. — Tung-cho, Miss. Soc. of Y. M. C. A., for young man in Adams, South Africa,	34 42

MISSION WORK FOR WOMEN.

From Woman's Board of Missions,

Miss Ellen Carruth, Boston, *Treasurer.*

For Mrs. Bertha D. Stover,	12 50	
For salary and vacation expenses of Miss Patrick,	770 00	
For salary of Dr. Louise R. Smith, Van,	264 00	
For trav. expenses of Miss Helen C. Flint, in part,	100 00	
For room for pupils in Smyrna,	50 00	
For support of Esther Barutjian,	32 00	
For use of Miss C. H. Pratt,	15 00	
For "Mary" at Battalagundu,	15 00	
For Jaffna medical work,	26 50	
For nurse, Kyōto,	30 00	
For work of Miss F. A. Gardner,	15 00	
For John Huss Garden,	10 00	1,340 00

From Woman's Board of Missions of the Interior,

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For Beggars' school,	25 50	
For native preacher, Madura,	12 50	
For orphan in school, do.	3 75	
For pupils, Ahmednager,	20 00	61 75

From Woman's Board of Missions for the Pacific,

Mrs. R. E. Cole, Oakland, California, *Treasurer.*

For Bible-woman "Annal," in care of Dr. Pauline Root,	15 00

FOR HUSS MEMORIAL WORK IN AUSTRIA,

Collected by Rev. J. S. Porter.

Massachusetts. — Williamstown, Pres. Franklin Carter,	25 00	
Connecticut. — Andover, Mrs. C. D. Norton, 5; Ansonia, V. Munger, 5; do., Miss H. A. Foord, 5; do., Mrs. J. M. Emerson, 5; do., Friends, 5.89; Bolton, Cong. ch., 17.30; Columbia, Y. P. S. C. E., 5; do., Rev. F. D. Avery, 5; Gilead, Mrs. W. T. Warner, 1; do., Friends, 1.25; Glastonbury, Y. P. S. C. E. of 1st Cong. ch., 16.31; do., J. B. Williams, 10; Hartford, Asylum Hill Cong. ch., 50; do., Miss A. M. Manning, 5; Rockville, Friends, 2.50; South Windsor, Long Hill Union Chapel, 9.30; Suffield, Y. P. S. C. E., 2; do., Friend, 2,	152 55	
Illinois. — Chicago, Bethlehem Cong. ch.	3 82	
——, ——, Friends, for Skalitz chapel,	2 50	183 87
		2,961 93
Donations received in September,		22,667 81
Legacies " " "		5,535 48
		28,203 29

CONTRIBUTIONS FOR SECOND CHURCH BUILDING, AINTAB, TURKEY,

Collected by Rev. M. G. Papazian.

Massachusetts. — Fairhaven, 2d Cong. ch., 5.25; Georgetown, Memo. Sab. sch., 9.60; Haverhill, Y. P. S. C. E. of No. Cong. ch., 25; Crowell Y. P. S. C. E. of Centre Cong. ch., 21; A. P. Nichols, 50; Methuen, 1st Cong. ch., 30.45; Rowley, Y. P. S. C. E., 25; Taunton, Trin. Cong. ch., 68.03,	234 33
Connecticut. — Cromwell, E. S. Coe and R. S. Griswold, 50; Hartford, Park Cong. ch., 50; Portland, A friend, 1,	101 00
——, Friends,	97 88
	433 21
Previously acknowledged in *Herald* for October, 1892,	3,402 74
	3,835 95
Expense of collection,	296 65
	3,539 30

For Young People.

CHRISTIANITY IN JAFFNA, CEYLON.

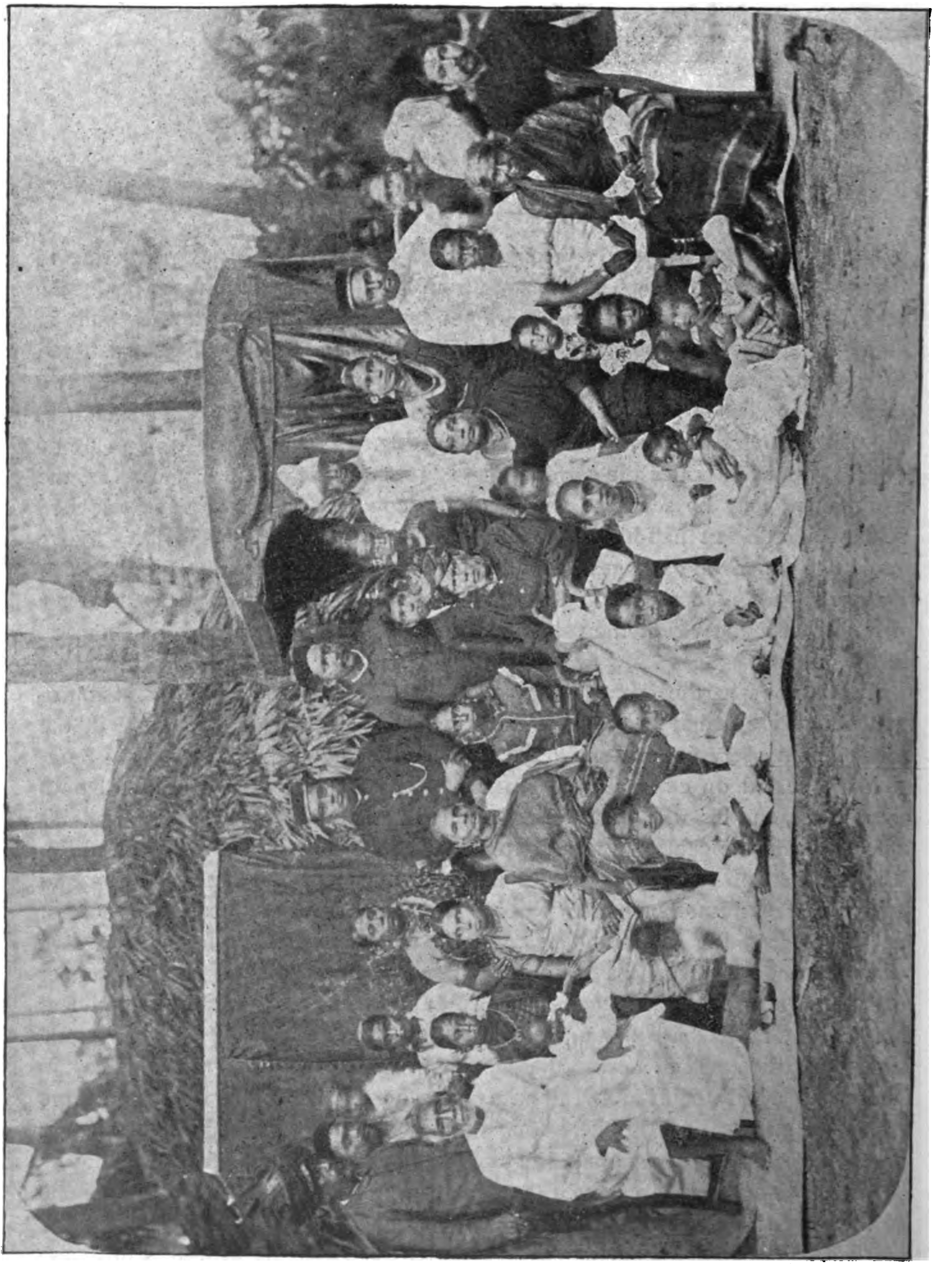
BY REV. RICHARD C. HASTINGS, OF OODOOPITTY, CEYLON.

Christianity has obtained a strong foothold in Jaffna. This is partly due to the fact that many of our Christians are from influential families in the peninsula, and partly also to the fact that they are not gathered together in houses built in or adjoining the mission compound, but live in the different villages scattered throughout the district. On the next page we have a photograph of two Christian families of Jaffna down to the fourth generation, and a brief sketch of the principal characters may not be uninteresting.

First, however, notice the surroundings. It is a scene of the tropics. In the background may be seen the trunks of the cocoanut palm, with the thatched roof of a little hut half-hidden by the trees. Directly in front of this grove stand two American carriages — one belonging to a missionary, the other owned by one of the men shown in the group. Spread upon the ground are mats woven from the leaves of the palm; on the mats several jackwood chairs made in the country.

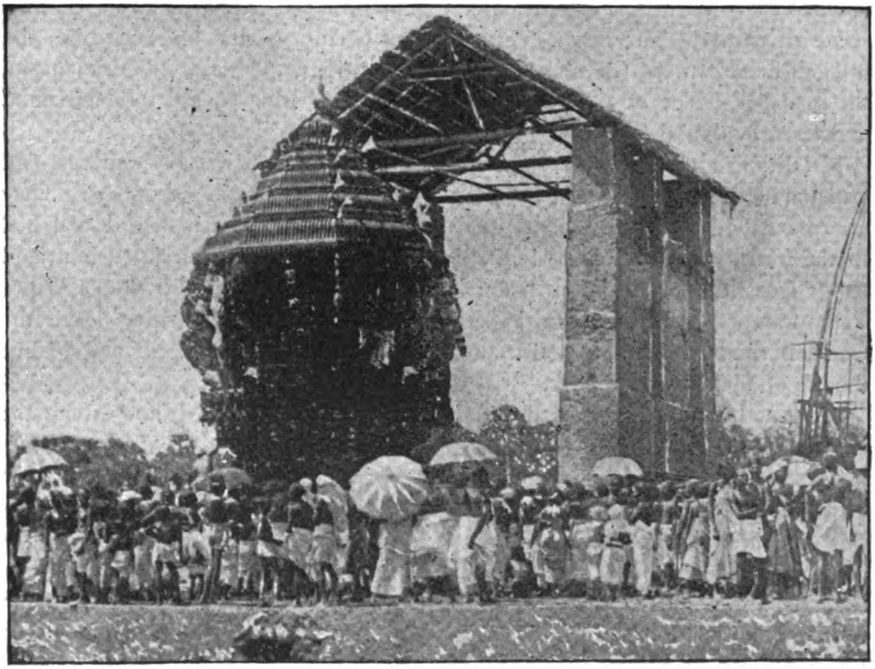
Turning now to the group, notice that the children of the third and fourth generations are seated on the ground in the front row, two of them held in the laps of native servants. The two old men and their wives of the first generation are seated on chairs; Rev. Francis Asbury being at the extreme left of the picture, and his wife at the extreme right, and Mr. Nathan Strong and his wife seated in the centre of the group, with their granddaughter between them. The children of these two families have intermarried, and their children and grandchildren form the greater part of the group. Mr. Asbury is the oldest native pastor of the American Ceylon Mission. He is dressed in a white cloth which is fastened round his loins, and a long white jacket covering the upper part of his body and reaching halfway down to his knees. His head and feet are bare. Mrs. Asbury has a long dark cloth wound round her body several times and then passed across the shoulders. She is one of the mothers in Israel and greatly beloved by all who know her. Mr. Strong wears the large turban on his head. His wife, sitting midway between him and Mr. Asbury, is one of the oldest living graduates of the Oodooville Female Boarding School.

These two couples have served the American missions for over fifty years, one of the men as minister, the other as a layman. Both men are graduates of the old Batticotta Seminary, having studied under Dr. Poor. Both were sent to the Madura Mission soon after it was first started, where they did good service. Mr. Strong is now in charge of the printing-press at Manepy and has been in this service for many years. Mr. Asbury is pastor *emeritus* of Navaly church, located two miles southwest of Manepy station. Mr. and Mrs. Asbury have but two children. One, Robert O. D. Asbury, standing behind his father in the picture, is clad in a dark jacket, with an immense turban on his head. He married the second daughter of Mr. and Mrs. Strong. He received a good



CHRISTIAN FAMILIES IN JAFFNA.

English education, and is the author of several schoolbooks, maps, etc., both in the English and vernacular tongues. He was one of the first teachers in the Jaffna College, which position he left on account of failing health. He was secretary of the Jaffna Board of Education until its dissolution. For two years he was the English editor of *The Morning Star* — a newspaper published once in two weeks in both Tamil and English. In the latter years of his life he served as a teacher in the Madura High School and in the colleges of Indore and Bombay. He died December 10, 1890, leaving a wife and four children to mourn his loss. The other child of Mr. and Mrs. Asbury was Emily C. Asbury, wife of Dr. Levi S. Strong, eldest son of Nathan Strong. She stands beside her husband; the latter being considerably taller and dressed in black, with a cap on his head. He received his medical education under Dr. Green, and has served the government in one capacity or another for several years. At present he is in charge of the Government Dispensary at Point Pedro, in the Wesleyan mission field. His wife also has some knowledge of medicine and is of great help to her husband.



DRAWING THE IDOL CAR AT MANEPY.

Two or three other figures need a word or two of mention. Standing against one of the carriages, with a white jacket and white turban, is Mr. James P. Cooke, a graduate of the Batticotta Seminary, and now the headmaster of the Batticotta English High School, one of the principal feeders of Jaffna College. His wife, eldest daughter of Mr. and Mrs. Nathan Strong, and a graduate of the Oodooville Girls' School, sits directly in front of her husband. Their eldest son, Mr. C. H. Cooke, dressed in a white jacket with a cap on his head, standing by the side of his mother, is a teacher in the Jaffna College.

These are but two Christian families out of several in our mission. They are the fruits of mission work carried on in a heathen land. Years of toil and thousands of dollars have been expended in that and other fields, and the results have been very gratifying.

What a contrast the other picture presents! It represents a crowd of heathen busily engaged in drawing the idol car belonging to the famous temple directly opposite the church at Manepy. Messrs. Asbury and Strong, when little boys, attended many a time, we presume, just such an occasion as this shown in the picture — the drawing of a car with the idol, around the temple.

Once every year great crowds come together for the annual festival. It is a scene of gayety. The bright-colored cloths of the women and children, the brilliant-hued flowers, the cheap, tawdry decorations, the rude, barbaric music, the sensuous dance of the temple girls, are very alluring to the Oriental mind and fearfully debasing.

Mr. Strong's home is only a few rods from the temple, but his children and grandchildren are members of the Manepy and other Christian churches. They are called together every Sabbath morning and evening by the sweet-toned bell to the worship of the living God. Decently clad, with bright, intelligent, and happy faces, the congregation listen intently to the preaching of God's Word. Their thoughts are turned to higher and nobler things and they leave the Christian sanctuary better fitted to cope with the evil in the world and to live the life of their divine Master.

Light and darkness, intelligence and superstition, how marked, how strong the contrast!

This is what Christian missions are doing for the peoples who know not Christ — planting the church and the school opposite the heathen temple. Progress is slow but sure. Christianity has come to India and Ceylon to stay. All classes are being influenced by Christian truths, and the time is not far distant when we shall see a great turning from the worship of idols to the worship of the living God. Should it not stimulate us all to greater interest and activity in our beloved Master's service?

MINUTES OF THE ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Eighty-fourth Annual Meeting in Mechanics Hall, Worcester, Mass., October 10, 1893, at three o'clock in the afternoon.

CORPORATE MEMBERS PRESENT

Maine.

Joseph S. Wheelwright, Esq., Bangor.
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William H. Fenn, D.D., Portland.
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E. P. Kimball, Esq., Portsmouth.

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Matthew H. Buckham, D.D., Burlington.
Rev. H. Fairbanks, PH.D., St. Johnsbury.
William S. Smart, D.D., Brandon.
George W. Phillips, D.D., Rutland.
Hon. Franklin Fairbanks, St. Johnsbury.
Charles W. Osgood, Esq., Bellows Falls.

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Nathaniel George Clark, D.D., Boston.
Langdon S. Ward, Esq., Boston.
Daniel T. Fiske, D.D., Newburyport.
Joshua W. Wellman, D.D., Malden.
Edmund K. Alden, D.D., Boston.
Edwin B. Webb, D.D., Wellesley.
Theron H. Hawkes, D.D., Springfield.
Thomas P. Field, D.D., Amherst.
A. E. P. Perkins, D.D., Worcester.
Daniel L. Furber, D.D., Newton Centre.
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Samuel Johnson, Esq., Boston.
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Rev. John W. Harding, Longmeadow.
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Elnathan E. Strong, D.D., Auburndale.
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Judson Smith, D.D., Boston.
Franklin Carter, LL.D., Williamstown.
Hon. James White, Williamstown.
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Lyman S. Rowland, D.D., Lee.
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Edwin H. Baker, Esq., Ware.
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Ezra A. Stevens, Esq., Malden.
Rev. W. W. Jordan, Clinton.
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Henry M. Moore, Esq., Somerville.
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J. E. Rankin, D.D., Washington.

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J. K. Scarborough, Esq., Payson.
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Rev. A. N. Hitchcock, PH.D., Chicago.

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W. H. Davis, D.D., Detroit.

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Elijah Swift, Esq., Eau Claire.
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E. D. Smith, Esq., Menasha.

Minnesota.

James W. Strong, D.D., Northfield.
Smith Baker, D.D., Minneapolis.

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George F. Magoun, D.D., Grinnell.

Missouri.

Henry Hopkins, D.D., Kansas City.
Augustus W. Benedict, Esq., St. Louis.

Oregon.

Rev. T. Eaton Clapp, Portland.

Canada.

William M. Barbour, D.D., Montreal.

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Rev. C. D. Crane, Newcastle.
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Cyrus Nowell, Portland.
Rev. D. M. Pratt, Portland.
Warren Sparrow, Portland.

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Rev. B. F. Parsons, Derry.
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Rev. Henry M. Perkins, Derby.
Rev. John C. Houghton, Middlebury.
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Rev. F. J. Fairbanks, Amherst.
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Rev. Calvin Cutter, Auburndale.
Rev. Edwin Smith, Bedford.
O. T. Lanphear, D.D., Beverly.
Rev. William E. Strong, Beverly.
Rev. L. M. Pierce, Blackstone.
Rev. Wm. E. Barton, Boston.
Benj. F. Dewing, Boston.
A. P. Foster, D.D., Boston.
Geo. A. Gordon. D.D., Boston.
S. E. Herrick, D.D., Boston.
S. B. Pratt, Boston.
George P. Smith, Boston.
Rev. D. W. Waldron, Boston.
Rev. A. B. Peabody, Boxboro.
Rev. J. W. Kingsbury, Braintree.
Rev. I. C. White, Bridgewater.
Rev. Charles Olmstead, Cambridge.
H. Porter Smith, Cambridge.
Marshall Pease, Chicopee.
Rev. E. C. Ewing, Danvers.
Rev. J. B. Seabury, Dedham.
Rev. Hiram Houston, Dorchester.
Rev. A. B. Peffers, Douglas.
Lyman Whiting, D.D., East Charlemont.
L. D. Lyman, Easthampton.
Rev. Sumner G. Wood, Easthampton.
Rev. Albert Watson, Everett.
Wm. B. Kimball, Enfield.
Rev. C. S. Brooks, Fitchburg.
George W. Bigelow, Framingham.
Rev. R. M. Woods, Hatfield.
Rev. C. C. Torrey, Harvard.
Rev. C. M. Clark, Haverhill.
Rev. O. Bissell, Holland.
Rev. Sylvanus Hayward, Globe Village.
Rev. R. P. Hibbard, Gloucester.
Rev. B. A. Robie, Grafton.
Rev. E. P. Blodgett, Greenwich.
Caleb T. Symmes, Lancaster.
Rev. H. J. Richardson, Lincoln.
Rev. Charles Peabody, Longmeadow.
Rev. George H. Johnson, Lowell.
Rev. C. W. Huntington, Lowell.
Rev. W. A. Hadley, Lynn.
Rev. A. H. Coolidge, Leicester.
Rev. Edward Day, Lenox.
Rev. Geo. W. Stearns, Middleboro.
Rev. N. T. Dyer, Medfield.
E. F. Morris, Monson.
Rev. Geo. W. Osgood, Newburyport.
Rev. Geo. A. Hood, Newton.
E. H. Byington, D.D., Newton.
Rev. J. M. Dutton, Newtonville.
Asa Adams, North Amherst.
Rev. G. E. Fisher, North Amherst.
Rev. J. H. Childs, Northbridge.
C. W. Nutting, North Brookfield.
Rev. N. Lincoln, North Carver.
Rev. H. H. Hamilton, North Lexington.
Rev. E. W. Shurtleff, Plymouth.
Rev. G. A. Hall, Peabody.
Geo. F. Osborne, Peabody.
Rev. Chas. A. White, Princeton.
Rev. F. S. Adams, Reading.
Rev. Israel Ainsworth, Rockport.
B. F. Hamilton, D.D., Roxbury.
DeWitt C. Clark, D.D., Salem.
Rev. C. L. Noyes, Somerville.
Rev. Wm. Carr, Springfield.
Rev. F. B. Makepeace, Springfield.
Rev. H. P. Beach, Springfield.
Rev. L. H. Cone, Springfield.
Rev. Geo. H. Griffin, Springfield.
Rev. P. T. Farwell, Stockbridge.
Rev. Geo. E. Lovejoy, Stoneham.
F. J. Stevens, South Framingham.
Rev. Edwin R. Hodgman, South Framingham.
Rev. John Colby, South Natick.
Rev. J. C. Hall, Sutton.
B. M. Fullerton, D.D., Waltham.
Rev. D. O. Clark, Warren.
Rev. Jonathan Edwards, Wellesley.
Rev. Daniel Shurtleff, Westfield.
J. E. Hitchcock, Webster.
Rev. H. A. Blake, Webster.
E. L. Spalding, Webster.
S. H. Reed, West Brookfield.
Rev. H. W. Stebbins, West Medford.
H. J. Patrick, D.D., West Newton.
Chas. E. Swett, Winchester.
Rev. D. A. Newton, Winchester.
Rev. G. R. Hewitt, West Springfield.
Rev. T. S. Robie, West Granville.
Henry H. Smith, West Gardner.
Dr. J. Abbott, Winchendon.
Davis Foster, D.D., Winchendon.
Rev. Wm. Slade, Williamstown.
Rev. Elijah Harmon, Wilmington.
Wm. H. Bell, Worcester.
H. T. Cheever, D.D., Worcester.
A. Z. Conrad, D.D., Worcester.
Louis Dean, Worcester.
Edwin Eldred, Worcester.
P. P. Gilbert, Worcester.
George H. Gould, D.D., Worcester.
Rev. Mark Gould, Worcester.
Rev. S. D. Hosmer, Worcester.
Daniel Merriman, D.D., Worcester.
Geo. L. Newton, Worcester.
Rev. F. B. Vrooman, Worcester.

Rhode Island.

F. P. Church, Barrington Centre.
Rev. H. A. Stevens, Bristol.
Rev. L. Z. Ferris, East Providence.
Rev. A. L. Clark, Kingston.
Rev. A. M. McGregor, Pawtucket.

Connecticut.

Rev. C. W. Park, Birmingham.
Jas. H. Bailey, Danielsonville.
Wm. H. Chollar, Danielsonville.
Henry N. Clemens, Danielsonville.
Rev. Albert F. Pierce, Danbury.
Rev. W. F. English, East Windsor.
Rev. Francis Williams, East Hartford.
Rev. F. H. Viets, East Woodstock.
William S. Williams, Glastonbury.
G. S. Plumley, D.D., Greenfield Hill.
Rev. E. E. Lewis, Haddam.
Rev. Geo. E. Sanborn, Hartford.
Charles M. Mead, D.D., Hartford.
Rev. D. J. Bliss, Leonard's Bridge.
Rev. Arthur Shirley, Lyme.
Rev. John H. Mellish, Killingly.
David M. Camp, New Britain.
E. N. Hinckley, Lebanon.
Duncan S. Merwin, New Haven.
Rev. J. C. Meserve, New Haven.
T. T. Munger, D.D., New Haven.
Newman Smyth, D.D., New Haven.
Rev. G. A. Bryan, Norwich.
Rev. C. T. Weitzel, Norwich.
Wm. S. Palmer, D.D., Norwich Town.
Rev. John DePeu, Norfolk.
L. P. Buell, Plainville.
Rev. J. W. Ballantine, Ridgefield.
Rev. Jas. Dingwell, Rockville.
Rev. Wm. H. Beard, South Killingly.
Rev. A. H. Post, Tolland.
Rev. W. A. Bushee, Wallingford.
Rev. Robert Pegrum, Watertown.
Rev. S. H. Fellows, Wauregan.
Rev. Wm. N. T. Dean, Woodstock.
Rev. Geo. H. Cunningham, Thompson.
Geo. R. Hyde, Yantic.

New York.

Rev. A. D. Stowell, Binghamton.
Rev. F. S. Fitch, Buffalo.
Rev. Alexander Lewis, Brooklyn.
J. F. Underwood, Brooklyn.

New Jersey.

Phœbus W. Lyon, Bridgeton.
Rev. Lewis Bond, Plainfield.

Maryland.

E. A. Lawrence, D.D., Baltimore.

Tennessee.

Charles S. Balcombe, Knoxville.

Ohio.

H. M. Ladd, D.D., Cleveland.

South Dakota.

E. P. Wilson, Yankton.

Canada.

Rev. A. H. Ball, Toronto.

MISSIONARIES PRESENT.

Rev. Lewis Bond, Jr., and wife, European Turkey.
Mrs. Sarah E. Holbrook, Zulu Mission.
Miss Laura B. Chamberlin, Western Turkey.
I. F. Pettibone, D.D., Western Turkey.
Rev. James L. Barton and wife, Eastern Turkey.
Miss Mary L. Daniels, Eastern Turkey.
Rev. George C. Raynolds, M.D., and wife, Eastern Turkey.
Rev. Wm. O. Ballantine, M.D., and wife, Marathi Mission.
Rev. Henry Fairbank and wife, Marathi Mission.
Rev. Edward S. Hume, Marathi Mission.
Rev. Robert A. Hume, Marathi Mission.
Miss Pauline Root, M.D., Madura Mission.
Rev. George H. Hubbard and wife, Foochow Mission.
Miss Jane G. Evans, North China.
Rev. Henry Kingman, North China.
C. W. P. Merritt, M.D., and wife, North China.
Miss Emily M. Brown, Japan.
Rev. O. H. Gulick and wife, Japan.
Rev. C. M. Hyde and wife, Hawaiian Islands.
Rev. John S. Porter and wife, Austria.

President Storrs took the chair, read the Scriptures and offered prayer. The hymn "All hail the power of Jesus' name!" was sung.

Rev. D. Merriman, D.D., extended a welcome in behalf of the churches and people of Worcester, to which response was made by the President.

The Minutes of the last meeting were read.

The President appointed the following: —

Committee on Nominations. — Pres. Edward D. Eaton, Hon. J. M. W. Hall, Rev. J. G. Vose, D.D., Rev. Michael Burnham, D.D., Joseph E. Brown, Esq.

On nomination of the President the following Committees were chosen: —

Business Committee. — Hon. N. Shipman, John H. Washburn, Esq., Rev. Smith Baker, D.D., T. J. Borden, Esq., Rev. Henry Hopkins, D.D.

Committee of Arrangements. — Rev. D. Merriman, D.D., G. Henry Whitcomb, Esq., Rev. C. M. Southgate, H. B. Lincoln, Esq., Rev. George W. Phillips, D.D.

The President announced that various communications for the Board were in his hands, from the Suffolk North Association of Massachusetts, the Congregational Ministers' Union of Chicago, Ill., the Wisconsin Congregational Convention, a company of Corporate Members residing in Chicago, the Congregational Conference of Connecticut, and some Corporate Members residing in California.

On motion of Rev. A. H. Quint, D.D., the following resolution was adopted: —

Resolved, That the various memorials referred to by the President be referred to a special Committee of fifteen persons to be appointed by the President, to which Committee shall also be referred all memorials, resolutions, and propositions touching the number and work of Secretaries and the Prudential Committee, the instructions given to the Prudential Committee in any matters within their province, appointments to missionary service, and any other kindred subjects; which Committee is requested to make its reports at the earliest possible moment.

Rev. M. McG. Dana, D.D., Prof. George P. Fisher, D.D., Rev. H. Fairbanks, PH.D., Hon. Chester Holcombe, and E. A. Stevens, Esq., presented communications or resolutions, which were referred to the Committee to be appointed as above.

Mr. J. D. Cutter offered the following resolution, which went, under the rules, to the Business Committee: —

Resolved, That the Committee to nominate Corporate Members at the present meeting be and are hereby instructed to present a printed list of nominees, and to provide not less than 300 copies, one of which shall be furnished to each Corporate Member; and that action upon these nominations is hereby made a special order for the day following their presentation at three o'clock P.M.

Rev. D. N. Beach raised a question as to the seating arrangements made for the members of the Board, and the Board expressed its satisfaction with those arrangements as they are.

Secretary Alden read the Report of the Prudential Committee on the Home Department.

A hymn was sung.

Treasurer Ward presented a report of the financial affairs of the Board. The Recording Secretary read the report of the Auditors.

Secretary Clark read that part of the Annual Survey relating to the Missions in Papal Lands, European Turkey, India, and Japan.

Secretary Smith read that part of the Annual Survey relating to the Pacific Islands, China, Africa, and Asiatic Turkey.

A hymn was sung.

Adjournment was taken to 7.30 P.M.

TUESDAY.

The President took the chair at 7.30 o'clock. A hymn was sung. The Scripture was read by Rev. G. E. Hall, D.D., and prayer was offered by Rev. D. N. Beach.

A hymn was sung.

The sermon was preached by Rev. A. J. Lyman, D.D., from the text 1 Cor. 9: 19–23: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law as without law, (being not under law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some."

Prayer was offered by the President, and adjournment taken to nine o'clock Wednesday morning.

WEDNESDAY MORNING.

The President took the chair at nine o'clock. A hymn was sung. Prayer was offered by Rev. Cyrus Hamlin, D.D. The Minutes of yesterday's sessions were read.

The President appointed the following Committee, which was confirmed: —

Special Committee of Fifteen. — Hon. Henry D. Hyde, Rev. Alonzo H. Quint, D.D., Rev. H. Fairbanks, PH.D., Rev. George B. Fisher, D.D., Ezra A. Stevens, Esq., Rev. C. R. Palmer, Hon. J. M. W. Hall, Rev. C. F. Thwing, D.D., Hon. C. Holcombe, Rev. S. C. Bartlett, D.D., J. H. Washburn, Esq., Rev. James Brand, D.D., A. L. Williston, Esq., Rev. S. H. Virgin, D.D., Galen C. Moses, Esq.

A motion was made and lost requiring the Committee to report in print.

Dr. Webb presented a paper from some Corporate Members in Chicago, which was referred to the Business Committee.

Dr. Quint presented in print the report of the Committee of Eleven, appointed last year, on the Relation of the Board to the Churches, and the report was laid upon the table.

Secretary Alden read a paper from the Prudential Committee upon "The Personal Factor in the Missionary Problem."

Notice was given by Hon. J. M. W. Hall of proposed amendments to By-laws 11 and 14, changing the number of the Prudential Committee and allowing the Committee to fix the number of its own quorum.

An address was made by Rev. James L. Barton, of Eastern Turkey.

Prayer was offered by Rev. G. S. F. Savage, D.D., and a hymn was sung.

A paper by Secretary Clark from the Prudential Committee, on "Two Unsolved Missionary Problems," was read by Rev. C. H. Daniels, D.D.

An address was made by Rev. Robert A. Hume, of India.

The report of the Committee on the Treasurer's Report was presented by E. H. Baker, Esq., the chairman, and was accepted.

The Business Committee made report, through Judge Shipman, the chairman, offering the following resolution in the place of the recommendation referred to them, which was adopted: —

> *Resolved,* That the Committee to Nominate Members to be elected at the present meeting be and is hereby instructed to present a printed list of their nominees, and to provide not less than 500 copies, one or more of which shall be furnished to each Corporate Member in attendance, as nearly as this is practicable, at the opening of the session on Thursday morning.
>
> *Also,* That suitable steps be taken to make this a permanent rule of procedure.

The Committee also reported on a proposal made in a communication from Corporate Members in Chicago that a change in the method of the Board in doing its business in public session be made so that the business at this meeting may be done in executive session, that in the judgment of the Committee the change is not to be recommended for the present meeting. The report was accepted.

Secretary Smith read a paper from the Prudential Committee on "The Work of the American Board in Africa."

Remarks were made by Rev. Josiah Tyler, presenting the report of the Committee on Africa, and the report was accepted.

Prayer was offered by Secretary Woodbury, of the American Missionary Association.

The report of the Nominating Committee was presented by the chairman, Pres. J. D. Eaton, and adopted as follows: —

Committee on Treasurer's Report, to report next year. — R. H. Stearns, Esq., C. H. Case, Esq., E. D. Smith, Esq., Hon. Thos. Weston, Esq., G. H. Eaton, Esq., J. E. Brown, Esq., Hon. R. C. Taft.

Committee on Home Department. — Rev. A. McKenzie, D.D., Rev. Smith Baker, D.D., Rev. R. R. Meredith, D.D., Samuel Holmes, Esq., E. H. Pitkin, Esq., Rev. J. W. Strong, D.D., Lewis A. Hyde, Esq.

Committee on Place and Preacher. — Rev. E. P. Goodwin, D.D., Rev. M. McG. Dana, D.D., Rev. S. E. Herrick, D.D., Rev. Elijah Horr, D.D., Rev. T. E. Clapp, D.D., W. F. Day, Esq., A. W. Benedict, Esq.

Committee to Nominate Officers. — Rev. Arthur Little, D.D., Rev. George L. Walker, D.D., Rev. W. H. Davis, D.D., Elijah Swift, Esq., Pres. M. H. Buckham, E. H. Baker, Esq., Rev. J. E. Tuttle, D.D.

Committee on Missions in Papal Lands. — Rev. S. J. Humphrey, D.D., Rev. T. H. Hawkes, D.D., Rev. G. H. DeBevoise, J. P. Wallace, Esq., H. W. Wilkinson, Esq., Rev. J. S. Porter, Rev. P. W. Lyman.

Committee on Missions in China. — Rev. George A. Gordon, D.D., Rev. Harlan P. Beach, Rev. J. L. Jenkins, D.D., Rev. A. W. Hazen, D.D., Rev. W. W. Jordan, Rev. G. H. Hubbard, Hon. J. W. Noyes.

Committee on Missions in India and Ceylon. — Rev. E. A. Lawrence, D.D., Rev. H. M. Ladd, D.D., Rev. O. H. Gulick, Rev. J. W. Harding, Thos. J. Borden, Esq., L. P. Buell, Esq., Rev. R. A. Hume.

Committee on Pacific Islands. — Rev. W. E. Barton, Rev. S. H. Howe, D.D., Rev. Thos. Laurie, D.D., Rev. J. S. Williamson, C. W. Osgood, Esq., Rev. G. R. Leavitt, D.D., Rev. C. M. Hyde, D.D.

Committee on Missions in Japan. — Rev. A. J. F. Behrends, D.D., Rev. J. G. Johnson, D.D., Rev. Henry Hopkins, D.D., Miss Emily Brown, Rev. S. G. Barnes, Rev. F. L. Goodspeed, E. P. Wilson, Esq.

Committee on Missions in Turkey. — Rev. Daniel March, D.D., Rev. Cyrus Hamlin, D.D., Rev. G. F. Magoun, D.D., Rev. J. L. Fowle, Rev. I. F. Pettibone, D.D., E. B. Munroe, Esq., Rev. C. M. Hyde, D.D.

Committee on Missions in Africa. — Rev. Josiah Tyler, Rev. N. Boynton, Rev. G. W. Phillips, D.D., Mrs. C. W. Holbrook, Rev. J. R. Thurston, Rev. Geo. E. Hall, D.D., W. R. Burnham, Esq.

Adjournment was taken to 2.30 P.M.

WEDNESDAY AFTERNOON.

The President took the chair at half-past two o'clock. A hymn was sung and prayer was offered by Rev. Geo. L. Walker, D.D.

Mr. C. F. Thompson, of Vermont, presented a memorial from certain gentlemen, which was read and referred to the Committee of Fifteen.

Rev. G. F. Magoun, D.D., moved that all the memorials in the hands of the Committee of Fifteen be reported back and read to the house, and the motion was carried.

Hon. H. C. Robinson presented a communication from the State Conference of Connecticut, which communication is already in the hands of the Committee of Fifteen.

Field Secretary Creegan made an address.

Rev. A. J. F. Behrends, D.D., reported for the Committee on Japan, and the report was accepted.

Addresses were made by Rev. Henry Kingman, of China, Rev. L. Bond, Jr., of European Turkey, and Rev. C. M. Hyde, D.D., of Honolulu.

Rev. S. J. Humphrey, D.D., presented the report of the Committee on Papal Lands, which was accepted.

Addresses were made by Rev. E. S. Hume, of Bombay, Vice-President Blatchford, and Rev. H. P. Beach, formerly of the North China Mission.

After the singing of a hymn, adjournment was taken to 7.30 P.M.

WEDNESDAY EVENING.

Vice-President Blatchford took the chair at 7.30 o'clock; a hymn was sung, and prayer was offered by Rev. E. H. Byington, D.D.

Addresses were made by Prof. Wm. B. Oleson, of Honolulu, Rev. F. S. Fitch, D.D., of Buffalo, and Rev. John S. Porter, of the Mission to Austria.

Prayer was offered by Prof. E. Y. Hincks, D.D.

Rev. Cyrus Hamlin, D.D., presented the report of the Turkish Missions. After remarks by Rev. A. H. Bradford, D.D., and Secretary Smith, the report was accepted.

A Committee, consisting of Dr. Hamlin and Secretary Smith, was instructed to prepare suitable resolutions addressed to the government of the United States with reference to the situation of our missionaries and missions in Turkey.

Addresses were made by Rev. Geo. C. Raynolds, M.D., of Eastern Turkey, Rev. G. H. Hubbard, of Foochow, Rev. O. H. Gulick, of Japan, and Rev. J. L. Barton, of Eastern Turkey.

Prayer was offered by President Barbour, of Montreal, and adjournment taken to nine o'clock Thursday.

THURSDAY MORNING.

The President took the chair at nine o'clock. A hymn was sung. Prayer was offered by Rev. C. H. Daniels, D.D.

The Minutes of yesterday were read and approved.

A communication was received from the Woman's Board of Missions and the Woman's Board of Missions of the Interior, and was referred to the Business Committee.

The Committee of Fifteen reported through Hon. H. D. Hyde, the chairman, offering the following resolutions: —

Whereas, A letter has been received from Secretary Clark requesting the appointment of an Assistant Secretary to work with him and to take his place at the end of the coming year, or sooner, if his health should require his earlier retirement, and announcing his intention of then withdrawing from active service, in accordance with the usage of the Board that seventy years should be the limit of such service, it therefore seems desirable that an Assistant Secretary should be appointed, who shall be prepared to take the place thus vacated at the Annual Meeting of 1894. It is, therefore,

Resolved, (1) That the Committee on Nomination of Officers be requested to nominate a Committee of five, who with the President shall be empowered to appoint an Assistant Secretary, in accordance with the above preamble.

(2) (*a*) That the Prudential Committee be increased at once to fifteen members, including the President and Vice-President.

(*b*) That, beginning at the Annual Meeting of 1894, the members of the Prudential Committee shall be elected in three classes: one class to serve three years, one class two years, one class one year; that at the expiration of these terms members shall be chosen in classes for terms of three years each. It is further recommended that no member who has served three full successive terms shall be eligible for reëlection till after a year has passed.

(*c*) That the Prudential Committee be requested to secure the necessary legal authority, through a change in the charter, to carry the above vote into effect.

(3) That this Board, in response to the expressed wish of its missionaries in Japan, and in recognition of the successful labors of the Rev. William H. Noyes in that empire, requests the Prudential Committee to offer to him an appointment as a missionary of the Board. The Board declares that this action is not to be understood as in any way modifying its former utterances on the subject of future probation.

Remarks were made by Prof. Geo. P. Fisher, D.D., Rev. S. C. Bartlett, D.D., Rev. W. E. Park, D.D., who presented a communication from some other gentlemen; Rev. R. R. Meredith, D.D., who presented an amendment to the third resolution, which he subsequently withdrew; Hon. H. D. Hyde; Rev. Henry T. Cheever, who offered an amendment, which was ruled out of order; Rev. A. J. F. Behrends, D.D., Rev. Joseph Cook, and Rev. E. B. Webb, D.D.

On motion of Judge Shipman, the hour of 12.40 P.M. was fixed as the time for the vote on the resolutions; and on his motion the time of speakers was limited to five minutes each.

Remarks were made by Rev. Henry Fairbanks, PH.D., Hon. C. Holcombe, Z. Stiles Ely, Esq., Rev. J. R. Thurston, D.D., Pres. C. M. Hyde, D.D., Rev. G. F. Magoun, D.D., Rev. E. A. Lawrence, Prof. C. M. Mead, D.D., Secretary N. G. Clark, Rev. W. E. Barton, and the chairman of the Committee, H. D. Hyde, Esq.

The first two resolutions were adopted *viva voce.* The third resolution was adopted by a vote of 106 to 24, and the entire series of resolutions was adopted *viva voce.*

Adjournment was taken to four o'clock P.M.

THURSDAY AFTERNOON.

The Board united with the churches of the city in the celebration of the Lord's Supper, simultaneous services being held in the Plymouth and Union churches.

The President took the chair at four o'clock. Rev. A. H. Quint, D.D., called up the proposed amendment to section eleven of the By-laws, making the Prudential Committee to consist of thirteen members, with the President and Vice-President, instead of ten as heretofore, and the proposed amendment to section fourteen of the By-laws, making it read "the Prudential Committee may fix the number of its own quorum," and on his motion they were both adopted.

The Committee to nominate Corporate Members reported through Hon. Franklin Fairbanks, stating that resignations have been received from Prof. E. C. Bissell, of Chicago, and W. J. Breed, of Cincinnati, and these resignations were accepted. The Committee nominated the following as Corporate Members and they were elected: Rev. Elijah Horr, D.D., Worcester, Mass., John H. Perry, Southport, Conn., Rev. W. J. Tucker, D.D., Hanover, N. H., Rev. Frederick S. Hayden, Jacksonville, Ill., Frank D. Taylor, Detroit, Mich., Charles J. Hulburd, Chicago, Ill. A communication was received and read from Rev. A. C. Thompson, D.D., withdrawing his name from candidacy for a place on the Prudential Committee.

Rev. A. H. Quint, D.D., called from the table the report made by the Committee of Eleven; and on his motion it was accepted and the resolutions adopted as follows: —

Resolved, (1) That the plan for asking for nominations to be made by State or other Congregational bodies of the churches for filling vacancies in the corporate membership of the Board which was temporarily adopted at the last Annual Meeting — and which reads as follows: "That the Committee for the nomination of new members, appointed at this meeting, be directed to receive from the State, Territorial, or independent organizations of Congregational churches, during the coming year, nominations of persons to fill vacancies which may occur in the Board, somewhat more in number being desirable than the average usually assigned to any State or Territory; and from such names, if furnished, to select and report at the next Annual Meeting enough to fill three fourths of the vacancies which may then exist, regard being had to a division between ministers and laymen and the apportionment of members according to the By-laws" — be continued for the next two ensuing years.

(2) That the limit of corporate membership be fixed at the number of three hundred and fifty (350), and that in addition to the vacancies regularly occurring, twenty-five (25) persons be nominated and chosen at each Annual Meeting for the next four (4) years, commencing with 1894.

(3) That the By-laws Three (3) and Five (5) be amended to correspond with the second recommendation.

(4) That seasonable notice be annually sent by the proper officials of the Board to the several bodies of churches to enable them to make the suggested nominations.

Judge Shipman reported back from the Business Committee a communication from the Woman's Board of Missions, and the Woman's Board of Missions of the Interior, with the following recommendation: —

Resolved, That the Prudential Committee is hereby requested to consider the expediency of such a charge in Rule 5 of the Missionary Manual as shall empower unmarried women of a mission and a station, in the consideration of questions touching their own work, to have an equal vote with the men; and if such an amendment is deemed expedient by said Committee, it is hereby authorized and empowered to make such amendment and addition without further action or ratification by the Board.

Rev. Cyrus Hamlin, D.D., of the Committee appointed for the purpose, reported the following resolutions, which were adopted: —

Whereas, the Missionaries of the Board at Marsovan have been accused of being connected with political plots against the Turkish government, and whereas our Protestant Armenian brethren have been in like manner falsely accused, therefore,

Resolved, That this Board has the greatest confidence in the noble Christian integrity of its missionaries thus accused. It has never had any political agents in Turkey or elsewhere. It looks with severest disapprobation upon all political plotters. Its churches, schools, and colleges are not guilty of any evil designs toward the Ottoman government, and they look with abhorrence upon those deluded revolutionists who from foreign lands and under foreign influences are promoting schemes which are attributed to the Protestant Armenians. The American Board asks our government to defend the rights of the accused missionaries, to assure the Ottoman government of the absolute innocence of the whole Protestant community in Turkey of political designs, and that it will not consent that any of its missionaries shall be excluded from their work while strictly observing our regulations and while all Papal missions and other schools and teachers are undisturbed.

It was also ordered that a copy of the above resolutions be sent to the Secretary of State at Washington.

The Committee on the Nomination of Officers reported through Rev. Arthur Little, D.D., presenting letters from Secretary Alden and Elbridge Torrey, Esq., withdrawing their names from candidacy for reëlection. The Committee nominated the following officers, who were elected: —

President.

R. S. Storrs, D.D.

Vice-President.

E. W. Blatchford, Esq.

Prudential Committee.

Hon. Joseph S. Ropes.
Edwin B. Webb, D.D.
Charles C. Burr, Esq.
Albert H. Plumb, D.D.
Hon. William P. Ellison.
G. Henry Whitcomb, Esq.
A. Lyman Williston, Esq.
James W. Cooper, D.D.
James G. Vose, D.D.
Hon. J. M. W. Hall.
Hon. Henry D. Hyde.
John E. Tuttle, D.D.
Rev. Wm. W. Jordan.

Corresponding Secretaries.

Nathaniel G. Clark, D.D.
Charles H. Daniels, D.D.
Judson Smith, D.D.

Recording Secretary.

Henry A. Stimson, D.D.

Assistant Recording Secretary.

Edward N. Packard, D.D.

Treasurer.

Langdon S. Ward, Esq.

Auditors.

Samuel Johnson, Esq.
Richard H. Stearns, Esq.
Edwin H. Baker, Esq.

The Committee also nominated the following gentlemen to serve, with the President, as a Committee to appoint an Assistant Foreign Secretary: Rev. M. Burnham, D.D., Geo. L. Walker, D.D., Hon. Samuel B. Capen, W. E. Hale, Esq., M. H. Buckham, D.D.; and they were appointed.

The President nominated a Committee of three, consisting of Rev. S. C. Bartlett, D.D., E. W. Blatchford, Esq., Rev. H. Fairbanks, to prepare a suitable reply to the communications received from Rev. Dr. A. C. Thompson, Secretary E. K. Alden, and Mr. Elbridge Torrey.

The Committee on Missions in China reported through Rev. H. P. Beach, and the report was accepted.

The Committee on the Home Department reported through Rev. Smith Baker, D.D., and the report was accepted.

The Committee on Place and Preacher reported through Rev. E. P. Goodwin, D.D., recommending Madison, Wisconsin, as the place for the next meeting, and Rev. T. E. Clapp, D.D., of Portland, Oregon, as preacher, with Rev. George A. Gordon, D.D., of Boston, as alternate; and the report was accepted and the recommendations adopted.

The Committee on Missions in India and Ceylon reported through Rev. E. A. Lawrence, D.D., and the report was accepted.

The Committee on Place and Preacher reported the following Committee of Arrangements for the next meeting and they were appointed: —

Prof. E. A. Birge, F. J. Lamb, Edwin Sumner, Robert Woolton, M. R. Doyon, Fred Brown, Dr. C. S. Sheldon, W. A. Tracey, Rev. E. Y. Updike, Geo. B. Merrick.

Adjournment was taken to 7.30 P M.

THURSDAY EVENING.

The Board met at 7.30 o'clock, Vice-President Blatchford in the chair. A hymn was sung. The Scripture was read and a prayer offered by Rev. C. M. Lamson, D.D. A telegram from the St. Louis Association of Congregational Churches was received and read.

An address was made by Rev. Alexander McKenzie, D.D. President Storrs made an address. Prayer was offered by Rev. J. G. Vose, D.D., and adjournment taken to 9 o'clock, Friday morning.

FRIDAY MORNING.

The President took the chair at nine o'clock. A hymn was sung. Prayer was offered by Rev. Smith Baker, D.D. The Minutes of the sessions of yesterday were read and approved.

A communication was received from Rev. J. W. Cooper, D.D., declining, on account of imperative engagements, to accept his election to the Prudential Committee, and it was referred to the Committee on the Nomination of Officers.

Rev. S. C. Bartlett, D.D., of the Committee to whom was given the duty of preparing a suitable Minute in reference to the communication from Secretary Alden, Rev. A. C. Thompson, D.D., and Elbridge Torrey, Esq., offered the following resolution, which was adopted unanimously and by rising: —

Resolved, That in view of the communications received from E. K. Alden, D.D., declining a reëlection as a Secretary of this Board, and from A. C. Thompson, D.D., and Elbridge Torrey, Esq., declining a reëlection upon its Prudential Committee, the Board desires, with thankfulness to God, and gratitude to them, to place on record its affectionate recognition of the high Christian character, the conscientious fidelity, the unwavering zeal, and the unfaltering labors of these our brethren, and the great indebtedness of the Board and of all the missions under its care, and of all the churches in our communion, for their long and faithful services. It thoroughly appreciates the earnestness with which, for forty-four years, or half the lifetime of the Board, Dr. Thompson has given mind and heart, expensive and unpaid journeys and toils, to this work for the Master, his ample knowledge of missionary history and experience, his unsurpassed acquaintance with the missions of the Board, and the ripe wisdom thereby accruing to his advice and influence in their management.

The Board fully recognizes the diligent and zealous labors of Dr. Alden in his seven years of service on the Prudential Committee, and his seventeen more arduous years as Home Secretary, his thoroughgoing and conscientious devotion to the duties of his office as Secretary, his cheerful endurance of its heavy burdens, his eloquent presentations of the cause he loves, and his rare executive ability which will make his place in this respect so difficult to fill.

The Board is equally sensible of its great obligations to Mr. Torrey, who for seventeen years has so unswervingly surrendered the time and attention taken from an active business life, bringing to the service the whole influence of an honored Christian layman, clearness of discernment, sagacity of counsel, and great practical knowledge and financial wisdom, offering it all as "a loving service."

In losing the special labors of these beloved brethren the Board rejoices in that "blessed fellowship," to which they testify, with each other, their associates, and the members of this Board, in the great work of the Lord; it rests assured of their unabated interest in the common cause, and assures them of its unabated Christian interest in them; and in parting from them it invokes upon them the divine blessing, and would say to each of them, in the Master's own words reverently used, "Well done, good and faithful servant!"

Remarks were made by Rev. E. B. Webb, D.D., Secretary Smith, Secretary Clark, and the President.

The resolutions were ordered to be engrossed, and a copy sent to each of the gentlemen named.

Remarks were made by Rev. Henry T. Cheever, D.D., making a pledge of $1,000 as a gift to the Board for the debt.

The Committee on Nominations proposed the name of Rev. Elijah Horr, D.D., as a member of the Prudential Committee in the place made vacant by the declination of Dr. Cooper, and he was elected.

The Committee on the Pacific Islands reported through Rev. Geo. R. Leavitt, D.D. The report was accepted, and the following resolution was adopted after remarks by Rev. O. P. Emerson and Rev. E. P. Baker: —

Resolved, That, without the aim in any sense of political interference, we recommend that the Prudential Committee consider the wisdom of a representation to the Government at Washington setting forth the great work accomplished by the Board at such cost in the Hawaiian Islands, and in part represented by the large American Colony, and the claim which these results make for some immediate and vigorous action of the government which shall tend, in the interests of Christian civilization, to secure these results from injury or destruction by any intestine confusion in the government of that land.

On motion of Rev. Moses Smith, D.D., the following resolution was adopted:—

Resolved, That the Prudential Committee be requested to report at the next Annual Meeting what changes, if any, would be necessary in the Charter and By-laws of the Board if at any time it were desired that women be placed upon the Prudential Committee.

The Committee on Home Department, through Rev. Smith Baker, D.D., offered the following resolutions, which were laid upon the table: —

Resolved, That the Publishing Department be requested to prepare special literature each month specially adapted to the Christian Endeavor Societies and Sunday-schools.

Resolved, That we recommend the setting apart of a memorial hour at each Annual Meeting for the commemoration of deceased missionaries and members of the Board.

Resolved, That the reports of the Secretaries be presented and sent to the Corporate Members at least two weeks before the meeting of the Board and referred to a committee previously appointed to report upon them, in order that more time may be given for missionary addresses.

Resolved, That we recommend the preparation and circulation by the officers of the Board of a plan of systematic benevolence which shall be sent to the churches for their consideration.

Remarks were made by Treasurer L. S. Ward, Rev. E. B. Webb, D.D., Rev. C. R. Palmer, D.D., Secretary Clark, and Rev. D. Merriman, D.D., the latter offering the following resolution, which was adopted: —

Resolved, That we pledge ourselves to combine in the most strenuous efforts to liquidate the debt of the Board, and to provide the largest possible means for enabling the administration to sustain the missions without retrenchment; and we pledge ourselves to do this in a spirit of the most hearty coöperation.

Hon. C. Holcombe moved that a special committee of five be requested to make a full statement of the financial situation and appeal to the churches for immediate relief, and that the Board recommend that the churches make a special offering for foreign missions as nearly as possible on the twelfth of November. After remarks by Rev. J. R. Thurston, D.D., the President, Rev. E. E. Strong, D.D., Rev. J. L. Jenkins, D.D., and Rev. W. E. Park, D.D., the motion was carried.

The Chair named Rev. C. R. Palmer, D.D., Hon. C. Holcombe, Rev. J. R. Thurston, D.D., Hon. N. Shipman, and Rev. James Brand, D.D., as the committee and they were appointed.

The Business Committee, through Rev. Smith Baker, D.D., offered the following resolutions, which were adopted: —

Resolved, That the thanks of the Board are hereby presented to Rev. A. J. Lyman, D.D., for his able and inspiring sermon, and that a copy be requested for publication.

Resolved, That the thanks of the Board are due and presented to Rev. D. Merriman, D.D., and his associates of the Committee of Arrangements, for the complete and thorough discharge of their manifold duties. We also thank the various railroad companies for their coöperation in the reduction of fares, and the gentlemen of the press for their valuable services.

Resolved, That our thanks are due and given to the churches and Christian people of Worcester for their characteristic, large-hearted, open-handed, thoughtful, and generous hospitality.

Rev. Henry Kingman offered the following resolution, which was adopted: —

Resolved, That the Board address the honorable Senate and House of Representatives of the United States of America as follows: The American Board of Commissioners for Foreign Missions in convention assembled, at Worcester, Mass., do respectfully and urgently petition that the so-called Geary Law, passed May 6, 1892, be so amended that its objectionable features imperiling the interests of all American subjects in China be eliminated.

Response to the resolutions of thanks was made by Rev. A. McCulloch, D.D., in behalf of the churches and citizens of Worcester, to which a reply was made by President Storrs.

Letters of excuse for absence were accepted from the following Corporate Members: Messrs. F. D. Ayer, H. Q. Butterfield, James W. Bradbury, Samuel B. Capen, Louis Chapin, George R. Chapman, F. E. Clark, Richard Cordley, H. S. DeForest, Nathan P. Dodge, S. W. Eaton, William P. Ellison, J. G. Foote, Burdett Hart, H. C. Haydn, Albert H. Heath, Jesse W. Hough, Henry S. Hubbell, N. A. Hyde, W. A. Mahoney, Daniel March, T. B. McLeod, George Mooar, Frederick A. Noble, Lewellyn Pratt, Edwards A. Park, William H. Rice, A. B. Robbins, William A. Robinson, Thomas D. Robinson, Joseph S. Ropes, Charles T. Russell, George H. Rust, George D. Safford, Henry E. Sawyer, James W. Scoville, Julius H. Seelye, N. D. Sperry, M. E. Strieby, Thatcher Thayer, William M. Taylor, William H. Warren, W. A. Waterman, George H. White, and M. K. Whittlesey.

The minutes were read and approved.

Remarks were made by President Kozaki, of the Doshisha, Japan.

Prayer was offered by Rev. E. P. Goodwin, D.D.

The benediction was pronounced by the President, and the Board was declared adjourned to meet in Madison, Wisconsin, the second Wednesday in October, 1894.

HENRY A. STIMSON, *Recording Secretary.*

REPORTS OF COMMITTEES ON THE ANNUAL REPORT.

From the reports of the Committees appointed at the Annual Meeting to consider the several sections of the Annual Report. Two or three of these Committees presented no *written* report.

The Committee on the Treasurer's Report, Edwin H. Baker, Esq., Chairman: —

Your Committee, appointed at the last Annual Meeting, and charged with the duty of passing upon the Treasurer's report for the year ending August 31, 1893, would respectfully submit their conclusions: —

With the cheerful consent and coöperation of the Treasurer, we reviewed carefully, before the work of the year was closed, the methods employed in receiving, caring for, and disbursing the funds of the Board. We found the department of bookkeeping to include in order as follows: cashbook and treasurer's proof-book; donation book; ledger and trial balances; record of drafts upon bankers; accounts current, including payments to the several missions; record of legacies; accounts of permanent and general funds, and record of investments and proceeds from same. The system was found to include a practice of submitting to the Prudential Committee regularly estimates for monthly remittances to each mission, carefully itemized, and it appeared that payments are made only when duly authorized by vote, and when by a sub-committee a written approval has been given. In all these matters the spirit not less than the letter of the By-laws appears to have been complied with.

Since the close of the year the Treasurer's report and the Auditors' papers have been carefully reviewed, and by a personal interview with the expert examiner we have obtained particular information respecting the investigations made by him, all of which has served only to confirm your Committee in the opinion that ample evidence appears to indicate beyond a doubt that the duties pertaining to the Treasurer's department have been performed during the year with intelligence and fidelity. The fact that the Board has been able to avail itself of the gratuitous services for counsel in financial matters for many years of men possessed of ability of the highest order, who have given of their time and thought most liberally, is cause for profound gratitude. With transactions covering nearly three quarters of a million dollars annually, in accounts extending to the remote parts of the world, conducted with absolute thoroughness of method, and every safeguard against losses, the percentage of cost for administration is far below the point which any banking or other commercial enterprise could hope to attain.

The cost of conducting the affairs of the Board for the past year was $58,822, being 8.6 per cent. of the income, divided as follows: —

For agencies,	3.0 per cent.
„ publications,	1.5 per cent.
„ administration,	4.1 per cent.

The average for the past ten years has been 6.5 per cent. and for twenty years about 6.1 per cent. No one fact can be more perfectly demonstrated than that ninety cents and more of every dollar coming to the Board reaches the work and the workers of the foreign field; and it appears further that about two thirds of the remaining ten cents, or less, is expended in returning to the givers vastly more than ten cents' worth of missionary literature and pulpit service in telling the story of work done, and of the opportunities for further usefulness in the ever-widening field. The accounts show a balance of $88,318.73 deficiency at the close of the year, and it may be stated that, taking into account $59,842 of special collections made last year, the actual falling off in regular donations appears to be $2,067.71, as compared with the previous year. The donations for the year have been larger than in any year of the Board's history, previous to last year, and 16 per cent. above the average for the ten years from September, 1883, to September, 1892, inclusive. Including legacies and all, however, the total receipts for the year are less than last year by nearly $165,000.

The members of your Committee, with all other members and friends of the Board, deplore those conditions of business depression and other causes which have conspired in the year just closed to keep the income of the Board below the limit of actual disbursements, instead of the large increase which was needed and so earnestly hoped for. An income of a million dollars a year seems needful to the proper care and development of all the work now committed to this Board. Surely the present condition of the treasury, and the prospective needs of money for the great work in hand must, when thoughtfully considered, appeal most earnestly to all who stand pledged in any manner to the mission of this time-honored American Board. United action, in a spirit of harmony, is the need of the hour. The credit of the Board stands very high, not only at home, but has long maintained a most excellent rating in other countries. It may well be noted in this connection that the basis for this credit is not in actual capital, such as commercial concerns generally must have in order to maintain such credit, but rather in a well-established confidence in the purpose of a devoted constituency faithfully to maintain its sacred trust by systematic giving of funds into the treasury — a bond of Christian honor.

Your Committee unite in appealing to all churches and individuals to continue increasing support for our faithful missionaries we have sent to the work at the front. We urge that every pastor will preach special sermons in behalf of this foreign work; that new interest may be aroused in every Sabbath-school and Christian Endeavor Society by some definite purpose of sharing in the cause; and particularly that the monthly Missionary Concert may be maintained in all the churches, for the spreading of missionary intelligence, as a most valuable means for gaining renewed and extended interest in the cause, and financial support.

The Committee on the Home Department, Rev. Smith Baker, D.D., Chairman: —

While the annual reports of this department have the same general outline and subdivisions as the trees each spring have, the same general form and variety of branches, so also the reports, like the trees, are each year clothed with new facts and are decorated with new buds of hope.

Mention is always made at the outset of those whom God has called into the rewards of the unseen. It seems to your Committee that when such noble men, after many years of faithful service, as were John H. Stickney, Dr. A. Hastings Ross, and Judge John J. Bell, and worthy missionaries are taken from us, at least an hour should be given to an appropriate memorial service.

It is a pleasure to learn that the reinforcements sent into the field have been an increase over the last year; that thirty-six of our brightest and best young men and young women have said to the Lord and to the churches, "Here am I, send me." Let pastors watch for those whose natural gifts and sanctified characters render hopeful candidates for this highest of all work. Blessed is that church which is frequently sending sons and daughters of its own into the foreign fields! Such a church prays more, gives more, loves more, and receives more than the church which is childless of foreign missionaries. More than the usual number of our missionaries have visited their native land, welcomed by our churches and quickening the hearts of the people by their words of experience, faith, hope, and joy. The people like to greet and hear a live missionary who talks of what he has seen and felt in the work of saving souls, and no servants of Christ are more honored by our churches.

The Board is also to be congratulated upon its Field and District Secretaries as men who are alive in their methods, and who have lifted a missionary campaign above a dry narrative of facts into an instructive and impassioned presentation of the world's needs.

The Board is also more and more under obligation to recognize the growth of woman's work, her contributions and consecration for those in spiritual darkness. As in the local work of our churches she is foremost in deeds of love and the inspirations of social life, thus in the foreign field by the magnificently increasing amount of her contributions, by her conventions for the presentation of facts and the discussion of methods, and by the increasing number of cultured young women who are consecrating themselves to the missionary life, she is claiming a recognition which in time will properly admit her to membership in the corporation and participation in the councils of the Prudential Committee.

We recommend that in county and State conventions there be less distinction between women's meetings and men's meetings, and that not only women attend where men are the speakers but men attend where women are speakers, or rather that in the discussion of missionary questions they meet together, that each may gain the benefit of the other's thinking and experience. Why at the Annual Meeting of the Board should all the speakers be men, or why when a woman wishes to tell of woman's work and joy in working for souls should she retire with her sisters to some basement or hall? Do not the men need the inspiration of woman's more tender sympathies and quicker perceptions in mission work?

We also note with peculiar gratification the new source of help from the Christian Endeavor Societies and we recommend that there be special monthly literature prepared which shall be adapted to the use of those societies, as well as our Sunday-schools, and that systematic measures be taken for its circulation to the best advantage.

We also suggest, not the revival of the old missionary concert, precious as it was to many of our fathers, but the maintaining of a missionary concert in which old and young shall participate and which shall not consist of patches of reports but shall be missionary institutes — developing the intelligence and quickening the sympathies of the people. In this connection, and as one of the most effectual promoters of missionary intelligence and zeal, we suggest, where churches have not a son or daughter of their own in the mission field, that they assume through the Board the financial support of some missionary or teacher or native helper whom they shall look upon in a special sense as their missionary. This practice gives each church and Young People's Society of Christian Endeavor a definite missionary work, and turns foreign missions from a beautiful sentiment into a tangible responsibility. So will the day be hastened when each church, even the weakest, shall have not only its own pastor, but its own missionary, and the young people shall feel that they are not simply casting their mites into a general fund but have a native helper of their own, for whose support they are pledged. Such a relation toward an individual would not only deepen their interest in the general work but awaken a keener sense of personal responsibility for missions.

We are also convinced that each pastor should feel that, by virtue of his office, he is an agent for the Board, and that no pastor, of however small a church, should allow a year to pass without the presentation by himself to his people of the needs of the mission field, and that every church, however weak, should have an opportunity each year to give something for this cause. A church which makes no contribution for foreign missions is principally a revelation of the neglect of its pastor.

When every church and every member of every church shall have an opportunity to systematically give, the question of means will more and more take care of itself. Pastors are mainly responsible for the foreign missionary interest and contributions of their people, and to leave their education and development in this matter to the occasional visits of special agents is a most superficial and uncongregational course. Let every pastor remember that the more his people do for the world the more they will do for him, and the more they give to save a lost world the more they will work to save their own community.

The Committee thinks that it would be an advantage if the reports of the Secretaries were printed and sent to the Corporate Members at least two weeks before the meeting of the Board, and a committee should be previously appointed to report upon them. In this way the reports of the Secretaries will receive more adequate treatment, and time will be saved for other purposes, especially for the addresses of returned missionaries.

Your Committee cannot but feel profoundly impressed as well as greatly solicitous over the reported debt of $88,000 and the further fact that the Otis and Swett bequests are so nearly exhausted, and that the new work introduced for several years past and paid for from those legacies must now be supported from the regular receipts of the Board.

It is an encouraging fact that the contributions from the living have so nearly kept pace with the previous year (making allowance for the special effort of $50,000), but legacies are always an uncertain quantity, and this year they prove to be less than the average for several years past, by more than the amount of our debt. But this loss is not peculiar to the Board, and the last half of the year has been with many of our societies a time of diminished contributions, owing to the disturbed financial condition of the country. But the debt has been incurred, and under circumstances which could hardly have been anticipated, and of course *it must be paid.* The work of this Board must go on, and the missionaries and teachers whom we have sent to the field must be supported. We cannot recommend any retrenchment in view of the great and undeveloped resources of our constituency whose work it is, and upon whom must be laid the burden and privilege of rising to the opportunity and necessity laid upon them.

To the securing of this result we recommend that the most vigorous measures be taken to bring the more than forty per cent. of our non-contributing churches into the line of paying churches, and that the plan of systematic giving which is found by experience to very largely increase the collections be adopted wherever practicable; thus bringing every man, woman, and child in our constituency into direct and living sympathy with the great work of carrying the gospel to all the nations of the earth.

The Committee on Missions in Africa, Rev. Josiah Tyler, Chairman: —

Your Committee has examined the reports of the African Missions, and have no criticism to make in regard to them. They embody, in our opinion, just what is needed to give us a clear idea of what is being done for the Master in those interesting fields. We gladly and thankfully accept the different reports, and give our unqualified approval.

The Committee on Turkish Missions, Rev. Cyrus Hamlin, D.D., Chairman: —

We have examined with much interest the sketches given of the four divisions of the Turkish work — the Eastern, Western, Central, and European Turkish Missions. In all parts of this wide field there are cheering facts of progress notwithstanding the increasing poverty and oppression of the people. Education is becoming more general and of a higher character, and the truth is evidently entering the old Armenian or Gregorian Church. Pictures are laid aside from the churches, the Scriptures are read, and Protestant preachers have been repeatedly welcomed to Gregorian pulpits. This is a movement of great promise and to be carefully promoted by missionaries and native agents.

Your Committee is deeply impressed with the importance of employing the educated native agency, which has been prepared with so much labor and expense. Not men but money is what is now most needed in the Turkish Missions.

The disastrous events at Marsovan and the hostile attitude of the Turkish government your Committee passes over, hoping for a more favorable turn of affairs in the future. Its course has been in violation of treaty obligations and we trust our government at Washington will exert an influence that will early put a stop to these outrages.

The Committee on Missions in India and Ceylon, Rev. E. A. Lawrence, D.D., Chairman: —

The Marathi, Madura, and Ceylon Missions, though widely separated and using two different languages, are yet working under somewhat similar conditions and may be considered together.

Of the names standing on the roll of missionaries past and present, in the Marathi Mission twenty-four belong to *children* of missionaries. Nothing can better show the vigor of true missionary spirit. In the same mission, for the first time in many years, a new mission station has been started, at Wai, an important centre of Hinduism, and three new churches have been founded. One of these, the "Church of the Lamb" at Ahmednagar, a colony from the old church, is noteworthy for its decided stand in the matter of self-support. The boy janitor is the only one paid for any services, and as the church cannot yet support a pastor three of its members have charge of the pulpit.

The average monthly income of the Christian community in the Madura Mission is estimated at a little more than one rupee, or perhaps thirty-five cents. Yet out of such poverty they have given in the course of the year 8,585 rupees, a little more than usual. The problem of self-support and an ever fresh and wiser distribution of foreign money receives constant attention.

The advanced educational interests of the work are mainly represented at the schools at Ahmednagar, Pasumalai, and Jaffna. The history of the institution at Pasumalai which a year ago celebrated its jubilee may be taken as typical of the healthy growth of an educational system: —

"First a Christian school for general and religious education, next a specialization for the sake of larger preparations, to meet the needs of growing churches and evangelistic work; then the division of another department, for the better training of teachers for the schools in our Christian community and among the Hindus; and finally a separate theological school and fifty years' growth of a new Christian community behind it, and fifty years of patience, faith, and generosity of the American churches sustaining it."

Special notice should also be made of the Boys' and Girls' High School in Bombay as the sole existing coëducational school of the kind in India. Besides the common and ancient instrumentalities of the gospel, it is refreshing to see how the newest outgrowths of our bimillennial development are grafted into the youthful life of churches springing directly from pagan soil. Young Men's Christian Associations; Young People's Societies of Christian Endeavor; Bible-women, and Normal schools for Bible-women; all advanced forms of work by women, among them two itineracies conducted by women; and industrial training for boys, — these are the encouraging forms of work reported from the several fields.

In general all three missions tell of fair and average progress. But there is one pitiful monotone which rises from all, especially the two larger missions. It is the note of dismay at the order "Retrench! Reduce!" It is not because all allowances of the missionaries are cut down from ten to fifteen per cent. It is not even because every missionary on the field to-day is overworked, one man, for instance, superintending work that belongs to four missionaries, and having one hundred native laborers under his charge; it is not because of this that the complaint grows most appealing. But it is because new and long-prayed-for openings must be ignored, because teachers and evangelists must be dismissed, because schools must be closed, because the Theological Seminary of the Marathi Mission, the bulwark of the native church, must be suspended, in the absence of the one missionary who comprised its entire faculty. It is because the work of the past is endangered, as well as the opportunity for the future neglected, that there rises from all our mission fields the cry: "No Retrenchment! More men and women and the best men and women!"

The Committee on Missions to the Pacific Islands, Rev. G. R. Leavitt, D.D., Chairman: —

Your Committee recommends the acceptance of the report of the Missions to the Pacific Islands, including the two departments of special work in Hawaii, namely, the North Pacific Institute and the Mission to the Chinese, and a third department, the Micronesian Mission, with approval and gratitude for continued successes.

And we recommend also the early appointment of an associate for Dr. Hyde, in order that the new and increasing work at the islands may be carried on with the energy commensurate to its importance.

The island work illustrates the important influences exerted upon our missions by foreign powers: for example, that German interference should so distract and threaten the work in the Marshall Islands; that Spanish interference should still exclude our missionaries from Ponape; that English protection should so encourage and facilitate work in the Gilbert Islands. All these facts put stress upon the critical political situation in the Hawaiian Islands. It is not too much to say that the results of the work of the American Board of Commissioners for Foreign Missions in these islands, social, educational, religious, are imperiled by the present political complications. In view of these complications your Committee will submit the following resolution: —

Resolved, That without the aim in any sense of political interference, the Prudential Committee consider the wisdom of a representation to our government at Washington setting forth the great work accomplished by the Board, at such cost, in the Hawaiian Islands, in part represented by the large American colony, and the claim which these results make for some immediate and vigorous action of the government which shall tend, in the interest of Christian civilization, to secure these results from injury or destruction by any intestine confusion in the government of that land.

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	Publishers' price for the two.	Our price for the two.
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Chautauquan	3.00	2.85
Golden Rule	3.00	2.00
Gospel in All Lands	3.00	2.55
Harper's Magazine	5.00	4.10
Harper's Weekly	5.00	4.25
Harper's Bazar	5.00	4.25
Harper's Young People	3.00	2.55
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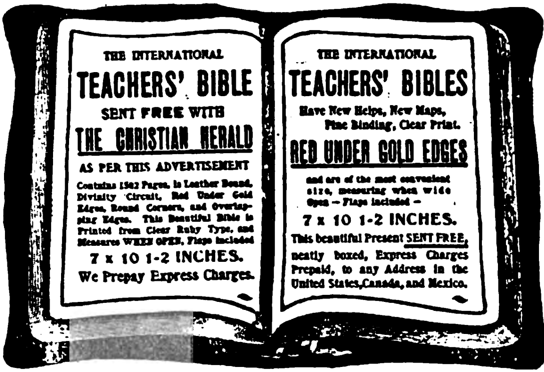

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THE MISSIONARY HERALD

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THE

MISSIONARY HERALD.

Vol. LXXXIX. — DECEMBER, 1893. — No. XII.

THE receipts of the month of October were $53,750.67, which is less than the receipts of October, 1892, by $6,305.84, the falling off having been about $1,600 in donations and $4,700 in legacies. For the two months of this financial year the receipts amount to $81,953.96, a gain over the corresponding period of last year of $6,389.89, nearly all of which gain was in special donations for the debt. Now is the time for the increase so much needed and so solemnly promised. Special offerings for the debt are of prime importance, and yet scarcely less important are increased gifts for the regular work which ought not to be and which must not be curtailed. We look hopefully for gifts which shall warrant the granting to the missions the full sums for which they plead as necessary for the work now in hand.

THROUGH an oversight, during the pressure of business at the Friday morning session of the meeting of the Board at Worcester, the committee to nominate new Corporate Members for the next year, which by the rules is to be "appointed by the President, subject to the approval of the Board," was not appointed. It is important that this committee have the matter in mind during the year, and all that can now be done is for the President to nominate the committee provisionally, to be approved, should the Board see fit, early in the next Annual Meeting. In this way the committee can have time to fulfil their important duties. Accordingly, the President has named the following gentlemen as the committee for the nomination of new Corporate Members in 1894: Rev. S. H. Virgin, D.D., Joseph E. Brown, Esq., Rev. James Brand, D.D. (from the committee of last year), President Merrill E. Gates, Elbert B. Monroe, Esq., Charles H. Case, Esq., Rev. Frank Russell, D.D.

A SPECIAL exigency has arisen in the Theological Seminary at Marash, Central Turkey. The class of students in the Seminary is much larger than for many years, and adequate provision was not made for them in the appropriations for the year. A sum of $440 is needed to aid these students during the current year. The Prudential Committee had no money to appropriate for this call, so urgent and so closely connected with the best work of the mission. Is it not reasonable to expect that some friend will feel a special call to meet this most pressing need? Without this money, obtained in some way, the Seminary must close its doors.

THE American Board Almanac for 1894 will be ready about the first of December. Hosts of our friends have come to regard this Almanac as indispensable, and many pastors and others have taken much pains to secure its wide circulation. Our young friends in the Sabbath-schools and Societies of Christian Endeavor can do a good missionary work, as scores have done in years past, by canvassing for the sale of this very attractive and yet inexpensive Almanac.

THE election of Rev. Dr. C. H. Daniels, as Corresponding Secretary, left vacant the District Secretaryship at New York, and the Prudential Committee, after careful review of the situation, has voted to transfer Rev. Dr. Creegan to the Secretaryship at New York, leaving vacant, for the present certainly, the office of Field Secretary. This action is in accordance with Dr. Creegan's own judgment. The Prudential Committee has put on its record an expression of its high appreciation of the valuable services rendered by Dr. Creegan while filling for more than five years the office of Field Secretary. And we are sure that he will be most heartily welcomed by the constituency of the Board within the Middle District, with which, from his long connection with the churches in New York and Ohio, he is already familiar. The Corresponding Secretaries at the Mission Rooms will be happy to respond to calls from the churches, so far as is possible.

IN the letter from Mr. Rand, of Micronesia, on another page, will be found intelligence of a cheering character from Ponape. Not that peace has been made between the natives and the Spaniards, or that our missionaries have been permitted to return to the island, though this is hoped for before long; but an encouraging report is given of the fidelity of many of the Christians, including especially the king of the Metalenim tribe. This is the first intelligence we have had from the churches since the exile of our missionaries, and illustrates as few facts do the power of the gospel over men once rude and uncultivated. We trust that further intelligence will confirm all that Mr. Rand reports as to the condition of these churches.

THE position taken by the United States Secretary of State in regard to affairs at the Hawaiian Islands is simply astounding. That he should suggest that the United States interpose for the restoration of the late Hawaiian Queen seems almost incredible. Even were it admitted, as it is not, that our representatives at Hawaii afforded unwarrantable aid to the revolutionary party, it is a strange suggestion that, after this lapse of time, our government should reseat upon the throne one who had forfeited all her rights to it, and whose influence was only detrimental to the interests of the islands. The so-called royal house of Hawaii has been its curse for years. Queen Liliuokalani had yielded to the corrupting influences which every decent man had recognized as becoming more and more potent in political affairs at the islands, and by influences which she knew how to exert on the worst classes, she secured the passage of the bill giving a home on Hawaii to the infamous Louisiana Lottery which had been driven out of the United States. Restrictions upon the opium traffic, so necessary for the welfare of Hawaiians, were removed. A faithful cabinet was displaced and men of no character were placed in power. But the final act, which was practical suicide of the monarchy, was the attempt on her part to abrogate the Constitution and by sheer force establish a new one of her own making. Even her subservient ministers refused to endorse the scheme, yet she insisted upon it and sought to incite the populace to stand by her in her autocratic plans. It was then that all the better classes united as one man and deposed her. Never was there a revolution more warranted by facts, never was one more peacefully accomplished, and a queen of worthless character was set aside and the monarchy by its own act came to an end. If Minister Stevens or the commander of the *Boston* erred in judgment in any transactions, which we are not prepared to admit, yet there is no valid ground for the interference of our government to reverse the revolution months after it was consummated. We do not speak here of the political question as to what it is expedient for the United States to do in reference to a protectorate or to annexation. Opinions on these points may differ, but it would seem as if there were no room for difference of opinion in regard to this question of reëstablishing the old monarchy on Hawaii. The best portion of her citizens have asked for some form of connection with the United States. Our government has a perfect right to say yes or no to all these proposals. And the Provisional Government at Honolulu has a right to say to us, " Either accept our proposal or hands off." We regret to be obliged to speak in such terms of propositions that come from our national administration. We certainly should not do so did we not believe that any attempt to restore the Hawaiian Queen to her throne would be a gross outrage, and would be followed by the most serious consequences to the moral and religious interests of the islands, as well as to their material prosperity. We cannot think that our people will tolerate any intervention which has for its object the replacing upon the throne of a sovereign whose influence will be only for evil.

A REMARKABLE piece of news has arrived from Uganda. Bishop Hirth, of the Roman Catholic Mission, writes as follows: " After much hesitation I have concluded that it is necessary for us also to print the New Testament, which the Protestants are spreading everywhere. The chief reason is that we cannot prevent our people from reading it, — everybody wishes to know how to read for baptism, — except women and old men. We are therefore preparing an edition, with notes drawn from the Holy Fathers." Evidently this is a necessity laid upon the Romanists by the neighborhood of the English Mission, and it is a notable testimony to the faithfulness of the latter in enlightening their converts by the study of the Holy Word. Additional testimony is given by the fact that on the twelfth of June last eighty-nine boxes were dispatched from London containing 1,511 complete copies of the New Testament, 5,170 volumes containing the Four Gospels and the Acts, 496 volumes containing Paul's Epistles, and finally 25,880 separate copies of the Gospels and of the Acts. The cost of printing, packing, and sending to Zanzibar, amounting to more than $2,000, was met by the Bible Society. The cost of transport from Zanzibar to Uganda, which would be $50 per box, was charged to the Uganda Mission. And all this for a Central African tribe, a few years ago unknown, who will buy and read God's Word translated into their own language, and with such an intense eagerness as has necessitated the strictest rules regulating the sale.

Letters have been received from the expedition to Gazaland, which at last accounts, August 15, was at Penso's kraal, on the upper Buzi River. On July 6 they were at Munyayi's kraal, the head of navigation on the lower river. and they were detained there for some time. It had been hoped that by carrying their canoes around the rapids they might proceed farther on the upper waters of the Buzi, but in this they were disappointed, at least so far as the carrying of their goods by canoes was concerned. The rapids extend a much greater distance than was supposed. This point was about 160 miles from their destination. A majority of the party had had more or less fever, Mrs. Wilder having had a sharp attack, but at the latest date all were well. Mr. Bates had returned to Beira for needed supplies, and at last reports the party was making ready for the foot journey inland. We have been surprised at the receipt of a newspaper, the *Correio da Beira*, printed at Beira (in Portuguese and English, chiefly the latter), giving many items of interest in regard to affairs in that section of East Africa. This place, the name of which was not known until quite recently, has exported for the first six months of 1893, goods to the value of nearly $70,000, the principal articles having been India rubber and ivory. The railroad has now been opened from Fontesvilla, across the bay from Beira, on the Pungwe River, to a point seventy-five miles toward the interior, and this route will certainly be the quickest and best by which to reach Mashonaland and the vast region which will undoubtedly be soon opened by the British East Africa Company, should all reports concerning the defeat of the Matabele be confirmed. An extended statement in regard to the recent conflict in Matabeleland will be found among the "Notes from the Wide Field."

This number of the *Missionary Herald* must go to press before we receive reports as to the results of the appeal for simultaneous collections in our churches, on November 12, to remove the debt of the Board. The Appeal of the special committee appointed by the Board at Worcester was sent, with other documents, to every Congregational pastor in the land, and there immediately followed a call for information and for missionary literature which was quite unprecedented. Every effort has been made at the Missionary Rooms to meet these calls, and thousands of documents and tens of thousands of envelopes for the special collection have been called for. A week or two must elapse before reports are in, and doubtless many churches, unable to make a special collection on the twelfth of November, will respond at a later date. We wait the result with great hopefulness, yet with no little anxiety. The cause is so precious, the need is so great, and the opportunity is so propitious that we anticipate the success for which all hearts devoutly pray. It behooves each Christian to seriously ask himself the question, Have I given what I could to this cause?

The aggregate circulation of Bibles by the thirty Bible societies amounts to over two hundred and forty millions. Of these copies more than four fifths have been issued by the American and the British and Foreign Bible Societies. The number seems immense; and yet this would be but one copy to each six persons now dwelling on the face of the earth. There is abundant work yet for Bible societies.

The Japan Weekly Mail has a significant article based upon the "Survey of Christian Work in Japan for 1892," prepared by Dr. DeForest, with special reference to the work of the American Board in that empire. We quote the concluding sentences of the article, which indicate the sentiments of a paper controlled by thoughtful men not in any wise allied with missionaries or their form of work: "Some time ago there was much talk of Japanese philosophers who proposed to reconstruct Christianity; to make a Christianity for Japan. Happily we hear nothing now of that quaint misconception. A church they may build after their own models and according to their own fancy; but the materials, the Christian creed, as the Occident has cherished it for two thousand years, is immutable. It is the creed that 'elevates the individual by its doctrine of the fatherhood of God and the common brotherhood of man; that raises childhood; that protects and elevates woman; that sanctifies marriage; that rescues the unfortunate; that emancipates the slave; that limits the horrors of war.' There may be something better in another planet, but not in the genius of Japan, we opine."

One of the formidable obstacles in the way of the evangelization of China is the prevalency of geomancy. Favorable or unfavorable influences are supposed to radiate from the earth and to determine the success or failure of an undertaking. There is a large class of geomancers whose business it is to ascertain, according to their occult methods, lucky days for starting on a journey, or for a burial, or a lucky location for a house or a grave. A singular instance showing the working of this superstition recently occurred in a city which had for a long time failed to secure for any of its students a doctor's diploma. These students uniformly failed in their examinations, and a geomancer of renown announced that he had discovered the cause: there was no gate on the south side of the city! Now it is from the south that beneficent influences would enter, while adverse forces would arrive from the north. A south gate was immediately constructed, and on the following year three candidates returned from Peking each with a doctor's diploma in his pocket! Such an incident would go far to confirm the Chinese in their superstition.

It is a matter of rejoicing that just prior to its adjournment Congress amended the so-called Geary Act in reference to the registration of Chinese in the United States. This act was clearly in contravention of our treaty obligations, and was well characterized by a Justice of our Supreme Court as inhuman and brutal. The amendments provide that further time shall be given for registration, and no white witnesses are required for identification. All proceedings for violation of the Geary Act are suspended. We understand also that the new bill looks toward an amendment of our treaties with China. The law as it now stands is far from what we could have wished, yet it is an improvement on the previous legislation, and it is understood that the Chinese in this country are much pleased with the action now taken.

The American Baptist Missionary Union has issued its Handbook for 1893–94 in an attractive and complete form. The work of the Union is admirably presented, and the maps and illustrations are beautiful. Altogether the Handbook is a model.

SOME testimonials of a striking character have recently been given to the work of missionaries in India by public men who have had special opportunities to observe what has been accomplished. General Samuel Merrill, who has been for years United States Consul-General at Calcutta, gave an address in that city prior to his return to this country in which he made touching reference to what had most impressed him in India, prefacing his words by a story drawn from his army experience during our Civil War. He said: "After the war for the Union in America had ended, I said to a man who had taken an intensely active part for four years in the struggle, and had had a strange experience in camp and field, in prison, in escape, in hospital and battle: 'Captain, what of all you saw will stay with you longest?' He was quiet for a moment, and then replied: 'There was a lovely lady who left her home of comfort and refinement and came to the army in the field. One day I looked into the hospital and saw her, basin and towel in hand, going from cot to cot, washing the feet of the sick, the wounded, and the dying, gently preparing the tired boys for that long journey from which none ever return. The act was done with such gracious humility, as if it were a privilege, that I turned away before she saw me, with my eyes full of tears, and I say to you, that after all other visions have faded this scene will remain fadeless forever.' My friends, that which has made the deepest impression, during my three years' sojourn in India, has been the sight of those who have left homes on the other side of the world to enter the hovels of the outcast to point to the Heavenly Friend and the celestial mansions. When all other pictures of the Orient have vanished, this, upon which a radiance from heaven falls, will eternally abide."

WE trust that the constituency of our Board have noted some facts that were presented in the report of the committee appointed at the Annual Meeting of the Board to consider the Treasurer's report. That committee was composed entirely of business men, who made a specially thorough examination of all matters connected with the Treasurer's department. They reported that the cost of conducting the affairs of the Board the past year was eight and six-tenths per cent. of the income, and they say "no one fact can be more perfectly demonstrated than that ninety cents and more of every dollar coming to the Board reaches the work and workers of the foreign field." Is it too much to expect that the misrepresentations which have been so common in regard to the cost of administering this trust will not be repeated? This committee, consisting of bankers, manufacturers, and business men of wide experience, says: "With transactions covering nearly three quarters of a million dollars annually, in accounts extending to the remote parts of the world, conducted with absolute thoroughness of method, and every safeguard against losses, the percentage of cost for administration is far below the point which any banking or other commercial enterprise could hope to attain."

THE Chinese and Japanese method of writing from top to bottom of a page and beginning at the end of the book strikes us as very strange. Yet a Japanese describing one of our books says: "The writing runs from side to side, like the crawling of crabs."

JUDGING BY THEIR FRUITS.

WITHOUT denying the value, in some lines, of the recent Parliament of Religions and without attempting to balance the good and evil which may result from it, we are compelled to note the fact that some minds, how many we may not venture to guess, have been led by what they have learned from the Parliament to doubt about the propriety or need of Christian missions. Among this number are some who bear the Christian name, who have no thought of giving up their own religion to accept any other, but who have been so impressed by what the visitors from other lands have said of the excellencies of the ethnic religions that they seriously question whether there is any pressing need of sending to them the gospel of Christ. The representatives of Hinduism, Parseeism, Buddhism, and Confucianism have set forth the doctrines they hold in such a favorable light, and have enunciated what seems to be so high a standard of ethics, that many have the impression that these faiths are good enough for those who hold them, and that it is quite unnecessary for Christians to trouble themselves very much about converting people so amiable and so religious. It is said by many that the Parliament has shown that the religions of the world are not so far apart; that they all recognize with more or less clearness the Fatherhood of God and the brotherhood of man, and though worshiping in differing forms they yet acknowledge the same great truths. When there is so much to do at home, why send to Hindus and Buddhists our Christian religion?

The answer to be made to this query is that these faiths are not to be judged by the choice expressions which can be culled from their sacred writings. It is no new fact to students of the ethnic religions that there are found scattered through their ancient scriptures many beautiful sentiments and some high moral teachings. It is quite possible for the Hindu pundits to draw from the vast mass of the Vedas sentiments which shall meet almost universal approval. But that does not show what Hinduism is. To cull these best expressions and leave out of sight the puerilities and absurdities, the contradictions and immoralities which abound in these writings is no fair presentation of that faith. Above all, to quite ignore the practical results of that faith, not upon the few who by disposition or training have been under other restraints and inspirations, but upon the great body of its adherents who have followed its teachings and have received its impulse, is to shut our eyes to the best, the only true test of a religion. "By their fruits ye shall know them."

Now the judging by fruits is not to be done hastily or without effort. It is no easy task to trace clearly the relation between cause and effect in matters pertaining to the inner life. Care must be exercised in judging even of the fruit of trees to see that no error creeps in, through imperfect specimens. For instance, it would be unsafe to pronounce against a variety of pear trees from a single specimen grown in a particular soil or exposure, or with one method of cultivation. Under these circumstances the fruit might be worthless, while in other ground and with cultivation adapted to its nature the product might be superior. Properly to test a pear one must be sure that the soil and the season, the pruning and the method of fertilization are adapted to the variety, otherwise the fruit will not indicate the character of the tree. This principle holds good in testing a religion. It must have a fair chance to show what it will do; it must not be judged by what is found in those who have accepted it partially, or in a perverted form. We must make sure that the fruit we see is the direct product of the religion, and that the religion has had free play in bringing forth its own natural fruit. It is utterly wrong, therefore, to judge either of Christianity or of Buddhism by any individual who may profess one or the other of these faiths but who does not conform his life to the precepts and inspirations of that faith. And it is wrong also to judge of Christianity or Buddhism or of any other religion by any sect or division which does not follow the teachings of its founder and of its sacred books.

But while exercising, as we must, the greatest care that we get a full and fair view of the facts, we have our only and our sure test of all religions in their fruits. We may ask what ethics they teach and what ideals they suggest. Pure ethics and high ideals are surely of great value, but we must ask further what motives are presented and how effective are they? What inspirations are given, and how far do they lift up men? Is there set forth not only a goal to be reached, but some genuine help toward reaching it? We must ask not merely is virtue commended, but does the religion make men virtuous? Does it not only tell of God, but does it bring men to God? Does it, besides picturing a reformed and elevated social state, make such a state a practical fact wherever its teachings are fairly received?

When men test the religions of the world in this way and honestly make answer, there can be no question what that answer will be. We need not bring wholesale charges of corruption against the followers of the faiths which have been compared with Christianity, neither, on the other hand, are we to be silenced because what passes under the name of Christendom is far from being under the dominion of Christian principles. But the fact is patent to all, save those who are wilfully blind, that the people and the regions which are under the sway of the Bible and of Christian institutions are immeasurably in advance of the nations holding other faiths. In externals, as everyone knows, the world is looking to Christian nations for the arts and sciences and for all progress in law and government. And in social and moral ideas it is just as clear that society cannot go to Hindus or Buddhists or Confucianists for light. Among the followers of which of earth's religions will any honest man say that we must look for the best ideals of truthfulness and uprightness and chastity? In which is woman lifted out of debasement and the home exalted and sanctified? In which is the idea of holiness best emphasized and exemplified? In which is love for God and for man made, as it should be, the supreme thing? We do not find in the ancient faiths of India or Japan or China any light on these highest and best themes, and we cannot go to these nations to discover among the votaries of these ethnic religions, lovers of truth and purity, seekers after righteousness, humble and patient followers of whatever is good. Such are not the fruits of their religions. Take, for instance, Hinduism. It is the veriest sarcasm to use the word purity in connection with it. That horrible iniquity — caste — is not an excrescence upon Hinduism, but of its very substance. What Sir Monier Williams, a most competent authority, and as candid as competent, has said about Brahmanism is equally true of other ethnic faiths. "The present characteristics of Brahmanism," he affirms, "are poverty, ignorance, and superstition. Whatever profound thought lay about the roots of Hinduism it held and still holds the 280,000,000 of India in the bondage of degradation, cruelty, and immorality." These people need something quite beyond what they have learned in their traditions, which tell them indeed of duties, but which offer them no help in fulfilling them. They need the gospel of Jesus Christ, which offers redemption from sin and which promises them strength to bring forth the fruits of righteousness in their lives.

AN ORIENTAL'S VIEW AS TO FEMALE EDUCATION.

At the Commencement Exercises of the Girls' College at Marash, Central Turkey, held in June last, there was present among the visitors His Excellency, the Keeper of the Rolls, a high official who represented the government for the first time in connection with this school. This gentleman is a Mohammedan of much intelligence, and the address which he made on this occasion is interesting both as showing the spirit of an enlightened Moslem and as indicating the friendliness of the government whenever there are no political entanglements. The form of the address also illustrates the common usage among the Mohammedans in its reverent acknowledgment of divine wisdom and grace. Mr. Charles W. Riggs, of Aintab, who has kindly furnished us with the following translation of the address made by the Keeper of the Rolls, says that "to the mind of a Mohammedan to introduce and close with a formal invocation to God is as much a matter of course as it is for us to ask the divine blessing on our food." Mr. Riggs speaks of the difficulty of giving an adequate translation of the address, some portions of which were in poetical form. Rev. Charles S. Sanders, to whom reference is made, though not an officer of the College, has had much to do with representing its interests in dealing with the government. May the enlightened views here expressed in regard to female education speedily prevail throughout the Turkish empire! We are sure that our readers will be interested in this address: —

"How shall we praise and honor God! the Creator of the Universe and the giver of all good! It is he that has given to all men intelligence and the power of language and thought and memory and the power to be thankful. Yes. It is he, and he alone. He is truth. O Lord, thou art everlasting and hast no beginning; thou art eternal and hast no end. O Lord, thou art the giver of intellect and also the teacher of articulate speech.

"Gentlemen, lovers of learning, you are aware that God, the framer and judge of the world, has granted to man the light of intelligence, by which he adorns the world and secures heaven. What difference is there between animals and the people who have not wisdom, nor education, nor inclination to acquire it? No difference. Indeed, ignorance is nothing. No, no! It is not nothing; it is a mischievous somewhat. I may even say that man with ignorance is wretched, and with indolence is wretched and miserable; but with wisdom and diligence he is happy and prosperous. The results of ignorance are poverty, sin, and folly. But the fruits of wisdom are blessing and justice. But there is no need of enlarging. By wisdom man may find, first, his Creator and the giver of all his blessings, and learn the duty of worship; and, second, he can provide the material means of comfort, and satisfy his intellectual longings. Look at this creature (man), only two yards high. See! he cannot move with his own strength even a big stone. But by abstract strength he moves the world. He changes the land into sea and the sea into land, the plain into a mountain and the mountain into a plain. He finds rivers under the earth and cities in the deep. He discovers motes (microscopic organisms) in the air, and examines valleys in the moon. He swims in the sea and flies through the air. He grades the ground, he weighs the intangible, and measures time and distance. He bows his head to the Almighty. That is the highest act of which man is capable. In a word he can do everything. He shows magical skill. O God! to what thousands of new discoveries will not wisdom lead?

"Gentlemen, looking to the proverb which says, 'Seek wisdom from the cradle to the grave,' and looking to the fact that the king (the Sultan) in this wonderful century by his choicest good deeds has caused the blessings of wisdom to overflow to young and old, to strong and weak, to rich and poor, what law or ordinance has debarred those who will be mothers, that is, the girls, from obtaining education? Is it becoming to the learned to oppose women's studying, to deprive of learning those who are adorned with faith and understanding and with sense and modesty?

"Indeed, it is true that in some respects in law the female is only half of the male [The Turkish law of inheritance gives sons twice as much as their sisters receive. — Tr.], and although they have but half as much influence as men, both history and reason teach us that they should have the same educational opportunities. How is this shown? Are not women made glorious by faith? Will not they receive reward and punishment according to their works and actions? If they are not educated, how will they distinguish the good or bad? It is said that education will ruin their virtue. By no means. Science and wisdom purify the conscience and enlighten the mind. Are the blind and he who can see the same? No, no! In my humble opinion the education of woman should take precedence of that of man. As the proverb says, 'Disposition is by inheritance and success is by association;' the first school of dear children whose disposition is inclined at the beginning both to good and evil is the maternal lap. Some sophists speak against wisdom. To such we answer with a smile. But wisdom answers: 'You speak against me. But your answer is its own refutation, for you could not speak as you do with clearness and eloquence but for me. I only regret that you have not my most illustrious quality, that is, a virtuous character.' Character makes the perfect man. Character is the law of the universe. Unless character is respected and unless virtue is brought to perfection, even the learned will prefer ignorance to wisdom.

"I congratulate the young ladies who have this day, in this fortunate place where blessings are acquired, shown such proficiency in so many sciences. We fully appreciate the work of the benevolent public in America, which, by the favor of His Majesty the Sultan, is prosecuting the work of education in this country, and also the sleepless labors of Mr. Sanders and the principal and teachers of the school. I would urge the patrons of the institution to increase both the means and the numbers of the school, and I am sure that both the present and all future graduates of the school, if they follow after virtue, righteousness, and honesty, will have joy and happiness.

"May God Almighty, the possessor of all things, the great king and glorious king of kings, make the Sultan Abdul Hamid Second the heir of the fortunate throne of Osman, the shadow of God upon earth, the great object of fealty, always happy and glorious. And may God illuminate the world by his means and make the hearts of his obedient and benevolent subjects happy and blessed!"

THE CONTACT OF CHRISTIAN AND HINDU THOUGHT: POINTS OF LIKENESS AND OF CONTRAST.

BY REV. ROBERT A. HUME, OF THE MARATHI MISSION.

[Condensed from a paper presented by Mr. Hume at the Parliament of Religions at Chicago.]

WHEN Christian and Hindu thought first came into contact in India neither understood each other. This was for two reasons: one outward, the other inward. The outward reason was this: The Christian saw Hinduism at its worst. Polytheism, idolatry, a mythology explained by the Hindus themselves as teaching puerilities and sensualities in its many deities, caste rampant, ignorance widespread and profound — these are what the Christian first saw and supposed to be *all* of Hinduism. Naturally he saw little except evil in it.

The outward reason why the Hindu at first contact with Christianity failed to understand it was this: . . . Seeing the early comers from the West killing the cow, eating beef, drinking wine, sometimes impure, sometimes bullying the mild Indian, the Hindus easily supposed that these men from a country where Christianity was the religion were Christians. In consequence they despised what they supposed was the Christian religion. They did not know that in truth it was the *lack* of Christianity which they were despising. . . . But there was an additional, an inward reason why neither understood the other. It was the very diverse nature of the Hindu and the Western mind. The Hindu mind is supremely introspective. The faculties of imagination and of abstract thought, the faculties which depend least on external tests of validity, are the strongest of the mental powers of the Hindu. The Hindu mind has well been likened to the game of chess, which it itself invented, where there is the combination of an active mind and a passive body. A man may be strong at chess while not strong in meeting the problems of life. The Hindu mind cares little for any facts except inward, ideal ones. When other facts conflict with such conceptions the Hindu disposes of them by calling them an illusion. . . . In marked contrast the Western mind is practical and logical. First and foremost it cares for external and historical facts. . . . Above all it recognizes that it should act as it thinks and believes. How could a mind which first and foremost is practical, logical, and executive understand and respect a mind which cares nothing for external facts or for consistency; which does not think that it may act, nor act as it thinks. . . .

Longer and fuller contact between Christian and Hindu thought has caused a modification of first impressions. The Hindu has been more and more impressed by the unexpected *power* of Christian thought and life. . . . And so the Hindu has characteristically offered a place in his pantheon for Jesus Christ. The contact of India with the West for a half a century has been giving the subtle, introspective Hindu mind a roundness and a soundness which a cycle had not secured. The Hindu mind has begun to look on the outward as well as the inward, and to understand that the soul of man cannot live by abstract thought alone. With a growing historic sense and a growing appreciation of the necessity for weighing all facts some Hindus have seen that the spiritual enrichment of the West has come from Jesus Christ, and they have asked whether India needs Him too. No longer is there anywhere in India contempt for Christ and *His* Christianity. The real question is, how far is He to modify Hinduism? . . .

Turning now to the effect on Christian thought of this later contact with Hindu thought we find a better understanding first of the history of Hinduism and next of even modern Hinduism. There is a philosophical and a popular Hinduism, which are in some respects very diverse from one another. . . . Historical study has shown both Christians and Hindus that there are points of real agreement between their religions. Yet sometimes both Christians and Hindus have, without any adequate basis, *read into* Hinduism not a little of Christian thought.

I mention now points of likeness between Christian and Hindu thought. But first I draw careful attention to the important qualification, which I will soon explain more fully, that the likeness is often largely more *verbal* than essential.

Both Christian and Hindu thought recognize an Infinite Being with whom is bound up man's rational and spiritual life. Both magnify the indwelling of this Infinite Being in every part of the universe. Both teach that this great Being is ever revealing itself; that the universe is a unit, and that all things come under the universal laws of the Infinite; that to men the Infinite especially reveals itself as "Word," because the word is the chief human expression of thought; that man is the highest element in the universe and the nearest allied to the Infinite; that in his present state man is not only in an imperfect condition, he is in an evil plight; that the invisible and spiritual is man's ultimate goal; therefore, that the soul has rightful authority over the senses; that present evil is transient; that spiritual gains are to be won only through suffering; that the Infinite has become incarnate to aid men to attain to the higher good; that the higher good is to be gained through obedience to divine conditions, hence obedience is the foot of the soul; that faith, seeing the invisible, the true behind the apparent, is the eye of the soul; yet that a love, which is beyond the thought of constraining law, is higher than simple obedience, hence love is the wing of the soul; that moral penalty is inevitable; yet that there are remedial energies in the universe; that prayer, as intercourse of man with God, is helpful; that after this world there is a future for the soul; that the Infinite has revealed his will to men through scriptures which they should study and follow. In the sacred books of both religions there are found some statements of ethics not very unlike. If time permitted, quotations from these books could be given to substantiate these statements. It is important to add that among the followers of both religions there have come times of degeneration; that from time to time reformers have risen to expose the evils and to work for purification.

Candor requires me now to make a very important explanation and qualification in regard to the nature and extent of the likeness. In very truth it is often a verbal correspondence more than essential likeness. This is because the dominating philosophy of India is what for lack of a better term we may call pure Pantheism, with all its accompanying doctrines of illusion, fatalism, transmigration, and the like. . . .

Space permits reference to only a few of the results of such a philosophy and their contrast with Christian thought. Between two systems of thought, one of which affirms that the Infinite is a personal God and that man is his child and a free moral agent, and the other of which denies both of these conceptions, how can there be agreement much other than verbal? With the Infinite impersonal, and man an emanation from it, and not a free moral agent, what meaning is there in the words the "Fatherhood of God" and the "brotherhood of man"? With an impersonal Infinite and with man's personality and moral consciousness an illusion and man the result of fate, logically there is no sin or sinner, prayer is idle, and what Westerns mean by love or obedience is not possible. Though according to the Vedantic philosophy agreement of Christian and Hindu thought must be mostly verbal, is there not under all some real and essential agreement, and, if so, how? There is, and the true explanation is this: God has actually always been in contact with the Hindu mind and heart. Hence the Hindu had an experience of vital relation with Him, but he did not rightly understand it. His theory of it, that is, his philosophy, was one-sided and misleading. Therefore he sometimes spoke and acted inconsistently with his philosophy, but consistently with the ill-understood teaching of God. . . .

Space permits but a very brief account of popular Hinduism. In many points it is very far removed from philosophical Hinduism. . . . With polytheism, idolatry, and caste as the essence of popular Hinduism, of what logic or value to speak of the Fatherhood of one spiritual God and the brotherhood of all men? And yet in popular Hinduism there is at bottom testimony to God's teachings. . . .

The subject assigned now requires some statement of the contrasts between Christian and Hindu thought.

To philosophical Hinduism the Infinite, Brahma, a word of neuter gender, is the universal It, without those attributes which we have in mind when we use the imperfect word personality; therefore without holiness and incapable of expressing or receiving what we call love.

To popular Hinduism God is sometimes one, but more often many; sometimes good, sometimes not good. To Christianity God is the heavenly Father, always and infinitely good; God is love.

To philosophical Hinduism man is an emanation from the Infinite, which in the present stage of existence is the exact result of this emanation in previous stages of existence. His moral sense is an illusion, for he cannot sin. To popular Hinduism man is partially what he is to philosophical Hinduism, determined by fate; partially he is thought of as a created being more or less sinful and dependent on God for favor or disfavor. To Christianity man is the child of his heavenly Father, sinful and often erring, yet longed for and sought after by the Father.

Preëminently does the contrast between Christian and Hindu thought appear in God's relation to sin and the sinner. According to philosophical Hinduism there is no sin or sinner or savior. According to popular Hinduism sin is mainly a matter of fate. In regard to sin there is no commoner phrase than "*deva pap karta karavita*," that is, "God commits sin and causes others to commit sin." According to Christianity sin is the only evil in the universe. But it is so evil that God grieves over it, suffers to put it away, and will suffer till it is put away. The revelation of himself in Jesus Christ was preëminently of this character and to this end. . . .

To philosophical Hinduism salvation is passing from the ignorance and illusion of conscious existence through unconsciousness into the Infinite. To popular Hinduism salvation is getting out of trouble into some safe place through merit somehow acquired. To Christianity salvation is present deliverance from sin and moral union with God, begun here and to go on forever. . . .

It would be merely sentimental and superficial to think that Christian thought had not something fundamental for the enrichment of Hindu thought and life. By its contact with Christian thought Hindu thought and life will be preëminently enriched, first, by that supreme revelation of God and of man which Christ gives; then, by that harmony between God and man which Christ secures, and then by the power of the Christian motive. . . .

In all my study and experience in India, the land of my birth and lifework, I have not found in Hindu thought the Christian doctrine of the Holy Spirit; the Spirit of God whose supreme title is "the Holy," whose special function is to make men holy, who makes both the bodies and souls of men his temple that he may apply to them the things of Christ and make them holy. Christian thought will enrich Hindu thought and life with this truth. Christianity is giving to India a weekly day of rest and worship. Christian thought will give to India's life all that wonderful power of organization for the quickening of the spiritual life and for arousing and directing religious activity which is characteristic of the Christian church. Hinduism has no church, no social public worship, no missionary activity.

There are not a few intelligent Hindus who see something of the truth of these things and who desire more or less of them.

IMPRESSIONS FROM A MISSIONARY EXPERIENCE OF TWENTY-FIVE YEARS.

BY REV. ALPHEUS N. ANDRUS, OF MARDIN, TURKEY.

It was my privilege, at the beginning of my missionary life, to spend the first four months at Harpoot, in the company of such veterans in the service as Messrs. Wheeler, Williams, Barnum, and Allen. From them I received the principles underlying the missionary work of that large and successful station; and by those principles I have sought to be guided in my efforts during the twenty-five years of my connection with the mission. Grateful to God for granting me this period of service, I am also thankful for the impressions which that service has so deeply fixed in my mind, and in the hope that they may be helpful to my friends I would humbly mention the chief of them:—

1. That in the missionary work *God reigns*. We accept as a fundamental

article of faith the general fact that God reigns; but one receives an enlargement of his faith when specific impressions of that fact in connection with a definite line of Christian work are borne in upon the mind through the experience of twenty-five years. I never shook my fist so at Providence as I did when my missionary father, Mr. Williams, was snatched away from the work which, with new prospects of enlargement, seemed more than ever to require his presence. Such a stroke, at such a time, was so utterly at variance with human wisdom that every one felt that his removal was wholly the Lord's doing and in accordance with his inscrutable plans for the conduct of this work. We have been many times during this period similarly reminded that the work and the workers are in the hands of God who not only *reigns* over, but also *governs*, both it and them.

2. That the *work* is the *Lord's*. We sometimes refer to it as "our work," but we say it conventionally. The longer I labor in it the more clearly and deeply I realize that this work in its inception, purpose, spirit, the strength and wisdom necessary for its prosecution, and the character of its achievements, is of the Lord and also through him and to him. This fact is full of comfort to the weary worker and also of strong encouragement, because it gives the pledge of the certainty of ultimate success, however varied and discouraging the experiences attending it.

3. That *special* and *particular* providences wait upon the work and the workers. Every missionary has experienced more or less notable incidents in his life which furnish indubitable testimony on this point. I remember when a corrupt judge was bent on finding flaws in the deeds of the land purchased for the use of the station, but the Lord at that juncture raised up for us a friend in the person of the comptroller of the treasury for this *sanjak*. More than once enemies of the truth had concealed men by the roadside to kill me as I passed, but the Lord put it into my mind to go some other road, I being ignorant of their devices until after reaching home in safety.

4. That I feel less confidence in my knowledge respecting the work than I did twenty years ago. After I had been five years on the ground I felt that I had mastered not only the principles but also the details of all forms of missionary work, and that no one could tell me of any new principle or instruct me as to any new method for the conduct of the work. But I have come twenty years this side of the sophomoric stage of my missionary experience, and while I probably know more both of principles and methods than I did then (it were a pity if I did not), still, with an enlargement of knowledge and experience, I have come to have less confidence and assurance in what I have attained unto in the science of missions; for it is coming to be more and more a science, having now passed beyond the stage of an unscientific empiricism.

5. That I have a more constant and steadily deepening consciousness of the divine presence with me; rather, to speak more accurately, of a closer nearness to the divine presence. The exigencies of this work so transcend human wisdom that we are continually driven to the mercy-seat for the wisdom "He giveth to all men liberally." Constant fellowship with Jesus is the only guaranty for hope, joy, and success in this work. We gain all our victories on our knees. When we stand up we fall.

6. That I am thinking less of what men say of me and do toward me, and more about how I appear to Christ and what he is continually doing for me. A missionary's experience as it advances is, or should be, more Christocentric both internally as respects himself and externally as respects his teaching and conduct.

7. That with the added years of service I have a stronger love for the work and a deeper sympathy with the people. A little more than half of my days have been spent in this service among this people, so that my life has become bound up in it and very largely assimilated in thought and feeling to them. Thus while physically the capacity for *quantity* of work may be diminishing, mentally and spiritually the capacity for *quality* of work with and for this dear people is, or should be, steadily increasing.

8. That, so far as I am concerned, the work is of more value to me than I am, or can hope to be, *to the work*. As a school for the training of the whole man I know of no equal to it; certainly there is none superior. Were I, as a young man, to have my choice over again to-day, I would choose — or rather, that God would again choose for me — the foreign missionary service. I certainly desire nothing better, if powers of body and mind should hold out, than to spend another twenty-five years in the same work and in the same field.

> "Would you be young again? So would not I.
> One tear to memory given, onward I hie."

Letters from the Missions.

West Central African Mission.

A NEW STATION.

THE mission has decided to open a new station in the Ondulu country, which is between Bailundu and Chisamba. The region has been explored, and Messrs. Lee and Woodside, with their families, have been designated to undertake the new work. The district bears the name of Sankanjimba, and the particular site chosen is near Vonyoka. Both Messrs. Lee and Woodside have camped for a time near this spot, finding within a distance of an hour from this location upward of seventy-five villages. Mr. Woodside says: —

"The villages are not large, yet they contain a great many people. They are in groups of from six to ten in a group, making them easily accessible. Near the site selected is a spring of water which at the close of the dry season had over six feet of clear, fresh water. The view from the spot is lovely. The country in general is hilly, and the streams are more like mountain streams, with rock or gravel bottom."

Mr. Currie and Misses Johnston and Melville reached Bailundu on the tenth of August, and after a week's visit left for Chisamba. They had had a remarkably good journey and were well and strong. Mrs. Webster, writing from Bailundu, August 23, reports that the Girls' School would close on October 1, after an eight months' term. The girls have been prompt and regular in attendance, diligent in study, and quiet and orderly in deportment.

TURNING AWAY SORROWFULLY.

Mr. Lee reports that at Chisamba evangelistic services have been fairly well attended, and that the young men were holding on in a satisfactory way. He sends the following story: —

"A few weeks ago two of our *sekulus* (chief men) came to call on me. They were men who have long and regularly attended our services and of whom we were hoping much. After the usual salutations were extended I asked them if they had anything particular to say. As is customary they answered: 'No, Ñana; we have only come to visit.' It is a custom that often amuses us much, this beginning a conversation by saying they have nothing to say. No matter how important the matter they wish to speak about, they invariably begin by saying, 'We have no words to speak; we only came to visit with you.' And on receiving answer that we are glad to have a visit from them, they begin in an excited manner to tell the real reason for their coming.

"On this occasion, after brief interchanges of civilities, I began to bring the conversation, as is my wont, around to the one important theme, and was much surprised when the old men said: '*That* is what we have come to talk about. We have been to all the villages and paid up all our *ovimbu* (fines) and now we owe nothing to anyone, and we belong to the Believers. We have accepted the *Words*.' Poor dear old men! how much, how *very* much delighted I should have been could I have taken them by the hands and called them my brothers in Christ Jesus. But I could not do so. I knew too well that they knew but little concerning a change of heart from their own actual experience. So after telling them how pleased I was to hear that their fines were all paid up, and explaining to them how God wished us to live with our fellowmen, I went on to tell them that the foundation of all good works must be laid on acceptance of Christ as Saviour and on a sincere desire to obey his commandments. They interrupted me by saying, 'Yes, Ñana, we know all that, and we have accepted; we are now of the Believers.'

"At that I was constrained to ask each how many wives he had and how many slaves. Were they going to continue buying slaves? How about the 'beer drinks' and all the ceremonies connected with them? How about consulting the fetich doctors, etc.? Well, the result was about the same as with the young man in Luke 18:23. The old men went away 'very sorrowful,' for they had many wives and slaves, and their oldtime superstitions were ingrained in their very being, and their souls dearly loved their tribal customs.

"I noticed that one of these men went to the coast to trade just after that conversation, and the other failed to come to our services, and in the boys' prayer-meeting I heard many petitions offered on behalf of 'those at the villages who were making it hard for those who wished to accept the Words.' On inquiring of the older boys what was the meaning of those petitions I was told that the old men of the villages were 'making hardship' for those who wanted to attend our services and schools. They were saying that they could not accept the words and continue to be *Ovimbundu* (their own people); that then they could have only one wife; no slaves; could have no beer drinks or fetich worship. In short, that all their ancient customs must be done away with, and 'it should not be so.'

"So the line became very sharply drawn between the Christians and the would-be Christians and the heathen. Our congregations became smaller and I was much exercised in mind as to whether I had spoken wisely, but could find no point on which I could have spoken or acted differently from what I did. However, I am thankful to say the congregations are again increasing, and one of these same old men again attends regularly, while the other comes occasionally. Anyway I have the satisfaction of knowing that now many of the people do really know what it means to become a Christian, and those who harden their hearts against the Spirit's drawings cannot do so with easy consciences. It seems to me to be no small thing that some — yes, many — of their consciences are at last awakened.

"Poor old Makimba, the priest of Chisamba, of whom I wrote so favorably a short time ago, has seemingly given up the struggle. He has absented himself from all our meetings for some time, and is again carrying *kandundu* (the chief fetich) whenever occasion arises. Our hearts are very sorrowful because of this. We do long for Makimba's conversion. He is so intelligent and, in his way, gentlemanly. He is also a man of much influence and could be a power for good as he now is for evil. We think that a few months ago he could truly have said, in the words of Agrippa, 'Almost thou persuadest me to be a Christian,' but now ——? Well, God can yet touch his heart and we may yet have the joy of knowing of his salvation. May the Lord grant it!"

HELP NEEDED.

While rejoicing over the coming of the two ladies as reinforcement, Mr. Lee raises a cry for more helpers: —

"This work is awful in its greatness. Commercial men are settling all around us, bringing with them their usual train of evils, and unless missionaries come fast and quickly these people will soon become so corrupted that to evangelize them will be an almost hopeless task. I say 'corrupted' because they really are corrupted by contact with such traders as come here. In spite of all his heathen practices the native is by no means an ignoble specimen of humanity until he becomes degraded by the white man's rum and example. After much contact with the white and half-breed traders the souls of the natives seem to die within them and they sink to almost, if not quite, the level of brutes. Which is to win the race for these precious souls, the Church of Christ or the agents of the devil? Can you not stir up Christ's men and women at home to something like a realization of their responsibility in this matter?"

Mr. Fay reports from Kamundongo that on account of the absence of some of the young men at the coast the Sunday services are poorly attended. The able-bodied men are few in Kamundongo, and the same is true of many of the near villages.

Marathi Mission.

THE INDUSTRIAL SCHOOL AT SIRUR.

THIS industrial school is meeting with great favor on the part of the people. Many are eager to join the school and the suggestion that there may be a vacancy leads at once to many applications; not only Hindus but Moslems are asking for admission. Mrs. Winsor, writing under date of September 7, speaks of a lad sixteen years of age who had walked from one of their out-stations, twenty-two miles distant, begging for admission: —

"He has been baptized and has come out as a decided Christian. He is a lad of good caste. Let the friends who have aided in this school be assured that their gifts are not in vain, for all these boys become Christians before they go out into the world. They invariably find good situations with good pay awaiting them, from twenty to forty and even to a hundred rupees per month. We do most earnestly pray that God would continue his blessing and give us more abundantly of his Spirit's influence and all the needed supplies for this important enterprise."

Madura Mission.

HOW SHALL THE PREACHERS BE SENT.

MR. PERKINS, of Arrupukottai, who has charge of a large number of out-stations, writes of the distress and anxiety he is in on account of his utter inability to meet the demands that come from all quarters. In 1882 the Board gave that station for preachers in its villages 2,400 rupees (about $800). Then there were 2,200 Christian adherents; now there are 3,600 adherents and the Board gives 200 rupees *less*.

Mr. Perkins writes: —

"It is most difficult to work in this way, for the work necessarily must be very superficial in many places and the converts from preacherless villages are swept off their feet by the tide of persecution that always comes in after a gathering has been made into the church. We ought to have not only enough to hold the present villages in which are Christians, but also some reserve fund for emergencies; as, for example: —

"In March last forty persons forsook heathenism in Sengerkottaiputty, and when I was urged to place a preacher there to instruct them in the truths of Christianity, in order to hold them, I simply was obliged to tell the pastor: 'The people will have to get along the best they can alone, as it is impossible for me to place an agent there.'

"So another preacher, who has the care of over 100 souls in his own village, 60 in a village a mile away, 30 in a village two miles away, and 25 in a village two and a half miles away, came to me and begged for another catechist to take one or two of the villages off his hands, as he could not do thorough work; but I had to deny him and told him to do the best he could.

"There came a case two months ago which will illustrate the straits in which missionaries often find themselves. In a village called Aladiputty 150 people, and fifty in a village half a mile away, turned to Christianity. I could not turn a deaf ear to this case nor allow such an opportunity for influencing so many souls for Christ slip away from me. I knew also that though the heathen were very quiet then, the opposition and persecution would be very violent, and that a thatched church could not be erected, as it would be burned down in no time by the heathen; so a tiled church, costing $150, was absolutely necessary.

"Another feature of this particular congregation weighed heavily upon me, and should move the churches at home. The fathers and mothers of this people came to Christianity thirty-five years ago, but owing probably to the want of money the missionary then in charge could not place a preacher there to lay the foundations deep and strong. So the little thatched church was quickly burned down, persecution became fierce, and after a few months the people fell back into their old idolatry and superstitions. That generation was lost. Now another generation knocks at the door of Christianity. Are we to lose this generation also because we have no means whereby to lay the foundations properly?

"What do the churches in America want? They send us out to assist in bringing the heathen to Christ. Well, here they are. In Sengerkottaiputty, 40; in Aladiputty, 150; in Mullaikeraputty, 50; in Tirunatherpurum, 60; in several other villages, smaller bands. Are they to be left, babes in Christ, to stand the shock of persecution alone, or shall they have a preacher and helper? It is for the churches in America to say."

SCHEMES OF PERSECUTORS.

"Yesterday I heard something of the persecution that had commenced in Aladiputty. First the heathen tried to allure the congregation back to heathenism, saying that they would give employment, that they would execute a bond that no trouble would occur, if they would only come back. That failing, they commenced a series of persecutions. One rich man when plowing went over the boundary into the land of a Christian and plowed up about a yard's width the whole length of the land, thus adding to his own land and necessitating an expensive lawsuit to recover, with a doubtful termination, as the Christians receive little favor at the hand of Hindu officials. Next they ordered the washerman not to wash for the Christians; then the large landowners dismissed all the Christians who were working in their fields. If a man wanted work in the harvest field, all that was necessary was to say, 'I am not a Christian,' and work would immediately be given. They have publicly announced that this sort of thing is to be kept up until Christianity is driven out of the place.

"Fortunately for me one of my sister missionaries happened to have just received a donation from some society at home sufficient to support a catechist for one year, and she generously turned the money over to me. But the church —

what about the church? It was useless to build a thatched church to be burnt down, and a church is absolutely necessary, as the people cannot meet in their little huts; so I have commenced a tiled church which is to cost 325 rupees, or about $125, and you must really try to get it from some church or individual at home. This was a case when to hesitate would be to lose the congregation, and I had to strike quickly and trust that you would come to my aid.

"You thus see why more money is needed here to hold old villages. In all branches of business in the world the merits of putting out money on a venture are admitted and many fortunes are thus made. The children of this world are wiser than the children of light. The Lord's work is oftentimes carried on in such a petty sort of way that nothing new can be attempted, no venture made, and the missionary must rest content with the slow natural growth of the congregations already received.

"This station needs ten more preachers for villages where now no religious instruction is given, or in other words this station needs about 5,000 rupees, or $1,600, a year for preachers alone."

ANOTHER CRY.

Mr. Tracy, of Periakulam, writes in the same line as Mr. Perkins: —

"The effort to bring the work down to the limits of the funds in hand has been far harder than it would have been to have let it run out into new and enlarging channels. I have been obliged to refuse teachers to two villages where the people stood ready to build a schoolhouse, and to provide a house for the teacher to live in, as well as pay fees for their children at the rate which is usually charged. In two other places there is urgent need of a catechist to visit the scattered Christians in several adjacent hamlets, but I have been unable to see my way to meet the cost of such a man. What the people pay toward the support of such a man to work among them is very little indeed, and necessarily so, while their own living is a matter of paupery. It is possible that there may be cumberers of the ground among those who are employed, but I have had a very good reason for searching such out, and if any remain it is in spite of my best efforts to the contrary.

"In Pastor Isaac's field, the Kambam pastorate, there has been continued scarcity of food and no little suffering, though not the extremity that we are used to describe as famine. In many of the villages of that region the people would be in sore straits for food were it not for their being able to go to the work on the great water project in the Travancore Hills near by. Pastor Isaac is doing what he can in the way of following his people to the hills and improving the opportunity for evangelistic work at the same time."

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Ceylon Mission.

NEW MEDICAL WORK.

Dr. and Mrs. Scott, who are both to devote themselves to medical work, have found on their arrival in the country that their services are in great demand. Dr. T. S. Scott writes: —

"Before we came to our home, but more particularly after we came to Manepy, the people began to bring their sick friends to us. We tried to persuade them to wait until we were fairly settled, but in vain; so we were obliged to open the dispensary the following week. From week to week the number presenting themselves for treatment increases, and now our time is almost wholly occupied.

"The dispensary was opened on the nineteenth of June. The total number treated in June was 113; in July, 445; and in August, 712. In addition to these outdoor patients, we have seen a number of women in their homes.

"We began work in the old building so long used by Dr. Greene as a dispensary; but we found it inconvenient, and, with the consent of the mission, we moved into the vacant mission house adjoining the church. This gives us separate rooms for men and women, a private room for special examination, a dispensing room, a dark room for ophthalmoscopic work, and an operating room. The large verandas on either side furnish ample waiting rooms for all. The old dispensary building being now vacant, we began to use it as a temporary hospital, and have found it exceedingly useful, especially for patients receiving surgical treatment.

"One peculiarity in hospital practice here is that the patient's friends all want to come with him. Three or four, and even as many as a dozen, will come and stay about, sleeping on the verandas or in front of the hospital door. This has its disadvantages, where the patient needs quiet, but it has the advantage of affording a special opportunity of speaking to them of the Saviour under circumstances which invite their thoughtful attention.

"We have been very fortunate in securing competent Christian assistants. Mrs. Scott's need of a woman to interpret has been met by one who bears the name of one who for over forty years worked among the women and girls of Jaffna, Eliza Agnew. For some time she has had a longing to study medicine, a profession as yet little known to Tamil women. She has refused offers of marriage, against the wishes of her best friends, hoping that sometime she might be able to accomplish her object. When she heard of the possibility of coming to us, she said this was God's way of making her fit to help her sisters in Jaffna. She came to us and has proved eminently helpful. For the general conduct of the work in the dispensary, and as special assistant to myself as interpreter, I have engaged a graduate of Jaffna College, where, while a student, he became a Christian. He comes of a family whose caste is counted one of the highest in the province. His friends were much displeased with his decision to become a Christian. When they found him firm, they yielded so far as to allow him a place in the home, hoping to effect a heathen marriage, and thus draw him back. However, by the advice of the missionaries, a Christian marriage was arranged. His relatives made every attempt in their power to prevent this marriage, even to carrying the case to the courts, but failing in this they disinherited him. His father has since died and for two years he has not seen his mother. Since his marriage he has lived with his father-in-law, and during that time has studied Western medicine. This makes him a valuable assistant.

"For the evangelistic work among the patients while waiting, we have engaged Mr. Fitch, whose long experience in teaching in mission schools and subsequent work as a catechist make him a capable helper. He holds a meeting every dispensary day with the patients, and then spends the rest of the time in personal conversation and in distribution of tracts. Mrs. Fitch also works similarly among the women. We have also a dispenser and an assistant employed, and an orderly, all of whom are doing good service.

"We are gaining the confidence of the people, and some of the strictest heathen, among them even some priests, have entrusted themselves to our care. Some have professed to accept Christ, while others, though not relinquishing heathenism, have been made very warm friends of the medical mission."

North China Mission.

THE MONGOLS. — DEFENCE OF CONVERTS.

MR. ROBERTS writes with great earnestness as to the duty of the American Board to take up work among the Mongols. This was the earnest wish of James Gilmour before his death, and a work which yet remains to be done. At present the difference in the language is the great barrier. The preaching of the gospel at Kalgan does not affect the many Mongols who visit that city because it is not understood. Yet Mr. Roberts speaks of having with him a Mongol young man who is very promising, and whom he believes to be truly a Christian. He has committed to memory the Catechism and nineteen chapters of Matthew's Gospel. Mr. Roberts thinks it is perfectly practicable to do something efficient for the Mongols in connection with their station at Kalgan. He also speaks of meeting, in an inn only ten miles from Kalgan, two men who had walked all the way from Tibet, having been three or four months on the journey. These Tibetans were on their way to Peking and thence to Wu T'ai Shan to fulfil certain vows. They were given a copy of the Gospel of John in Tibetan and read it with evident pleasure. Of a case of sharp persecution, Mr. Roberts writes: —

"The Chinese church at Ching Ko Ta has been in trouble for half a year. Its membership has about doubled during this time, and there are now forty-nine church members whose homes are in that village, but they are treated very badly by the heathen. Last December a newly received member was beaten severely by a small official, owing to some misunderstanding as to the payment of taxes. He was beaten almost to death, but fortunately recovered.

"One of our Kalgan missionaries tried to have the brutal official condemned and punished, but did not succeed. This emboldened all the heathen of Ching Ko Ta, who formerly were in fear of us foreigners, and they have stoutly asserted that our religion is all a fraud and that the foreign pastors cannot defend their flock. So in April they compelled three of the church members to pay a tax for the support of theatricals as a means of worshiping idols. The total amount paid was only seventy cents; but it was contrary to law that any such tax should be levied upon Christians, and, as the threat was made that like payments would be required several times each year, we all decided that an effort must be made to maintain the religious liberty of our converts.

"After consulting with the mission at the annual meeting, with the United States Minister in Peking, and also with the Rev. Dr. Martin, I went to Ching Ko Ta with a copy of the Imperial Edict, which forbids the requiring of such taxes from Christians; and I exhorted the offenders, hoping to bring them to a better mind, but no regard was paid either to my words or to the edict. So I requested the *Hsien* magistrate in this city to interfere and put a stop to such offences. His reply was satisfactory, stating that the Edict made it a criminal offence for anyone to compel Christians to contribute to theatricals or other heathen worship; and he sent a special messenger with his written mandate, forbidding the collecting of such taxes from Christians. So far so good, but that is not enough. We want the money already extorted from our church members contrary to law to be repaid, and want a proclamation to post in our Ching Ko Ta chapel as a permanent proof of the right of our cause and a menace to evildoers. I have come to this city to ask for this money and the proclamation, and have good hopes of getting them, as the command of the magistrate already given virtually assures them to me. Meantime the small official who beat the church member is distressing all the church members by making their ordinary taxes, which they must pay to the government, more heavy than hitherto. Who can tell what the end of the trouble will be? We pray for the peace of Zion and are thankful for the good already attained, but it seems as if peace were still distant. I only hope that great good may result from this trial through which that church is passing."

Japan Mission.

DISTURBANCES AT TOTTORI.

In a letter dated September 8, Mr. Rowland, who was then absent from his home, received tidings of disturbances made by some twenty-five or thirty rough men, who during the summer acted in a riotous way, both within and without the church. They threatened to burn Mr. Rowland's house during his absence, and for several nights a half-dozen or more of the men of the church spent the night on the premises. Some of these men were subsequently arrested. In the meantime the church held daily morning prayer-meetings to pray for their opposers, that they might be brought to the light, and for their own continued faith and zeal. On his return to Tottori Mr. Rowland wrote, October 2: —

"There is now no disturbance of preaching services in the church, and the regular attendance is at least as good as during May and June. One of the leaders of the uproar at the time arrayed himself in prisoner's garb and took to himself the name 'Kangoku Tarō' ['first of the prison-birds' (?)]. Now he professes repentance, is a regular attendant at church, Sabbath-school, and prayer-meeting. He is a graduate of an academy, knows some English, is really intelligent, and says he was formerly a member of a Presbyterian church in Yokohama. He has been helped to an outfit for trading, and is in these days diligently plying the vender's vocation. Yesterday he was in my Sunday-school class.

"Another of the ringleaders, who before our return had, at the police headquarters, boasted that he cared nothing about being put into prison, but was just 'waiting to thrash that Rowland' — this fellow too came to the house yesterday, but completely cowed. He professed to have been impressed by the valor, virtue, and patience shown lately by the Christians under fire, and to be now in earnest in investigating the truths of Christianity.

"What is in the future remains to be seen. Of the first one, at least, we have some hope, and the power of the other fellow to oppose is broken.

"The preaching-place in a suburb of the city which was temporarily closed on account of the excitement, nobody being willing to rent a house, is again opened. Attendance there is better than usual.

"Shikano, the place twelve miles away where we have been a little, but have no evangelist, is looking up. An application for baptism is now before the church from a young man of a prominent Shikano family.

"Another good thing here in Tottori is the determination of a prominent lawyer, whose family are all Christians, to work by himself a school for the poor. He was moved to this by the change in his son while at the Doshisha, and by the story of Mr. Ishii, of the Okayama Orphan Asylum, among other things. Rejoice with us and pray for us!"

WITHIN THE OKAYAMA DISTRICT.

Mr. Pettee, accompanied by his wife, Miss Barrows, and Mr. Newell, of Niigata, recently visited eight different places in the region west of Okayama. In five of these places they held formal meetings, holding during the week thirteen different services. Of some of the places visited Mr. Pettee writes: —

"One little band of twenty Christians has lost through removals eleven of their number during the past summer, but instead of being disheartened is hard after new inquirers and beginning to prophesy of new conquests.

"In two of the places an ex-army Englishman who professes to be a convert from Christianity to Buddhism had recently lectured, and the baser elements of society were stirred up to some opposition to gospel preaching. But we suffered no special inconvenience, and letters from every place visited, received since our return, say that a new impetus was given to the work.

"Hiroshima, one of the cities visited, sent an urgent request to our mission at its last annual meeting for a missionary family to reside there. Interesting and hopeful as the work there is, the mission deemed it best to say No. Now the overworked evangelist, Rev. H. Yamanaka, pleads for an assistant. The Home Missionary Society is in debt and it is doubtful if our station can furnish the funds or the man, especially as it has three other similar requests at present under consideration. It hurts more than pen can write to refuse these requests, but there is a limit, especially in this year of hard times at home.

"By taking Monday as a rest-day we visited the beautiful island of Miyajima, one of Japan's three most famous beauty-spots. The island is about five miles in length, with a population of 4,000. It has a most interesting old temple and gateway, built out over and in the sea. On the top of its wooded hill, in a rude house, is a stone fireplace, about five feet square, in which a large log of wood is kept continually burning. For 1,000 years this fire has never once been suffered to die out, and faithful worshipers go there to buy pine sticks whose ends have been charred in the sacred fire. The presence of these in the house is believed to ward off sickness and ensure prosperity.

"Mr. Newell and I also took a look at two places practically revolutionized by modern Japan. One is an island on which a naval school most admirably equipped is located, while the other is the government's naval station for Western Japan. We went up the valley two miles and saw where a rugged waterfall had been metamorphosed by modern engineering into a fine reservoir. The gatekeeper courteously reversed the operation for our benefit, and turned the reservoir back into a splashing waterfall. Not every tourist or missionary gets a waterfall made to order for five cents, as we did. Evangelistic work in this place is carried on by the Presbyterians. Land has risen there in value eightfold within six years and the end is not yet."

THE ASYLUM WORK.

"Here in Okayama the most activity is shown by Mr. Ishii and his helpers at the Orphanage. A new work is providentially opened to him, that of caring for discharged prisoners. The Buddhists have had free charge for years and expended much money in the ethical training of convicts. Results *nil.* Now the door is opening for Mr. Ishii, and many are urging him to go into that work. There are at present 1,000 prisoners confined here in this city. When discharged they find society turned against them and large numbers are now in for their third and fourth time. By one of those striking providences which are continually happening to such ready and busy servants of the Lord as Mr. Ishii, two discharged prisoners who were on the point of self-destruction have been saved during the past fortnight, and Mr. Ishii is just opening a straw-matting manufactory to give such men employment. The great desideratum is more houseroom. There is only a small shed for this new industry. The Asylum printing-office is badly cramped for room for its thousands of Chinese type, and the orphans have been so crowded for sleeping-room that several of the weakest have died during the recent hot weather. If only some of the Lord's rich stewards could see this patient, self-sacrificing work, I am sure they would cut off one luxury for the sake of this truly Christlike enterprise in behalf of orphans and prisoners. One Christian man in this vicinity has become so impressed with its worth and need that he gladly gave *all the money he had saved during the past two years.* Thirty-one dollars was the sum — a small amount, but it was *all* he had. Such cases are far too rare in this close-calculating age.

"The Asylum has the refusal of a $240 house desirably located, which it will buy if possible without going into debt. The children spend their spare time in distributing tracts and doing other forms of personal work. They are organized as a Salvation Army and a Christian Endeavor Society, and they lose no opportunity of letting their light shine for Christ and the Church."

A CHRISTIAN CONVENTION.

Mr. Pedley, of Niigata, sends the following: —

"The annual meeting of the Christians of Echigo province and the Island of Sado was held in the town of Murakami, September 6 and 7. Murakami was formerly a daimio town and is situated about forty miles northeast of Niigata, leading to which is a good jinrikisha road bordered in many places by large and beautiful pine trees, the delight of every Japanese eye. The situation of the city, surrounded as it is on the north and east by hills and on the west by the Japan Sea, narrowing into a bay a mile from the town, is beautiful in the extreme. The population is not more than 11,000. The place is noted chiefly for its fine vegetable market and a certain kind of lacquered wood-carving not found elsewhere.

"There is no Kumi-ai (Congregational) organization in Murakami, but some fifteen or twenty years ago a Presbyterian church was established in the midst of a good deal of persecution. Now there is quite a capacious church building and an organization of about sixty members. At the annual meeting Sado was not represented this year, but from Echigo proper there were assembled at each session some fifty people, representing all the denominations of the province. As the object of this meeting is to establish a closer fellowship among the scattered Christians, only part of the time was spent in discussion.

"First came a report of the churches. The most practical matter presented to the meeting came from Mr. Okabe, of Nagaoka. He proposed that letters be sent out to all the leading officials of Echigo, asking their opinions of Christianity, and in case any expressed a wish to know further about it, that the newspapers of the province be requested to grant space for the presentation of Christian teaching. He felt encouraged to bring this matter up, as one newspaper in Nagaoka had opened its columns to him. Mr. Okabe's proposal was warmly welcomed, and after a few questions about minor matters it was adopted and a committee of three chosen from among the workers in Nagaoka and Niigata.

"Following this was a short interchange of views on the greatest need at present in evangelistic work in Japan. All seemed to concur in the opinion of one experienced pastor that the two great needs were a godly life among all Christians, and efforts on the part of evangelists to bring their people into *direct* communion with God.

"On the evening of the 6th a public meeting was held in the church, at which about 150 were present. The speakers were Mr. Okabe (Congregational), Mr. Banno (Presbyterian), and the writer. All three were gratified at the earnest and courteous attention paid."

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Micronesian Mission.

THE GILBERT ISLANDS.

A BRIEF letter from Mr. Walkup, who was at Butaritari with the *Hiram Bingham* on the fourteenth of August, reports that he has made his trip to Ocean and Pleasant Islands and also to Kusaie and back. While he was gone to these western islands a British man-of-war passed through the Gilbert group, having on board the governor-general of Fiji. Mr. Walkup speaks warmly of the impression left by that visit, believing that the coming of the governor has helped in setting up a standard for righteousness. We judge that the German Commissioner has granted the *Bingham* permission to call at Ocean and Pleasant Islands without clearing from Jaluij, according to previous requirements, but he still desired that the teachers should be removed from those islands, since they taught the Bible in the native tongue. When Mr. Walkup visited those islands there was no German official upon them, and the natives as well as the traders protested against an attempt to take away their teachers. Mr. Walkup hoped to finish his third trip through the group before the return of the *Star* to Butaritari.

FROM MOKIL, PONAPE, AND NGATIC.

Mr. Rand sends a brief report of the work on these three islands, covering the period from January to July. Of Mokil he says: —

"The work in church and school has been encouraging notwithstanding some evil conduct on the part of some of the pupils in the school. Of the thirty-seven church members who are in good standing at the beginning of the year, all have held fast except three. All the meetings, both morning and evening, Wednesday afternoon, and on the Sabbath, are well attended. The contributions are larger than last year. The Sabbath-school has increased in numbers and the attendance is much more regular. Ninety-six names are enrolled, with an average attendance of more than eighty. We had fifteen weeks of school, with an average attendance above fifty; eleven of these students were in the training class, two are preparing for service as preachers or teachers, and they will be ready at the end of the year to go to some other island if not needed at home. The health of all on the island has been fairly good."

Of Ponape Mr. Rand writes: —

"The *Star* let go anchor in Port Santiago before noon, Sabbath, the seventeenth of July. The new governor, who came in May, was called back to Manila by the June steamer, and he expects to return in August. Captain Flanders, who was governor *pro tem.* when I was here last year, is holding the same position in the governor's absence. The *Star* was not allowed to go around to Kiti to get the launch and other things. Governor Flanders was very kind, but said he could permit me to have intercourse with the natives only in their harbor. A great many natives came aboard the *Star*. From Henry Nanpei and others we hear that King Pol and the other Christians of the Metalenim tribe are holding on to their Christian faith. The Oua, Japalap, and Tuman churches are keeping up their meetings and Sabbath-schools and are beginning their schools. King Pol is a wonder to his people and the people of the whole island. Since the trouble at Oua in 1890 he has developed into a strong Christian leader. He is still on the defensive against the Spaniards and refuses all their terms of peace, feeling that his own life and the lives of many of his people would be taken because of the Spaniards killed. He is very zealous in rooting out all the evil in his tribe, and has succeeded in keeping out the liquor that is destroying the other tribes. He is also able to keep his people from marrying in the heathen fashion. All guilty of this are sent out of the tribe.

"Henry Nanpei, since his return in 1891, has been having a strong influence for good over the Kiti tribe. He has succeeded in reducing the consumption of liquor a great deal. The present governor seems more liberal and tolerant in regard to the Protestant religion. Three of our Ponape teachers are teaching for him at ten dollars a month for man and wife, and are permitted to teach as they please. But one of the thirteen teachers Mr. Doane left in charge of the churches and schools has been drawn away by the Spaniards; two others are leaning that way, but still hold to their faith in Christ. All of the six couples who were in the training school with me, and several others from the same school who were not preaching, are still holding fast as Christians."

Mr. Rand reports that the *Star* spent two days at Ngatic, where the church seemed to be somewhat lukewarm, but the teacher and his wife, who started the work at that island in 1889, were returned to their field of labor, and hopes are cherished of good results. One couple and one young man were taken to the school at Mokil.

FROM RUK.

The *Star* arrived at Ruk on July 25, and returned Miss Kinney to her associates. Mr. and Mrs. Snelling were in somewhat better health. The schooner *Robert W. Logan* had not then returned from Japan, but was expected very soon. Nothing is said in the brief letters received of any more fighting between native tribes, and yet allusions are made to a wave of heathenism which has swept over the island, affecting the Girls' School as it did other branches of work. Of her return to Ruk and of the islands at which the *Star* touched on the way, Miss Kinney writes from Ruk July 27: —

"We reached here on the 25th, after a very pleasant trip. I can assure you that it is pleasant to be at home again, for this seems like home now, and a very warm welcome was given me by both my associate workers and the scholars. Many of the people, too, gathered on the wharf to give me their greeting.

"We stopped at Butaritari first, and I went on shore to attend the afternoon meeting. I was greatly pleased with the appearance of the people, and the king gave a very good talk, which Mr. Walkup translated for us. Mr. Walkup seemed very happy in his work, and he certainly is a Christian hero to be willing to live so lonely a life for the sake of the work. I enjoyed the visit at Kusaie with the workers there very much indeed. The Marshall School had its closing exercises for the term while we were there, and it was very interesting. We stopped two days at Mokil, and again I went on shore for one night and enjoyed my visit with Mrs. Rand and Miss Foss. They all seemed well and very happy. When we anchored at Ngatic the captain took Mrs. Garland and myself on shore to see the church, which is the best I have seen in Micronesia, and also the houses are better built than any other native houses that I have seen. There are some very nice girls there, and I coveted two or three for our school, but thought it not best to take any yet until the work here is in a more settled state. There are plenty of girls to fill our school on this island, but since the fighting the interest in the school has not been very good, and we have not as many girls as there were last month; but they all seem very happy who are still with us. The new books, Genesis and Exodus, which came down with us this year, please them very much and they have read much in them already. We are so thankful that they have been printed and sent to us. We rejoice over every new book that we can give to the scholars."

THE GERMANS AT THE MARSHALL ISLANDS.

Dr. Pease, in a letter from Kusaie, the last date of which is July 1, reports that the German Commissioner at Jaluij is still continuing the repressive measures which have hitherto been reported. He says: —

"Jeremaia writes that the Commissioner has taken the money contributed to the Board by the natives in January, and threatens to take that which may be contributed in July also. (We can take but two collections in a year.) The reason assigned is that I did not consult with his predecessor in regard to locating teachers in the new islands, Aur, Mejij, and Kwojelin. Of course I did not. It had never occurred to me that this was the thing to do. No commissioner has ever asked me about any part of our work or intimated that he desired or expected to be consulted in regard to it. The pretext is evidently trumped up for the occasion; probably will also have to do duty in reports to the imperial government. It is now obvious that had I conferred with him I should have been forbidden to occupy those new islands. It is again reported that the Kommissar will very soon remove our teachers from Ujae, Namo, and Kwojelin. I inferred that a vessel had already sailed for this purpose, but the teachers had not come when Jeremaia wrote."

At a later date Dr. Pease writes: —

"The Commissioner has removed the teacher from Ujae. The one on Kwojelin the chief refused to part with. The remarkable story of this Christian work at Kwojelin was given in the *Missionary Herald* for July, page 278." On account of the attitude of the German authorities Dr. Pease regards the outlook for the Marshall Islands work as very depressing. The work itself was never more prosperous, but under these restrictions placed on the preaching of the gospel little progress can be expected.

Mission to Mexico.

We regret to report that Mr. Case has been in such poor health that he has been compelled to leave his work and, with his family, go to California. Mr. Olds has removed from Cusihuirachic to Parral; the former place having suffered severely commercially on account of the depression in mining interests. Mr. Olds reports that but fourteen of the thirty-eight members who had been received into the church remain, and only six of these were living in the town. Of his departure he says: —

"We celebrated the Lord's Supper and had a precious service. The brethren were sad at the thought of our leaving them, and several expressed their gratitude, both publicly and privately, for what the mission had done for them. One poor old man, who was received at our last communion, bade us good-by with tears rolling down his cheeks, saying that he never could thank us enough for the light and peace we had brought into his life and that, but for us, he would have been eternally lost.

"The opening in Guerrero is as encouraging as ever. There are 400 soldiers stationed there, who, with their officers, help to keep things lively. Six of the Cusi brethren are now living in Guerrero, and others make Guerrero their headquarters. Fourteen have been proposed for membership, although a church has not yet been organized. Five of these had been converted in Cusi, and six others are all of one family. I hope to be able to make a trip later to receive them into the church.

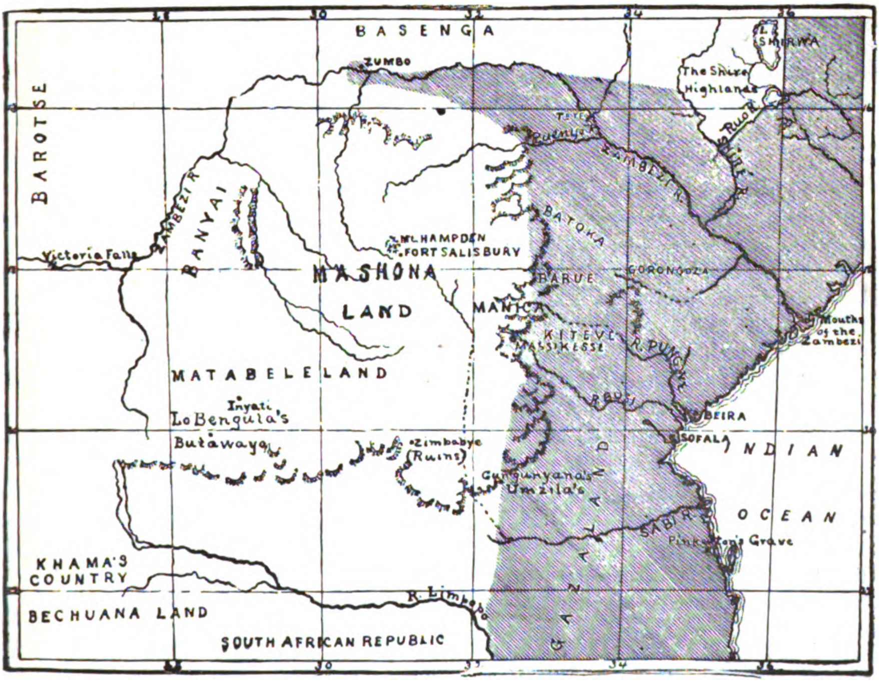
"The San Isidro brethren were quite outspoken in their dissatisfaction at being left alone again. 'First the mission took away Mr. Eaton from us,' they said. 'Then they called away Mr. Wright, and now you are going to leave us.' Epitacio Madrid, a native helper, met me by appointment in Guerrero, and brought news of encouraging progress in Namiquipa, where he is at work."

Notes from the Wide Field.

AFRICA.

UGANDA. — A letter from Bishop Tucker in *The Church Missionary Intelligencer* for October, written at Uganda in April last, speaks of the resolution adopted by the Protestant chiefs to free their slaves as an event of the greatest possible moment. First of all, there will be no more bartering of men and women and children, and one of the greatest incentives to war will be removed. The chief object of war hitherto has been the capture of slaves. This motive wanting, it is to be expected that these devastating raids which have been the curse of the whole region will cease. Bishop Tucker writes enthusiastically of a visit to Singo, a large province in the northwestern part of Uganda, where missionary operations are to be immediately commenced. He speaks of the delight he had in the Waganda porters who attended them, many of whom were Christians. "Both night and morning prayers were said, generally being conducted by one of their own number. Before it was light the murmur of voices told me that the men were engaged in prayer, not in my presence, but at a distance, in their own sleeping-place. It was interesting to notice how one was chosen by the rest, and that without any formal election, to be the leader in their devotional exercises. I called him the 'minister,' and certainly he deserved the title; he truly served his people." The whole country of Singo is spoken of as fine open land, and a fair proportion of the people have learned to read. Hundreds of books were sold and the demand is likely to increase. Of the Mohammedans who have recently been defeated by the union of Protestants and Catholics, Bishop Tucker says that they had little or no knowledge of the Moslem faith, that they were dissatisfied, and with very little excuse would be ready to settle down in the more prosperous Protestant provinces. He therefore expected that the Mohammedan party in a few years would melt away, unless there should be an influx of an outside element.

THE MATEBELE WAR. — The great interest felt not only throughout all South Africa but in Great Britain, as well as the bearing of the matter upon our new mission in Gazaland, lead us to refer again somewhat at length to the conflict between the forces of the British South Africa Company and the Matebele, under King Lobengula. We reproduce herewith a sketch-map, which though specially designed to present to the eye, by its shaded portion, the territory claimed by the Portuguese, shows also the relation of Mashonaland to Matebeleland, with Buluwayo, Lobengula's capital. The British South Africa Company has its centres at Fort Salisbury, Fort Charter, and Fort Victoria in Mashonaland. Fort Salisbury is about 225 miles northeast of Buluwayo. What was apparently a decisive battle was fought near Buluwayo on the twenty-eighth of October, ending in the defeat of the Matebele king with a loss of about 2,000 of his soldiers. Some of the events which led up to this conflict we have before chronicled. The Matebele insisted upon slaughtering the Mashonas who were living in and near the British towns, and when their attacks were repelled the warlike spirit of the whole tribe was aroused, and Lobengula, who is a shrewd leader and who doubtless knew and feared the strength of the forces with which he would have to contend, was unable to restrain his headstrong men. The forces of the British Company in Mashonaland numbered about 1,500, and they were well armed and 1,000 of them were mounted. On the southwest, Khama, that noble Christian chieftain, the borders of whose territory had often been invaded by the Matebele, led an attack from the direction of Tati.



Notwithstanding the forces at their disposal it was doubtless no easy matter to succeed against such fierce warriors as are the Matebele. It must be remembered that they belong to the Zulu race, and that under Moselekatse, the father of Lobengula, the tribes in that vast section of South Central Africa, like the Mashonas, the Makalakas, and the Bechuanas, had been subdued and scattered. It is said that under this ruthless chieftain not less than 150,000 peaceful inhabitants of the country were destroyed. At the present time it was supposed that Lobengula could put into the field 15,000 men, many of them well armed. It is a sorrowful thing to be obliged to scatter such a tribe, and yet the British in Mashonaland must either quit the country, remain within their forts, or at once strike a strong blow which should break the Matebele power.

Mr. Henry M. Stanley, in speaking of this conflict, says that it was sure to come sooner or later, since the Matebele were a constant menace to peace and good order in every section where they could possibly make a raid. The situation was really one of life or death to the British Africa Company in Mashonaland. In the battle of the twenty-eighth of October the Matebele fought most bravely, but they were unable to stand against the Maxim guns, which mowed down their columns before they could get within reach of their enemies. Retreating upon Buluwayo, they made a stand for the defence of their capital, but on November 2, according to latest reports, the forces under Khama joined the South Africa Company's troops and captured the place, and Lobengula, with his men utterly beaten, fled to the northwest. It has been said that they had planned, in case they were defeated, to go north of the Zambesi, a fact which if true bodes no good to the tribes in that region. The immediate result of all this will doubtless be the pushing forward of the railroad from Beira toward Fort Salisbury, the line having already been opened seventy-five miles up the Pungwe River. This is nearly through the region of the tsetse fly, and wagons can now go by a well-made road from the terminus of the railroad to Fort Salisbury, a distance of about 200 miles. Though not directly on the line of our mission into Gazaland, this will doubtless have a favorable bearing upon the means of communication with our mission.

POLYNESIA.

TEACHERS FROM RARATONGA. — Mr. Lawrence, of the London Society's mission at Raratonga, reports the arrival of the *John Williams* at that island, where seven young men and their wives were in preparation to reinforce the staff of teachers in the New Guinea mission. For many weeks the work of preparing these young missionaries had been going on, and special services, including a feast and farewell meetings, were held. These young people had counted the cost and there was no faltering. They seemed ready to meet trial, or death even, in the service to which they felt themselves called. Mr. Lawrence says that "it is not a fanatical enthusiasm that leads these men and women to leave and go to New Guinea, where so many have laid down their lives. No; it is a strong, purposeful love to Christ and their fellowmen." The same missionary from Raratonga reports the going of students to an island where leprosy has got a firm hold. Two years ago two volunteers were called for to go to this people and four men at once offered themselves. One of the four has died and another one has retired because of blindness. Two other volunteers have since gone. It may well be said that to go willingly and cheerfully to a station like this demands courage and faith of a high order, but such grace has manifestly been given to the converts on Raratonga.

MARÉ. — The missionary work on this island, it will be remembered, suffered severely on the passing of the island under French rule. For a time the Roman Catholic governor ruled in a way that hindered the work of the missionaries of the London Society and aroused the deep hostility of the native Christians. Recent reports speak of a better state of affairs, the present governor being a good and just man. Nevertheless the Roman Catholics have pulled down a Protestant church and another church has been closed, so that the people worship outside beneath the trees. Native Christians still delight in the word of God, and they dwell in their thoughts upon the happy days when they received the gospel from the hands of the missionaries. There is clear evidence of the genuineness of their love and zeal in the fact that they have recently raised and sent to the Paris Missionary Society as a contribution $580, the French Evangelical Society having undertaken to prosecute the work which was turned over to them by the London Mission.

INDIA.

CASTE. — In some of the missions of India the recognition of caste distinctions is causing a vast amount of trouble. The Rev. S. Paul, of the Church Missionary Society, has an instructive article in *Harvest Field* for September, in reference to caste in the Tinnevelly church, in which are shown the changes which have taken place in the attitude of the mission on this subject. In the early days the missions in Tranquebar and in Tinnevelly made no effort to outroot caste distinctions. Later, under Rhenius and Schmidt, while the system of caste was not allowed in schools and churches, it remained in full vigor in domestic relations. There followed an attempt to remove the evil altogether, but apparently with little success. Of late years there has been, it is stated, a revival of race prejudices and caste differences, and the writer believes that in the Tinnevelly church there is need of immediate steps to outroot the system, or decay is inevitable. Mr. Paul suggested the following remedies for the evil: (1) Caste titles should be abolished among Christians. (2) The *mangilium* (marriage token) must be changed. This mangilium is like the marriage ring in Western nations, and each caste has had its own form. Some new token which does not indicate caste distinctions should be devised. (3) Missionaries should not use in their records the terms high caste, low caste, respectable caste, etc. (4) The mission schools should be open to Christian children of different castes. (5) A pledge denouncing caste should be required. (6) Candidates for ordination, among their other vows, should promise to discountenance caste prejudices.

Miscellany.

BIBLIOGRAPHICAL.

James Powell: Reminiscences. Edited by H. Porter Smith. Boston and Chicago: Congregational Sunday-School and Publishing Society.

This volume is not an ordinary biography prepared by one pen, but is the loving tribute of sixteen personal friends, each contributing a brief chapter emphasizing some feature of the life and character of a most lovable man. It is, therefore, appropriately called "Reminiscences." The number of similar tributes might easily have been doubled or quadrupled had they been desired, for James Powell was a most genial man and dear to all who knew him. It seems to some of us sad that he burned himself out so soon and passed suddenly from us in the early years of his mature manhood. But it may be that some special trust was awaiting him in heaven which required someone to fly with unusual swiftness upon some unusually important errand, with just the elements of character which he possessed to make it a success. It must be that sanctified human nature is to have an appropriate place in the "Better Land," otherwise how could Powell be there? We see him surrounded by the representatives of the "three despised races," no longer despised, but glorified, and singing with them what glad redemptive songs! If friendships here on earth may be of the type pictured in these "reminiscences," what will they be in their perfection in "our Father's house"? Most helpful will this volume be to all ingenuous youth looking forward to highest Christian usefulness on earth.

E. K. A.

The New Era, or The Coming Kingdom. By Rev. Josiah Strong, D.D., General Secretary of the Evangelical Alliance of the United States; author of *Our Country*. New York: The Baker & Taylor Co.

The famous book *Our Country* gave impulse to the study of national issues and awakened interest in missionary work. Dr. Strong's later book, *The New Era, or The Coming Kingdom*, must develop a still deeper interest along missionary lines, and give a deeper sense of the church's mission. The nineteenth century, with all its impressive changes, is rightly described as a preparation for missionary triumph, when 800,000,000 of heathen and Mohammedans are brought within reach of Christian civilization. Here is our opportunity. The Anglo-Saxon race is to have the distinguished honor of contributing to the world's evangelization its best life, religious, intellectual, and physical. "It seems to me that God, with infinite wisdom and skill, is here training the

Anglo-Saxon race for an hour sure to come in the world's future." The story of popular discontent, of the unreached masses, so far removed from the church, of the degeneration of the rural communities and the increasing perils of city herding, presents the author in his pessimistic mood. On the other hand, when made to see that out of discontent comes progress to a better life; that the church will awake to control the forces in city and country; that self-giving will become the law, and coöperation a real power in our civilization, we find in the author a Christian optimist in the truest sense. We find the Pauline spirit, "Where sin abounded, grace did much more abound." The two principles of well-developed individual life and well-organized social life, the two fundamental laws defining man's relations to God and his fellowmen, the two great problems of the country and city, needing the application of these principles and laws, demand the sober thought of the reader. The facts are sober, as they are also inspiring. Sentimental rhapsodies are not found, nor the belittling of our supreme opportunities. The mission of the church is clearly defined as the setting up of a Kingdom on earth. Those of us who are especially interested in foreign missionary work will give hearty response to the view of a Kingdom to fill the whole earth. The Church stands for everything that concerns men. Hence the chapters, "The Necessity of New Methods"; "Of Coöperation"; "Of Personal Contact." "An Enthusiasm for Humanity" is a fitting closing chapter, to be put beside the earlier one, "The Authoritative Teacher," "all this is the timing of Providence that the new era of the near future may indeed be the fuller coming of the Kingdom."

The Story of the China Inland Mission. By M. Geraldine Guinness. London: Morgan & Scott. 5x3 inches. vol. ii. pp. xiii, 476.

The remarkable movement whose origin and early history are here given has found an appreciative and able chronicler. The character and religious experience of Mr. Taylor, who is the director of the mission and with whom it began, are sketched in lively narrative and with sympathetic interest; and the development of the mission is traced step by step with a reverent acknowledgment of the divine leadership in it all which is as unaffected as it is delightful. While opinions will naturally differ as to the wisdom of the organization and management of this mission, all must heartily unite in thanksgiving for the faith and consecration of the laborers and for the divine blessing on their work.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the Hawaiian and Micronesian Islands: that the political complications which now imperil not only the quietness and good order of the islands, but also the progress of Christian work, may speedily be ended; that our Government may act justly and sympathetically toward the Hawaiian nation; that the agents of Germany and Spain may cease their repressive measures in Micronesia; and that amid their perplexities and trials the hands and hearts of our missionaries may be strengthened from above.

ARRIVALS OUT.

September 9(?). At Bombay, Rev. Harvey M. Lawson and wife.
September 14. At Harpoot, Eastern Turkey, Rev. Herbert M. Allen and wife.
September 16. At Bombay, Rev. Edward Fairbank and wife.
September 21. At Marsovan, Western Turkey, Miss Frances C. Gage and Miss Martha A. King.
September 29. At Tientsin, China, Rev. Mark Williams, Mrs. Eleanor W. Sheffield, Miss Henrietta B. Williams, Miss Gertrude W. Stanley, Miss Abbie G. Chapin, and Miss Viette I. Brown; also, Miss Mary L. Partridge, on her way to the Shansi Mission.
October 17. At Smyrna, Miss Sarah H. Harlow.
October 19. At Constantinople, Rev. H. K. Wingate and wife, and Miss Caroline E. Bush.

ARRIVAL IN THE UNITED STATES.

November 4. At New York, Mrs. Emma R. Hubbard, of Sivas, Western Turkey.

DEPARTURES.

October 21. From New York, Mrs. Etta D. Marden, returning to the Central Turkey Mission, and Miss Meda Hess, to rejoin the mission; also, Miss Effie M. Chambers, to join the Eastern Turkey Mission.

November 18. From New York, Rev. Edward S. Hume and wife, Rev. William O. Ballantine, M.D., and wife, returning to the Marathi Mission; also, Miss Esther B. Fowler, to join the mission.

DEATH.

October 29. At Clifton Springs, N. Y., Rev. Julius Yale Leonard, for twenty-four years a missionary of the American Board in Western Turkey. Mr. Leonard was born at Berkshire, N. Y., June 12, 1827. After graduating at Yale College, in 1851, he spent two years at the Seminary at New Haven, graduating at Andover in 1855. After taking a course of medical lectures he was ordained at New Haven, June 14, 1857, and with his wife (Amelia A. Gilbert) embarked for Turkey, July 7, of the same year. After three years spent in Cesarea he removed, in 1860, to Marsovan, where he labored for over twenty years, visiting the out-stations, establishing churches, and laboring in every way as a faithful missionary of Jesus Christ. For reasons of health he was released from the service of the Board in 1882, since which time he has resided in New Haven, Conn. He was greatly respected and beloved by the people for whom he labored and by his associates in Christian work, and the Master whom he so faithfully served has now welcomed him with his "Well done."

MARRIAGE.

September 30. At Tientsin, by Rev. Mark Williams, Rev. William P. Sprague, of Kalgan, to Miss Viette I. Brown.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. How a Moslem regards female education. (See page 517.)
2. Turning away from the gospel. (See page 524.)
3. News from Ponape. (See page 535.)
4. German opposition in Marshall Islands. (See page 535.)
5. Need of preachers in India. (See page 526.)
6. Persecution of Christians in Madura District. (See page 527.)
7. Opposition overcome at Tottori, Japan. (See page 530.)
8. Out-stations of Okayama, Japan. (See page 531.)
9. James Gilmour of Mongolia. (See page 546.)

Donations Received in October.

MAINE.

Bangor, Hammond-st. ch. and so.	50 00	
Bethel, Cong. ch. and so.	25 69	
Cornish, Cong. ch. and so.	5 56	
Cumberland Mills, Warren ch., to const. CHARLES BOOTHBY and HUGH A. CRAIGIE, H. M.	200 00	
Hampden, Cong. ch. and so.	3 45	
Kennebunk, Union Cong. ch. and so.	55 57	
Machias, Centre-st. Cong. ch. and so.	6 96	
New Castle, Cong. ch. and so.	44 92	
Portland, Thank-offering, 15; Williston ch., 90.22; 1st Parish ch., 30,	135 22	
Winslow, Cong. ch. and so.	16 75	
———, A widow of fourscore years,	2 50	546 62

NEW HAMPSHIRE.

Brentwood, Cong. ch. and so.	3 75	
Centre Sandwich, Levi W. Stanton,	25 00	
Meriden, Cong. ch. and so.	10 00	
Mt. Vernon, Cong. ch. and so.	24 22	
Newport, A friend,	5 00	
No. Hampton, Cong. ch. and so.	16 00	
Rochester, Cong. ch. and so.	50 00	
Wilton, 2d Cong. ch. and so.	20 00	153 97
Legacies. — Lyndeborough, Jotham Hildreth, by W. R. Putnam, Ex'r,		300 00
		453 97

VERMONT.

Brattleboro, H., 10; Centre Cong. ch. and so., 73.33,	83 33	

Burlington, 1st Cong. ch. and so., add'l,	131 00	
Chester, Cong. ch. and so.	5 31	
Derby, Cong. ch. and so.	5 30	
Dorset, Cong. ch. and so.	20 00	
Jericho, 1st Cong. ch. and so.	10 75	
No. Craftsbury, Cong. ch. and so.	5 00	
No. Troy, Cong. ch. and so.	6 00	
Norwich, S. J. Burton,	5 00	
Sharon, Cong. ch. and so.	16 00	
St. Johnsbury, Cong. ch. and so.	64 23	
——, A home missionary's daughter, 65; A friend, 6,	71 00	—422 92
Legacies. — Essex, Nathan Lathrop, by A. A. Slater, Adm'r,		5 00
		427 92

MASSACHUSETTS.

Acton, Cong. ch. and so.	24 00	
Agawam, Cong. ch. and so.	47 40	
Amherst, 2d Cong. ch. and so.	11 80	
Becket, North Cong. ch. and so.	37 00	
Bernardston, Cong. ch. and so.	2 40	
Blandford, Cong. ch. and so.	53 35	
Boston, Park-st. ch., 105; Trinity ch. (Neponset), 20; Highland ch. (Roxbury), 12; Eliot ch. (Roxbury), m. c., 10.52; For rendering the sacred scriptures into the languages of China, 25,	172 52	
Bridgewater, Central Square Cong. ch. and so.	34 88	
Brookfield, Cong. ch. and so.	18 55	
Cambridgeport, Pilgrim Cong. ch. and so.	59 16	
Chesterfield, Cong. ch. and so.	15 00	
Chicopee, 1st Cong. ch. and so.	9 57	
Clinton, 1st Cong. ch. and so.	58 09	
Danvers, 1st Cong. ch. and so.	70 00	
Dedham, First ch., 160.50; do., Extra-cent-a-day Band, 30.10; do., m. c., 6.03; Islington Cong. ch. and so., 8,	204 63	
East Charlemont, Cong. ch. and so.	14 82	
Easthampton, 1st Cong. ch. and so.	88 68	
Enfield, Cong. ch. and so.	40 00	
Franklin, 1st Cong. ch. and so.	10 00	
Globe Village, Evan. Free ch. and so.	42 87	
Greenfield, Mrs. W. N. Snow,	5 00	
Hanson, Cong. ch. and so.	5 90	
Holbrook, Winthrop ch. and so.	21 43	
Holyoke, 2d Cong. ch. and so., 92.01; do., by the Ladies for salary of Miss Harriet A. Houston, 150,	242 01	
Hyde Park, 1st Cong. ch. and so.	70 13	
Lawrence, Trinity Cong. ch. and so., 32.38; South Cong. ch. and so., 7.37,	39 75	
Lowell, Pawtucket Cong. ch. and so.	22 23	
Lynn, Essex South Conference, Half of Conf. collection,	22 25	
Malden, E. P. Foster,	10 00	
Mattapoisett, Cong. ch. and so.	22 79	
Melrose, Cong. ch. and so.	6 18	
Middleboro, A friend from Central Cong. ch.	5 00	
Millbury, 2d Cong. ch. and so.	83 26	
Monterey, Cong. ch. and so., 11.81; Extra-cent-a-day Band, 13.19,	25 00	
New Bedford, Trinitarian Cong. ch. and so.	62 45	
Newburyport, North Cong. ch. and so.	28 50	
No. Middleboro, Cong. ch. and so.	20 00	
Pepperell, Rev. E. W. Harrington,	50 00	
Plympton, V. J. Hartshorn,	5 00	
Reading, Cong. ch. and so.	10 00	
Rockport, 1st Cong. ch. and so.	28 86	
Shutesbury, A friend,	25 00	
So. Hadley Falls, Cong. ch. and so.	8 05	
So. Williamston, Cong. ch. and so.	3 00	
Springfield, 1st Church of Christ, gift of Marvin Chapin, 100; 1st Cong. ch. and so., 294.17; South Cong. ch. and so., 125.00; Olivet Cong. ch. and so., 40,	559 17	
Sunderland, Cong. ch. and so., to const. A. E. Warner, H. M.	118 84	
Waltham, Trin. ch. and so.	15 82	
West Medway, 2d Cong. ch. and so.	6 50	
West Springfield, Park-st. ch. and so.	28 12	
Whitinsville, Mrs. M. F. W. Abbott,	20 00	
Williamstown, Ch. of Christ in the White Oaks,	3 40	
Worcester, Union ch. and so., 76.94; Y. P. S. C. E. of do., for support of Dr. and Mrs. Scott, 100; Extra-cent-a-day Band of do., 6.25; A friend, 25,	208 19	
Washington, Cong. ch. and so.	25 00	
Wrentham, 1st Cong. ch. and so.	31 80	
——, A friend,	10 00	
——, A friend,	10 00	—2,873 35
Legacies. — Boston, Harvey White, add'l, by Hon. Asa French, 650, less expenses,	615 00	
Granby, Phineas D. Barton, by Rev. W. Barton and Mrs. O. B. Warner, Ex's,	500 00	
Peabody, Augusta Proctor, by Thomas E. Proctor, Ex'r,	5,000 00	—6,115 00
		8,988 35

RHODE ISLAND.

Narragansett Pier, James C. Roomian,	1 00	
Providence, A member of Pilgrim ch.	5 00	——6 00

CONNECTICUT.

Barkhamsted, Cong. ch. and so.	4 25	
Berlin, 2d Cong. ch. and so.	56 00	
Black Rock, Cong. ch. and so.	82 00	
Bridgeport, 1st Cong. ch. and so.	400 24	
Bristol, Cong. ch. and so.	50 00	
Columbia, Cong. ch. and so.	86 82	
Greenwich, A friend,	30 00	
Groton, Cong. ch. and so.	35 00	
Hartford, Rev. C. S. Beardslee, 25; Pearl-st. ch., 321.13,	346 13	
Milford, 1st Cong. ch. and so.	10 00	
New Haven, H. A. Newton, 30; Grand-ave. Cong. ch., to const. Dea. Charles N. Hubbard, H. M., 114.67,	144 67	
Norfolk, Cong. ch. and so.	105 85	
Northfield, Cong. ch. and so.	22 10	
Norwich, 1st Cong. ch., with other dona., to const. Mrs. Chas. A. Pendleton and Edward Huntington Smith, H. M.	175 00	
Old Saybrook, Cong. ch. and so.	47 12	
Plainfield, Cong. ch. and so.	23 25	
So. Glastonbury, Thank-offering, 10; Cong. ch. and Sab. sch, 11.02; H. D. Hale, 50,	71 02	
So. Norwalk, Cong. ch. and so., of which 50 from Jacob M. Layton,	121 50	
Southington, Cong. ch. and so.	102 61	
Southport, Cong. ch. and so., for support Rev. W. P. Elwood,	59 68	
Stamford, 1st Cong. ch. and so., for support Rev. W. P. Elwood,	100 00	
Thomaston, 1st Cong. ch. and so.	23 74	
Thompson, Cong. ch. and so.	36 20	
Warren, 1st Cong. ch. and so.	10 57	
West Winsted, 2d Cong. ch. and so.	129 52	
Whitneyville, Cong. ch. and so.	27 00	
Winchester, Cong. ch. and so.	36 66	
Woodstock, 1st Cong. ch. and so.	24 00	—2,360 93
Legacies. — Bridgeport, Mrs. Mary B. Palmer, by Rev. Chas. Ray Palmer, Ex'r,	1,000 00	
Shelton, Lewis W. Hine, by N. W. Hine,	50 00	—1,050 00
		3,410 93

NEW YORK.

Albany, Mrs. George C. Treadwell,	100 00	
Baiting Hollow, Cong. ch.	3 75	
Berkshire, 1st Cong. ch.	97 00	
Brooklyn, Sab. sch. of Central Cong. ch., for Bible Reader, Madura, 36; Clinton-ave. Cong. ch., 250; New England Cong. ch., Sab. sch. and Y. P. S. C. E., Sen. and Jr., to const. B. F. Knowles, H. M., 130; Rochester-ave. Cong. ch., 3.86,	419 86	

East Rockaway, Cong. ch.	15 00	
Elizabethtown, Cong. ch.	11 60	
Ithaca, 1st Cong. ch.	103 84	
Lisbon Centre, Rev. R. C. Day,	5 00	
Maine, 1st Cong. ch.	17 20	
Munnsville, Cong. ch.	10 00	
New Village, Cong. ch.	11 00	
New York, A friend, 10; O. W. Coe, 50; Sab. sch. of Pilgrim Cong. ch., toward support Mrs. Dr. Scott, Ceylon, 150; "To cash," 100,	310 00	
Orient, Missionary Circle,	30 00	
Rochester, Mrs. George W. Davison,	12 00	
Syracuse, Plymouth ch., 7; Woman's Missionary Society of Good Will Cong. ch., 5,	12 00	
West Brook, Cong. ch.	5 00	1,163 25
Legacies. — Albany, Ann Treadwell, by Julia Treadwell, Ex'x,		100 00
		1,263 25

PENNSYLVANIA.

Kane, Cong. ch.	33 00	
Pittsburgh, Cong. ch.	10 92	
Philadelphia, A friend in Roxborough,	30 00	73 92
Legacies. — Erie, I. M. Wallace, by Mrs. S. K. Allen,		20 00
		93 92

NEW JERSEY.

Montclair, 1st Cong. ch., for salary in part of Rev. J. D. Eaton,		292 36

DISTRICT OF COLUMBIA.

Washington, Ralph Dunning,		25 00

MARYLAND.

Baltimore, A friend,		25 00

FLORIDA.

Deland, Alfred Howard,		4 00

MISSISSIPPI.

Tougaloo, A friend,		12 00

OHIO.

Brecksville, 1st Cong. ch.	2 00	
Brownhelm, Cong. ch.	10 00	
Columbus, W. A. Mahoney,	75 00	
Marietta, 1st Cong. ch.	100 00	
Toledo, 1st Cong. ch.	200 00	387 00
Legacies. — Johnsonville, Rev. Ozias Eells, by Rev. W. E. Barton,		50 00
		437 00

MISSOURI.

Noble, Cong. ch.		1 00

INDIANA.

Fairmount, 1st Cong. ch.		1 25

ILLINOIS.

Chicago, Union Park Cong. ch., m. c., 9.86; 1st Cong. ch., 55.46; Forestville Cong. ch., 14.80,	80 12	
Earlville, "J. A. D."	25 00	
Geneva, C. H. Beers,	100 00	
Moline, A friend,	20 00	
Payson, J. K. Scarborough,	300 00	
Western Springs, Cong. ch.	3 00	528 12
Legacies. — Chicago, Philo Carpenter, add'l,		1,854 00
		2,382 12

MICHIGAN.

Armada, Cong. ch.	11 90	
Detroit, Fort-st. Cong. ch.	7 00	
Kendall, Cong. ch.	6 50	
Portland, 1st Cong. ch.	10 00	
Sheridan, Rev. C. L. Preston,	3 00	38 40

WISCONSIN.

Antigo, Cong. ch.	10 55	
Bloomer, 1st Cong. ch.	4 17	
Bristol and Paris, Cong. ch.	18 10	
Delavan, Cong. ch.	10 00	
Gay's Mills, Friends,	2 00	
Lake Geneva, Mrs. George Allen,	10 00	
New Richmond, Cong. ch.	42 11	
Prescott, 1st Cong. ch.	3 00	
Watertown, 1st Cong. ch.	4 35	
Waukesha, "As God hath prospered me,"	5 00	
Whitewater, Cong. ch.	10 00	119 28

IOWA.

Belmond, Cong. ch.	6 38	
Cedar Rapids, 1st Cong. ch.	8 48	
Chester, Cong. ch.	9 32	
Council Bluffs, Nathan P. Dodge,	100 00	
Des Moines, Plymouth Cong. ch.	37 71	
Eagle Grove, Cong. ch.	20 95	
Harlan, Cong. ch.	33 10	
Magnolia, Cong. ch.	22 55	
Marshalltown, Green Mountain ch.	8 45	
Muscatine, 1st Cong. ch., add'l, 5; Green-st. Mission, 2,	7 00	253 94
Legacies. — Des Moines, Mrs. Harriet L. Robbins, by S. A. Merrill, rent,		68 75
		322 69

MINNESOTA.

Benson, Pilgrim Cong. ch.	1 70	
Detroit, 1st Cong. ch. and Sab. sch.	1 21	
Marshall, Cong. ch.	14 25	
Minneapolis, Pilgrim Cong. ch.	26 00	
St. Paul, Bethany Cong. ch. and so.	3 00	46 16

KANSAS.

Emporia, 1st Cong. ch.		5 47

NEBRASKA.

Aurora, Cong. ch.	13 00	
Dodge, Cong. ch.	1 20	
Exeter, 1st Cong. ch.	15 41	
Inland, German Cong. ch.	8 47	
Princeton, German Cong. ch.	4 00	
Stockham, German Cong. ch.	5 35	
Trenton, Cong. ch.	2 75	50 18

CALIFORNIA.

Martinez, Mrs. Mary Hale, of Cong. ch.	10 00	
Pomona, John Crawford,	50 00	
San Diego, 2d Cong. ch.	6 00	66 00

OREGON.

Forest Grove, Cong. ch.		35 00

COLORADO.

Trinidad, Cong. Chinese Sab. sch., for So. China Mission,	10 00	
Whitewater, Cong. ch.	7 25	17 25

WASHINGTON.

Port Gamble, Cong. ch.		7 00

CANADA.

Nova Scotia.		
Yarmouth, Women's Missionary Society of Cong. ch., for support of native preacher, Madura,		20 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Shao-wu, Rev. G. M. Gardner,		50 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions,

Miss Ellen Carruth, Boston, *Treasurer.*

For freight and charges on outfit of Miss White, Mexico,	105 47	
For balance needed by Bible-women's Training School, Ahmednagar,	53 12	—158 59

From Woman's Board of Missions of the Interior,

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 17,000 00

For teacher at Hermosillo,	180 00	-17,180 00

From Woman's Board of Missions for the Pacific.

Mrs. R. E. Cole, Oakland, California, *Treasurer.*

For the Zulu Mission, 450; West. Turkey, 1,144; Madura, 500; North China, 250; Japan, 1,997; Micronesia (*Morning Star*), 500; Spain, 500, for 1893,	5,341 00	
For outfit and trav. expenses of Miss Wilson to Micronesia (350), and for salary for July and August (50),	400 00	
For outfit (in part) and traveling expenses of Miss Barker to Madura,	450 00	
	6,191 00	
Less previously paid,	350 00	--5,841 00

MISSION SCHOOL ENTERPRISE.

Vermont. — Jericho, 1st Cong. Sab. sch., 2.25; Cong. Sab. sch., for catechist in India, 10,	12 25
Massachusetts. — Attleboro, Y. P. S. C. E., and Junior do., of 2d Cong. ch., 2; Amesbury, Y. P. S. C. E. of Union Cong. ch., 10; Dedham, Cong. Sab. sch., 18.25; do., Y. P. S. C. E., 4; Leicester, 1st Cong. Sab. sch., 26.18; Montville, Y. P. S. C. E., 64c.; No. Amherst, Y. P. S. C. E., 17; Peabody, Y. P. S. C. E., 13.58; Sunderland, Cong. Sab. sch., 25; Turner's Falls, Y. P. S. C. E., 7.25; Winchendon, Y. P. S. C. E. of No. Cong. ch., for China, 34.29,	158 19
Connecticut. — Bridgeport, Sab. sch. of South Cong. ch., 25; Bristol, Cong. Sab. sch., 25.43,	50 43
Missouri. — Noble, Y. P. S. C. E.	25
Kentucky. — Y. P. S. C. E.	3 50
Ohio. — Field's Corners, Union Y. P. S. C. E., 1.30; Tallmadge, Cong. Sab. sch., 20.50,	21 80
Illinois. — Rollo, Y. P. S. C. E.	3 71
Iowa. — Newburg, Cong. Sab. sch.	3 50
Wisconsin. — Spring Green, Cong. Sab. sch.	1 00
South Dakota. — Powell, Y. P. S. C. E.	3 40
	258 03

CHILDREN'S "MORNING STAR" MISSION.

Massachusetts. — Andover, A Phillips Acad. Bible Class, for the *Hiram Bingham*, 10; Bedford, ———, 25; Middleboro, 1st Cong. Sab. sch., 10.45; Watertown, Phillips Cong. Sab. sch., Prim. Dep't, for *Morning Star*, 3.63; Worcester, Plymouth Cong. Sab. sch., for the *Hiram Bingham*, 40,	89 08
Connecticut. — Norwich, 1st Cong. Sab. sch., for the *Hiram Bingham*, 10; Waterbury, 1st Cong. Sab. sch., for the *Hiram Bingham*, 20,	30 00
New York. — Buffalo, 1st Cong. ch., towards support of Mrs. Logan and family,	50 00
Ohio. — Berea, Cong. Sab. sch.	5 00
Illinois. — Joy Prairie, Cong. Sab. sch., for the *R. W. Logan*,	6 75
Iowa. — Farragut, Children of Cong. ch.	20 00
California. — Benecia, 1st Cong. Sab. sch.	8 65
	209 48

FOR SUPPORT OF YOUNG MISSIONARIES.

New York. — Albany, Y. P. S. C. E. of 1st Cong. ch., 6.50; Mt. Sinai, Y. P. S. C. E., 7.50,	14 00
Illinois. — Chandlerville, Y. P. S. C. E., 6.25; Chicago, Y. P. S. C. E. of Warren-ave. ch., for Rev. F. E. Jeffery, 50; Kangley, Y. P. S. C. E., 5; Naperville, Y. P. S. C. E., 11.05; Wyoming, Y. P. S. C. E., 6.25,	78 55
Iowa. — Reinbeak, Y. P. S. C. E.	25 00
Minnesota. — Fairmont, Y. P. S. C. E.	12 50
	130 05

CONTRIBUTIONS FOR THE DEBT.

Maine. — Litchfield Corners, Rev. James Richmond,	27 00
New Hampshire. — Derry, Mary D. Anderson, 5; Manchester, J. W. Johnston, 50,	55 00
Vermont. — Brookfield, 1st Cong. ch., 6.50; 2d Cong. ch., 26.50; Rutland, Cong. ch., 50; St. Johnsbury, Rev. Henry Fairbanks, 1,000,	1,083 00
Massachusetts. — Boston, "Roxbury, special offering," 500; Pittsfield, A friend, 10; Reading, John B. Lewis, 18; Worcester, Plymouth Cong. ch., 253.88; to const. Mrs. E. T. Cobb and Mrs. H. O. Houghton, H. M.; do., Rev. Henry T. Cheever, D.D., 1,000; to const. Rev. Edward M. Chapman and Horace T. Pitkin, H. M.; do., Rev. Eldredge Mix, D.D., 75,	1,856 88
Connecticut. — Coventry, Andrew Kingsbury, 15; E. Woodstock, Cong. ch. and so., 20; Hartford, Mrs. Mary C. Bemis, 25; New London, 1st Ch. of Christ, special collection, to const. F. H. Law, H. M., 104.04; New London County, Friends, 500; Thompson, A friend, 5; Woodstock, A friend, 4.40,	673 44
New York. — Brooklyn, South Cong. ch., 135; do., Broadway Tabernacle, 1,860.43; do., Rev. F. H. Marling, D.D., 25,	2,020 43
Ohio. — Salem, An aged friend,	100 00
Illinois. — Chicago, A friend in 1st Presb. ch., in memory of Rev. Jeremiah Porter, dec'd,	100 00
Iowa. — Denmark, Mrs. E. Y. Swift,	5 00
California. — Lincoln, Rev. Edson D. Hale,	10 00
Turkey. — Constantinople, A missionary,	25 00
	5,955 75
Less acknowledged in September,	260 00
	5,695 75

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Maine. — Eliot, Cong. ch. and so., for native preacher, Madura,	40 00
New Hampshire. — New Boston, Levi Hooper, for native evang. work in No. China, 50; do., for do., in Japan, 50; Mrs. Levi Hooper, for do., in No. China, 12.50; do., for do., in Japan, 12.50; Wakefield, Cong. Sab. sch., for Miss Blakely's work, 17,	142 00
Vermont. — North Troy, Mrs. Kelley, for Miss Gleason's work, 6; Norwich, Cong. Sab. sch., for work of Dr. F. L. Kingsbury, 10,	16 00
Massachusetts. — Auburndale, A friend for self-help dep't, sch. at Bihé, 50; Boston, A friend, for famine relief at Erzroom, 300; do., for ch. and sch. at Malatia, 400; do., for pupil at Bardezag, 50; Mrs. Arthur Wilkinson, Union ch., for Miss Mary	

Leitch, for houses for catechists and teachers, 100; Mrs. Emily A. Doherty, A memorial of Dr. Hugh Doherty, for work of Dr. Washburn, Madura, to const. W. H. DOHERTY, H. M., 100; Dalton, 1st Cong. Sab. sch., for beds at Yozgat, 50; Fitchburg, A lady, for sch. at Honolulu, 5; Holyoke, Mrs. E. A. Hubbard, for use of Miss Closson, 15; Medford, G. F. Davenport, for work of Mr. Tewksbury, 5; Millbury, Mrs. Mee, add'l for the Mee memorial cottage, Pasumalai, 20; Newton Centre, Maria B. Furber mis. soc., for Miss Zimmer's Sab. sch., 20; Somerville, Mrs. Gulliver, for No. China College, 10; So. Hadley, Miss Mary F. Leach, for books for Kōbe library, 30,	1,155 00
CONNECTICUT. — Bridgeport, A friend, for pupil, Bardezag, 44; Clinton, Cong. Sab. sch., for Marash Academy, 10.32; Danbury, 1st Cong. ch., for school in Kara Kala, 25; East Windsor, Y. P. S. C. E., for Rev. J. C. Perkins, 7.50; Hampton, Friends, for work of Rev. H. G. Bissell, 11.50; New London, Mrs. J. M. Harris, for use of Takag San, 50; Norwich, Cong. Sab. sch., for Kara Kala, 75; Washington, Cong. sab. sch. and Y. P. S. C. E., for education at Galatia, 20; Torringford, Friends, for scholarship, Yozgat, 20,	263 32
NEW YORK. — Binghamton, Mrs. Helen T. Durfee, for Bible-woman, Ceylon, 25; Brooklyn, Y. P. S. C. E. of Central ch., for Torosian Krikor, 30; Poughkeepsie, 1st Cong. Sab. sch. and Y. P. S. C. E., for Kara Kala, 25; Rochester, Mrs. G. W. Davison, for Okayama orphan asylum, 25; Sherburne, Mrs. C. S. Gorton, for use of Rev. W. N. Chambers, 200,	305 00
NEW JERSEY. — Glen Ridge, T. M. Nevius and family, for native preacher, Madura, 10; Montclair, Cong. Sab. sch., for bell for Mexico, 27.71; Upper Montclair, Cong. ch., for Kara Kala, 75; Westfield, J. L. Clayton, for native preacher, Madura, 15,	127 71
OHIO. — Atwater Centre, Y. P. S. C. E., for scholarship, care Rev. R. Chambers, 30; Berea, Cong. Sab. sch., for self-help school, Africa, 10; Claridon, Emma E. Stebbins, for catechist in India, 45; Cleveland, Pres. C. F. Thwing, for Pasumalai Sem., 25; Bath, Cong. ch., for school at Feu cho fu, 10; Painesville, Teachers and pupils in Lake Erie Sem., for use of Miss Lawrence, Smyrna, 25,	145 00
ILLINOIS. — Chicago, Graceland C. E. Soc., for pupil at Adams, 5; do., Mrs. Cotton, for farm school at Kanondango, 10; do., W. B. Jacobs, for use of Mr. Woodside, 50; Moline, White Star S., C. E., for Anatolia College, 39,	104 00
MICHIGAN. — Benzonia, Friends, by Miss Spencer, for use of Mrs. Coffing, 10; Kalamazoo, Ida H. Vanzant, for work of Mr. and Mrs. Bunker, 15; ———, A friend, for North China College, Tung-cho, 500,	525 00
IOWA. — Des Moines, Lewis Home Miss. Soc., for Mrs. M. A. Crawford,	5 00
MINNESOTA. — Donaldson, Mrs. Carrie Peterson, for Bible-woman in Madura,	20 80
KANSAS. — Y. P. S. C. E., for use of Prof. Melkon,	10 00
CALIFORNIA. — Riverside, Jun. Soc. C. E. for Bible-woman, Madura,	15 00
CANADA. — Toronto, No. Cong. Sab. sch., for Reuben, Yozgat, 15; do., Y. P. S. C. E., of Zion ch., for boy, Ahmednagar, 12,	27 00
SANDWICH ISLANDS. — Honolulu, Lima Kokua Soc., for Mrs. A. H. Smith, 10; for Miss J. E. Fletcher, 10,	20 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS,

Miss Ellen Carruth, Boston, *Treasurer.*

Towards scholarship at Constantinople College,	112 68	
Towards three years' rent of house in Gedik Pasha,	528 00	
For Library and apparatus of Amer. College for girls, Constantinople,	500 00	
For educating girl in do. (refunding Miss Pierce),	54 00	
For work of Miss Stillson,	15 00	
For Amer. College for girls, Constantinople,	50 00	
For Miss Shattuck, for kindergarten,	15 00	
For support of Zarif Marsessian,	16 00	
For work of Miss E. C. Wheeler,	45 00	
For Dr. Root's dispensary, Madura,	20 84	
For Dr. Woodhull's dispensary work,	5 00	
For Neesima Memo. Library,	15 00	
For work of Miss H. E. Fraser,	20 00	
For Okayama orphanage,	8 00	
For Mrs. Gulick's school, Spain,	15 00	
For girls' school, Cisamba,	10 00	
For Tsonka Paeva,	15 00	
For famine sufferers, Smyrna,	20 00	
For use of Mrs. Farnsworth,	75 00	
For scholarship, care Miss E. C. Wheeler,	3 00	
For work of do.	17 55	
For girl, care Miss Emily R. Bissell,	10 00	
For boys' school, Kalgan,	5 00	
For Okayama orphanage,	10 00	
For housekeeping outfit of Miss Lucy E. Case,	75 00	1,660 07

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR,

Mrs. J. B. Leake, Chicago, Illinois.

Treasurer.

For Rev. E. B. Haskell, Samokov,	38 00	
For Mrs. Isabella B. Williams,	13 00	
For Mrs. Adelaide C. Walker,	13 00	
For Mrs. Elizabeth D. Harding,	14 00	
For Kōbe College building fund,	150 00	
For Kōbe College books and bookcase,	110 00	
For work in Marsovan,	25 00	
For a Bible-woman, Arrupukottai,	25 00	
For Mrs. Coffing's kindergarten,	23 00	411 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC,

Mrs. R. E. Cole, Oakland, California,

Treasurer.

For Doshisha girls' school,	9 00	
For work of Mrs. J. E. Walker,	5 00	
For education of Tekonoto Sau,	13 00	27 00

FOR HUSS MEMORIAL WORK IN AUSTRIA, COLLECTED BY REV. J. S. PORTER.

VERMONT. — Rochester, Rev. C. Hazen,	5 00	
CONNECTICUT. — Bridgeport, Friends, 17.75; Hebron, Cong. ch., 6; Manchester, Mrs. D. Spencer, 25; Mrs. E. E. Hilliard, 30; Charles Williams, 5; Laura Williams, 2; Mrs. Charles Annis, 5; Mrs. H. H. White, 5; South Manchester, Y. P. S. C. E., 8; West Suffield, Cong. ch., 2,	105 75	110 75
		5,129 65

Donations received in October,	44,187 92
Legacies received in October,	9,562 75
	53,750 67

Total from September 1 to October 31, 1893: Donations, $66,855.73; Legacies, $15,098.23 = $81,953.96.

WORK FOR WOMEN.

ISSION

From WOMAN'S BOARD OF MISSIONS, Miss Ellen Carruth, Boston, *Treasurer.*

eight and charges on outfit of s White, Mexico,	105 47	
Bible-women's alance needed by Ahmednagar, ining School,	53 12	—158 59

rom WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,*

	17,000 00	
teacher at Hermosillo,	180 00	-17,180 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC. Mrs. R. E. Cole, Oakland, California, *Treasurer.*

or the Zulu Mission, 450; West. Turkey, 1,144; Madura, 500; North China, 250; Japan, 1,997; Micronesia (*Morning Star*), 500; Spain, 500, for 1893,	5,341 00	
or outfit and trav. expenses of Miss Wilson to Micronesia (350), and for salary for July and August (50),	400 00	
or outfit (in part) and traveling expenses of Miss Barker to Madura,	450 00	
	6,191 00	
Less previously paid,	350 00	—5,841 00

MISSION SCHOOL ENTERPRISE.

VERMONT. — Jericho, 1st Cong. Sab. sch., 2.25; Cong. Sab. sch., for catechist in India, 10,	12 25
MASSACHUSETTS. — Attleboro, Y. P. S. C. E., and Junior do., of 2d Cong. ch., 2; Amesbury, Y. P. S. C. E. of Union Cong. ch., 10; Dedham, Cong. Sab. sch., 18.25; do., Y. P. S. C. E., 4; Leicester, 1st Cong. Sab. sch., 26.18; Montville, Y. P. S. C. E., 64c.; No. Amherst, Y. P. S. C. E., 17; Peabody, Y. P. S. C. E., 13.58; Sunderland, Cong. Sab. sch., 25; Turner's Falls, Y. P. S. C. E., 7.25; Winchendon, Y. P. S. C. E. of No. Cong. ch., for China, 34.29,	158 19
ONNECTICUT. — Bridgeport, Sab. sch. of South Cong. ch., 25; Bristol, Cong. Sab. sch., 25.43,	50 43
ISSOURI. — Noble, Y. P. S. C. E.	25
ENTUCKY. — Y. P. S. C. E.	3 50
HIO. — Field's Corners, Union Y. P. S. C. E., 1.30; Tallmadge, Cong. Sab. sch., 20.50,	21 80
LINOIS. — Rollo, Y. P. S. C. E.	3 71
WA. — Newburg, Cong. Sab. sch.	3 50
SCONSIN. — Spring Green, Cong. Sab. sch.	1 00
UTH DAKOTA. — Powell, Y. P. S. C. E.	3 40
	258 03

ILDREN'S "MORNING STAR" MISSION.

SSACHUSETTS. — Andover, A Phillips cad. Bible Class, for the *Hiram Bingam*, 10; Bedford, ——, 25; Middleboro, t Cong. Sab. sch., 10.45; Watertown, hillips Cong. Sab. sch., Prim. Dep't, for

ADDITIONAL DONATIONS

NE. — Eliot, Cong. ch. and so., for native eacher, Madura,	40 00
HAMPSHIRE. — New Boston, Levi ooper, for native evang. work in No. ina, 50; do., for do., in Japan, 50; Mrs. vi Hooper, for do., in No. China, 12.50; , for do., in Japan, 12.50; Wakefield, ng. Sab. sch., for Miss Blakely's work, 17,	142 00

MONT. — North Troy, Mrs. Kelley, for

R YOU

GILMOUR OF MON

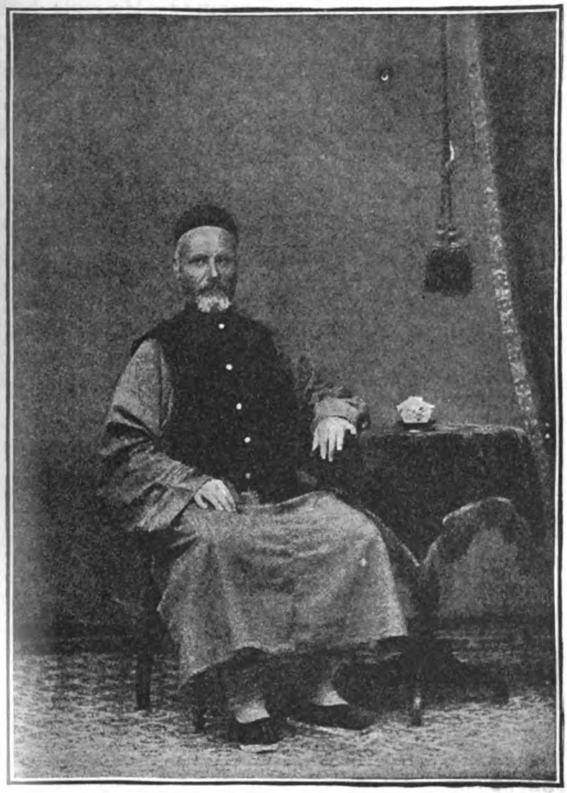
by the kindness of The [illegible] entitled "James Gilmour [illegible] missionary."

omised day when Chris[illegible] shall be the home [illegible] nals as a star of the [illegible] ption another of her [illegible] at Cathkin, near Glasgow, [illegible] ousehold of Congregation[illegible] worship with a church [illegible] timber merchant, gave [illegible] education and in due time [illegible] He had not a shred of indiffer[illegible] for him many prizes, [illegible] it was not till near the close [illegible] had been preparing for some [illegible] distinguished scholar meant [illegible] Christ among the heathen, the [illegible] speakable blessing.

"Even on the low ground [illegible] Is the kingdom a harve[illegible] work where work was most [illegible] as a missionary, not that I [illegible] I may obey that command of [illegible] command seems to me [illegible] from choice and other [illegible] to a plain command; [illegible] I would prefer to say [illegible] in at hom[illegible] ars of [illegible]

...st, almost unknown territory, the largest dependency of the ...tching nearly 3,000 miles from the Sea of Japan on the east to ...vest, and about 900 miles from the Chinese Wall on the south ...orth. Its high tablelands are reached through rugged moun- ...tral and Western Mongolia are inhabited by a roving people, ...locks and herds over the plains for pasturage in summer and ...uring the ... Mongo- ...ulturists. ...long and ...er heat is ..., and the ...in is sub- ...storms of ... rain. ...nder hea- ...pletely in ... religious ...dhism is ...f the men ...riests, or ... Mongol ...he is pro- ...is beads ...rs. Ask ...ing and ...y, 'To ...t when ...ma ...it.

...it ...ow, ...nd."



Yours in loving sympathy
James Gilmour

...oor by the excessive use of whiskey, opium, and ...voted to these products.

... journey took a month's ... n the south- ...eat plain, by the cam... ...x-cart route, ...eing detained the... ...ths, he suf- ... loneliness. He ... his convic- ...s go together. ...t the more ... he never real... ...gue. One

FOR YOUNG PEOPLE.

◆

JAMES GILMOUR OF MONGOLIA.

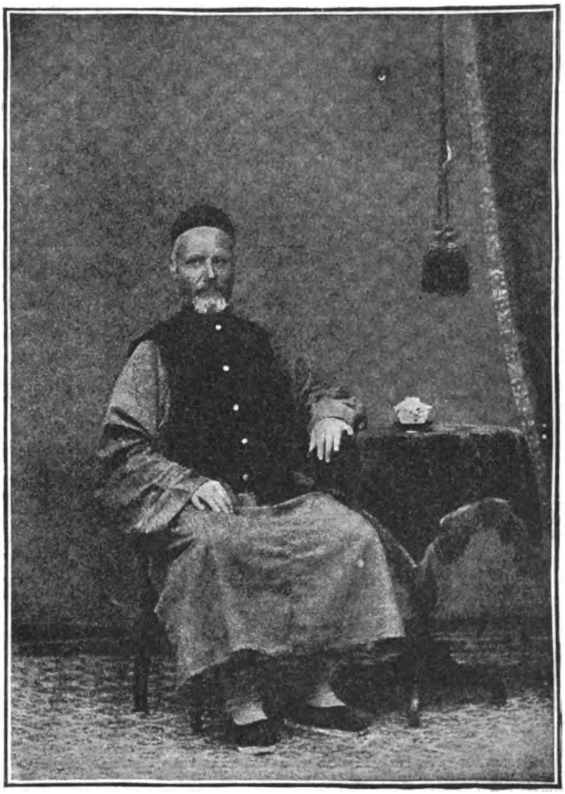
[The cuts used in this article are taken, by the kindness of The Fleming H. Revell Company of New York and Chicago, from the volume it has published, entitled *James Gilmour of Mongolia*, to which book we gladly refer those who would know more of this heroic missionary.]

In that glorious, long-promised day when Christ shall reign in every land and heart, and when even Mongolia shall be the home of a pure and happy people, this name will shine in her annals as a star of the early dawn. In him Scotland has given for the world's redemption another of her strong, resolute, self-denying sons. James Gilmour was born at Cathkin, near Glasgow, June 12, 1843. He received his early training in a household of Congregationalist Christians, who every Sunday walked five miles to worship with a church of their own order in Glasgow. His father, a joiner and timber merchant, gave to his bright, studious boy every opportunity for thorough education and in due time he was graduated at the University of Glasgow. He had not a shred of indolence in his nature and his superior scholarship secured for him many prizes, but, as he always shrank from speaking about himself, it was not till near the close of his University career that his comrades saw he had been preparing for some great work. When it became known that such a distinguished scholar meant to be a foreign missionary, thus giving his life for Christ among the heathen, the moral effect was very great. To some it proved an unspeakable blessing.

At his ordination Mr. Gilmour said: "Even on the low ground of common sense I seemed called to be a missionary. Is the kingdom a harvest field? Then I thought it reasonable that I should work where work was most abundant and the workers were fewest. But I go out as a missionary, not that I may follow the dictates of common sense but that I may obey that command of Christ, 'Go ye into all the world and preach.' This command seems to me strictly a missionary injunction, so that, apart altogether from choice and other lower reasons, my going forth is a matter of obedience to a plain command; and in place of seeking to assign a reason for going abroad, I would prefer to say that I have failed to discover any reason why I should remain at home."

It was in February, 1870, when he was twenty-six years of age, that James Gilmour sailed for China, under appointment from the London Missionary Society. A work among the Mongols had been begun in 1817, by two Englishmen, who translated the whole Bible into Mongolian before they were ordered, in 1841, by the Russian emperor, to leave the Buriat province, which was under Russian control. It was to reopen this mission that Mr. Gilmour was sent out. The London Mission at Peking formed the base of operations, but, hardly pausing there, he set out alone for the north.

Mongolia is a vast, almost unknown territory, the largest dependency of the Chinese empire, stretching nearly 3,000 miles from the Sea of Japan on the east to Turkestan on the west, and about 900 miles from the Chinese Wall on the south to Siberia on the north. Its high tablelands are reached through rugged mountain gorges. Central and Western Mongolia are inhabited by a roving people, who drive their flocks and herds over the plains for pasturage in summer and cluster in huts during the winter. Eastern Mongolians are agriculturists. The winter is long and cold, the summer heat is often oppressive, and the great central plain is subject to severe storms of wind, dust, and rain.

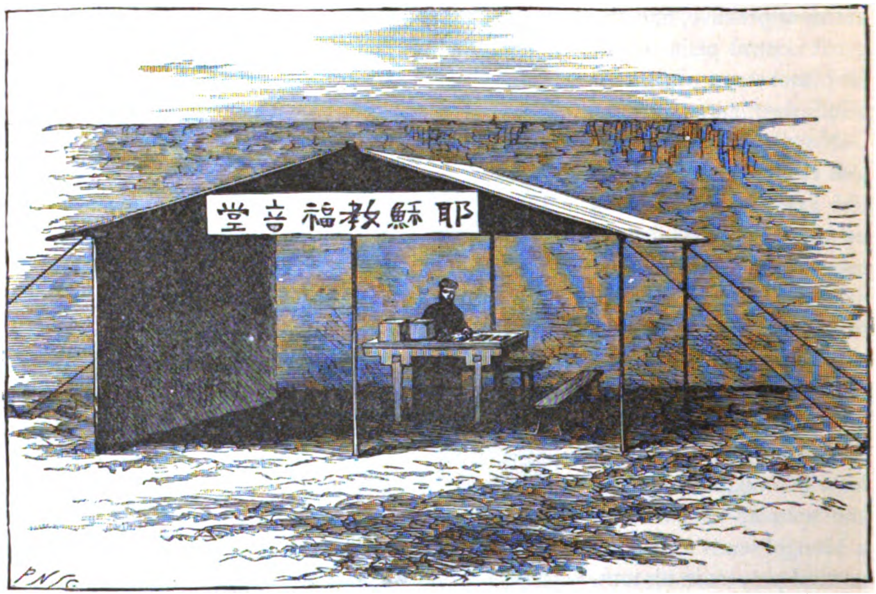


Yours in loving sympathy
James Gilmour

No country under heaven is more completely in the grasp of its religious system. Buddhism is everywhere; half the men are Buddhist priests, or lamas. "Meet a Mongol on the road and he is probably counting his beads or saying his prayers. Ask him where he is going and he will probably say, 'To the temple.'" But when a Mongol sends for a lama to read prayers in his tent, the inmates do not listen; if they did, they could not understand, and they talk on much as usual. Of one young lama Mr. Gilmour wrote: "He is about as wicked a boy as I know, a thoroughly bad lad." Priests and people are made stolid, ignorant, and poor by the excessive use of whiskey, opium, and tobacco. Their best land is devoted to these products.

Mr. Gilmour's first Mongolian journey took a month's time — from the southern frontier at Kalgan across the great plain, by the camel-cart and ox-cart route, to the Siberian town of Kiachta. Being detained there several months, he suffered great depression from the intense loneliness. He then declared his conviction that two missionaries should always go together. This makes it the more pathetic that in all his twenty years of toil he never really had a colleague. One after another was appointed, but from force of circumstances was soon withdrawn.

Gilmour finally plunged into the tent life of a friendly Mongol; thus rapidly acquiring the language and enlarging his knowledge of the people. He lived on indigestible meat, brick tea, and boiled millet, and sat endlessly in tents among lamas, giving up the luxury even of a morning walk for private devotions. "For why," asked the suspicious Mongols, "should a foreigner get out of bed at sunrise and climb a hill for nothing? He must be secretly taking away the luck of the land!" With simple remedies the missionary treated their diseases and secured their confidence until he became known among them as "Our Gilmour."



JAMES GILMOUR'S TENT.

Still he could not do all they asked, for one wanted to be made clever, another to be cured of hunger, and many men wanted medicine to make their beards grow while almost everybody desired a skin as white as the foreigner's.

This was the summer life from 1870 through 1874, the winters being spent in Peking, whither Mongols resort and where the gospel was as earnestly declared to them as on the plain. In December, 1874, Mr. Gilmour was married to Miss Prankard, the sister of a Peking missionary, who came out from England as his promised wife, though they had never met till her arrival in China. This was nevertheless a most happy marriage.

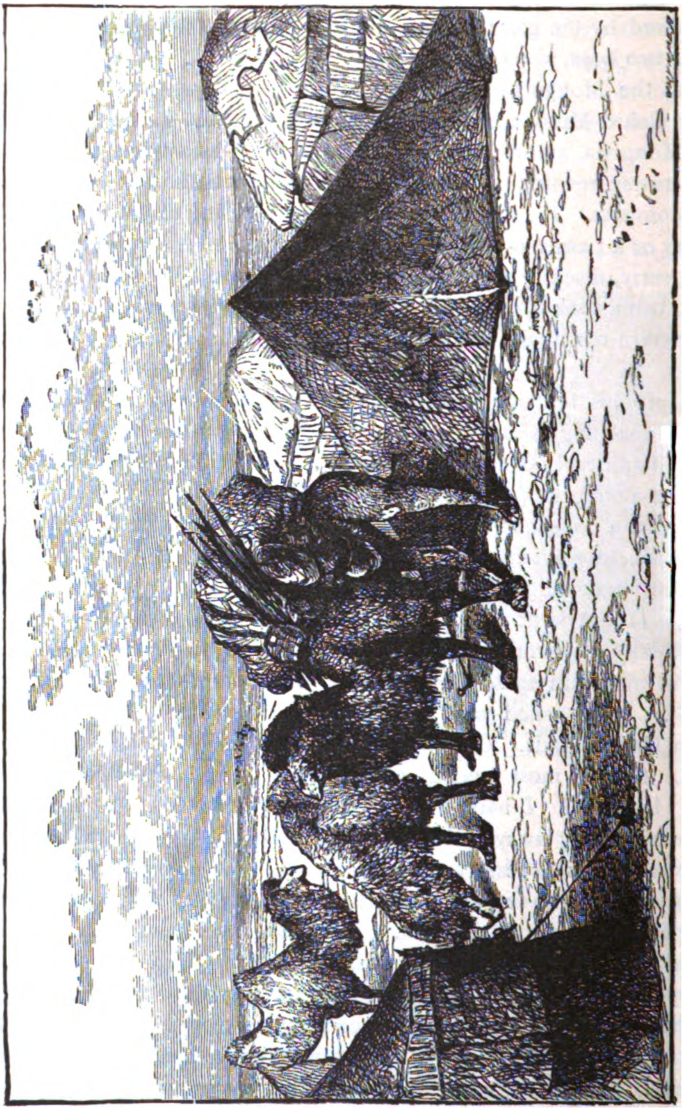
"You need not be the least shy of me or of my English wife," wrote Mr. Gilmour to a Scotch friend; "she is a good lassie, any quantity better than me; as much and perhaps more of a Christian and a missionary than I am."

When the Mongolian trips were resumed, this delicately nurtured lady went also; doing her part in winning the people and facing perils, privations, and daily crosses with cheerful fortitude. They had two tents, one for themselves only, but were obliged to keep open house or be thought haughty. So at meals, devotions, ablutions, there the Mongols were! The Gilmours were rewarded by often hearing their visitors say that while other foreigners were harsh and distant these people were gentle and accessible. But in the shape of converts there were no results. Nobody even *wanted* to be a Christian until 1885, when one Mongol taught by Mr. Gilmour was baptized at Kalgan. This great joy was soon followed by the great sorrow of Mrs. Gilmour's death and by the parting with their two boys, who were sent home for education.

Leaving the Mongols of the plain, who were now somewhat benefited by the American Board Mission at Kalgan, Mr. Gilmour went to the farming people of Eastern Mongolia, among whom there are many Chinamen. Here till 1891 he sowed in tears; reaping no harvest among the Mongols but gathering in a few Chinese converts. He found every imposing building in the towns to be either a distillery or a pawnshop, while gambling and opium-eating filled up the measure of poverty, disease, and sin. He adopted the native dress, lived on native food, and often took his bowl of porridge in the street, on a stool, by the boiler of an itinerant restaurant keeper. His average expense for food was threepence a day.

He set up his tent in marketplaces, dispensing medicines, selling Christian books, and teaching the truth as it is in Jesus to any who would hear. He lived under great spiritual tension as well as in utter solitude of heart. No man more needed the comfort of fellowship, but he did not allow the failure of all efforts to secure him a colleague to hinder the work. On one tour he wrote of himself and his Chinese servant: "The ten days we passed there we were the song of the drunkard and the jest of the abject, but the peace of God passes all understanding, and that kept my heart and mind. We put a calm front on; put out our stand daily, and carried ourselves as if nothing had happened. The great thought in my mind these days, and the great object of my life is to be like Christ. . . . I feel called to go through all this sort of thing and feel perfectly secure in God's hands. One thing I am sure of. The thousands here need salvation. God is most anxious to give it to them; where, then, is the hindrance? In them? I hardly think so. In God? No. In me, then! The thing I am praying away at now is that he would remove that hindrance by whatever process is necessary. I dare not tell you how much I pray." Again, "I am distressed at so few conversions here, but sometimes very fully satisfied in believing I am trying to do his will. That makes me calm. . . . Brother, let us be faithful; that is what God wants, what he can use." . . .

A few years of this strain brought down the strength of the lonely worker, and in 1889 he was obliged to take his second voyage home. The first had been in 1882, after twelve years' service. Eight months in England now restored him wonderfully. His worn look disappeared, his smile was bright, and his form regained much of its former life and spring. Returned to Mongolia, he modified his vegetarian regimen, and rested more on Sundays, taking only the services with Christians and inquirers, and not setting up his tent in the streets on that day. Moreover a young and likeminded colleague reached him in December, 1890, and all promised well for future service. Being called to Tientsin in April, 1891, he wrote home: "I am in A1 health, everybody says so here, and that truly. Meantime I am in clover, physically and spiritually." Only one month more and a sudden fever had taken him away! He died at Tientsin, May 21, 1891. His noble self-sacrifice, perseverance, and courage were just beginning to tell visibly. His withdrawal is a mystery indeed. But he has made a plain



A MONGOL ENCAMPMENT

path for those who shall follow him, and has left to the whole Church an inspiring example of victorious trust and obedience amid long disappointment and delay. "Ablaze from first to last with a passionate desire to set forth Christ in his majesty and mercy," he gave the highest proof that Christ dwelt in him by heroic submission to the will of God.

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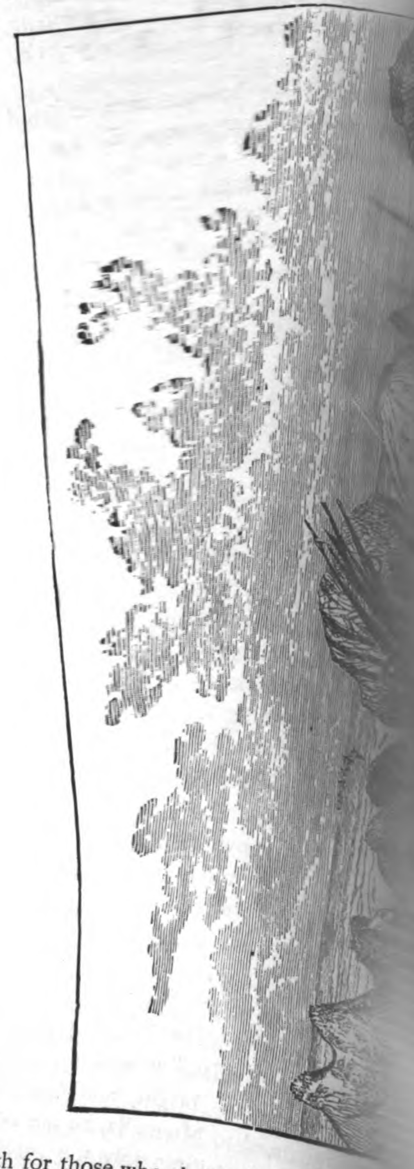

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THE SECRET OF DR. TALMAGE'S SUCCESS.

T. De Witt Talmage

EDITOR, CHRISTIAN HERALD.

THAT Dr. Talmage is one of the most successful men of the 19th century is a generally accepted fact. As a preacher, in point of popularity, he stands to-day without a rival in this or any other country. His reputation practically extends from the rising to the setting of the sun, and when he speaks, his audience is numbered by millions. Of course, those who personally hear him constitute but a very minute percentage of those actually reached by his sermons, and yet his audiences are the largest, in point of number, that gather anywhere on the face of the earth, at regular stated intervals, for the purpose of listening to the same voice over and over again.

* * * * *

His sermons, which crowd the Brooklyn Tabernacle, the largest Protestant church in America, from street to pulpit and from floor to gallery, are eagerly read week after week by the readers of upward of 2,500 American Journals, 400 of which are dailies, and among these the most prominent in the country. Just to think of it! Three columns of 400 leading dailies given up every Monday morning to Dr. Talmage's sermons, and the same space in over 2,000 weeklies devoted to the same purpose. Then he has millions of readers in England, the leading religious journals of that country trying to outdo each other, in point of time, in the presentation to their readers of Dr. Talmage's marvelous pulpit utterances. Germany reads them regularly; so does Hungary, and so does France, and when, three years ago, Dr. Talmage met the Queen of Greece, she was not ashamed to acknowledge that she read, week after week, Dr. Talmage's sermons in modern Greek.

* * * * *

As a lecturer, it has been said time and again that when others have failed to draw houses, and have entailed financial losses in a lecture course, Dr. Talmage is always sure to crowd the house and net a profit sufficient to offset the unfortunate experiences of others. Hence he is in greater demand than any other lecturer of the day.

* * * * *

And as a newspaper editor he is fully as much of a success as in the fields already mentioned. Becoming identified with THE CHRISTIAN HERALD about three years ago, when its circulation ranked second or third, in less than three years he has brought it out ahead of all competitors, and to-day there is a difference of nearly 100,000 between THE CHRISTIAN HERALD and the second best on the list.

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When we hear these things, and when we see how Dr. Talmage continuously and securely maintains his ascendency, the questions that naturally suggest themselves are, "What is the secret of his success? How is it to be accounted for?" Those wh
him best say hard work does it all. Dr. T
is an indefatigable worker and a brilliant s
He successfully combines the two. He ne
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rhetoric. When he talks, he throws more
a given point and gives more positive inf
than any one else, and when he has nothing to
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people go to hear Dr. Talmage, they know
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His mind is a vast mine of information,
nearly every conceivable subject, of wh
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an optimist. He sees the brightest side of
and when other people feel like giving up
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sympathetic and hopeful, and that explains

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CHRISTIAN HERALD has no competitor in its fi
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see or read THE CHRISTIAN HERALD cannot
what he is doing in that line. Hence, he ha
hook with premium offers so liberal that the
newspaper men stand aghast and wonder ho
possible for him to do it.

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